THE COMPANION BIBLE

PART IV. ISAIAH TO MALACHI

Pacific School of
Religion
Berkeley, Calif.

THE COMPANION BIBLE

THE COMPANION BIBLE

BEING

THE AUTHORIZED VERSION OF 1611

WITH

THE STRUCTURES

AND

NOTES, CRITICAL, EXPLANATORY AND SUGGESTIVE

PART IV

ISAIAH TO MALACHI

WITH 17 APPENDIXES

"When thou goest, it shall lead thee;
When thou sleepest, it shall keep thee;
And when thou awakest, it shall talk with thee."
(PROV. 6. 22)

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PREFACE TO PART IV

PART IV completes the Old Testament portion of THE COMPANION BIBLE; and contains the whole of the Prophets, from Isaiah to Malachi.

Among its special features may be mentioned:

1. The References to the Pentateuch, throughout; shewing that, not only were its historical facts well known; but that both the Prophets themselves and the people whom they addressed were well acquainted with the special technical terms, and peculiar legal phraseology of the Pentateuch; and, this, at the time the prophets, admittedly, lived and wrote.

These references will be found noted on every page; while in Appendix 92 the results, which amount to over 2,000, are summarized.

The importance of this feature cannot be overrated in connection with present day controversies.

2. The Appendixes are seventeen in number; among which may be specially mentioned No. 88, with its plans of the "Sanctuary" and "Oblation" of Ezekiel 40 to 48; No. 92, referred to above; and No. 93, dealing with the alleged "Corruptions" of the Hebrew Text, and containing information inaccessible to the general Bible Student.

For the Table of Appendixes, see overleaf, and p. 112.

For fuller particulars as to the plan and design of THE COMPANION BIBLE, see the Preface to Part I.

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PART IV

ISAIAH TO MALACHI

THE BOOK OF THE PROPHET
ISAIAH.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Introversion.*)

1. 1. THE TITLE.

A | 1. 2—5. 30. EXHORTATIONS: REPREHENSORY. PROPHETIC.

B | 6. 1–13. THE VOICE FROM THE TEMPLE. THE SCATTERING.

C | 7. 1—12. 6. HISTORIC. EVENTS AND PROPHECIES (AHAZ).

D | 13. 1—27. 13. BURDENS. ALTERNATED WITH ISRAEL'S BLESSINGS.

D | 28. 1—35. 10. WOES. ALTERNATED WITH JEHOVAH'S GLORIES.

C | 36. 1—39. 8. HISTORIC. EVENTS AND PROPHECIES (HEZEKIAH).

B | 40. 1–11. THE VOICE FROM THE WILDERNESS. THE GATHERING.

A | 40. 12—66. 24. EXHORTATIONS: PROMISSORY. PROPHETIC.

For the CANONICAL order and place of the Prophets, see Ap. 1 and notes on the Structure of the Minor Prophets as a whole (p. 1207).
For the CHRONOLOGICAL order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Prophets and their calling, see Ap. 49.
For the Formulæ of Prophetic Utterances, see Ap. 82.
For References to the Pentateuch in the Prophets, see Ap. 92.
For the Quotations and verbal allusions to ISAIAH in the New Testament, see Ap. 80.
For the Evidences of one Authorship, see Ap. 79.

The Structure, above, declares the unity of the book, and effectually disposes of the alleged dual authorship and the hypothetical division of the book by modern critics into two parts: the "former" part being chs. 1—39, the "latter" part chs. 40—66 The "Voice", in ch. 40. 1–11, is necessitated in order to complete the "Correspondence" with 6. 1–13; and, if an hypothesis is admitted on the one side, then it must be admitted on the other; and it is hypothetically incredible that this dual reference to the "voice" could have been the outcome of a dual authorship. For other evidences, see Ap. 79, 80, and 82.

The DATE of the book is given as "in the days of Uzziah, Jotham, Ahaz, and Hezekiah".

In ch. 6. 1, the prophecy there is given as being "in the year that king Uzziah died".

According to Ap. 50, p. 59 (cp. Ap. 77), Uzziah died in 649 B.C.

Historically, Isaiah disappears from view after delivering the great prophecy of the Babylonian Servitude (2 Kings 20. 16–18 and Isa. 39. 1–8). This was in the year 603 B.C., after Hezekiah's illness at the close of the siege of Jerusalem by Sennacherib in Hezekiah's fourteenth year (cp. Ap. 50, p. 60).

We have thus two fixed dates, and between them a period of forty-six years, during which, undoubtedly, "the Word of Jehovah came" through Isaiah, and "God spake" by him.

Though this period was covered and overlapped by the Prophet's life, it was not the whole of the period covered by the "vision", which goes far beyond the prediction of the Babylonish Captivity.

Hezekiah lived for fifteen years after his illness, dying therefore in 588 B.C. Manasseh, his son, born in the third of the fifteen added years, succeeded in the same year (588 B.C.).

How soon after his accession the Manassean persecution began we are not told; but it is highly improbable that a boy of *twelve* years would immediately commence the horrible things of which we are told in 2 Kings 21 and 2 Chron. 33.

The unutterable "religious" practices that lie behind the descriptive words in these chapters point clearly to some four or five years later, when Manasseh would be sixteen or seventeen.

According to Jewish tradition, Isaiah perished in the Manassean persecution; when, it is said, he took refuge inside a hollow mulberry tree, which Manasseh ordered to be sawn through. This may be referred to in Heb. 11. 37.

If we take the fifth year of Manasseh (584 B.C.) as the date of Isaiah's death (violent or natural, we have no means of determining), then, from "the year that king Uzziah died" (6. 1, which forcibly suggests the *terminus a quo* of the whole book) to this point, we have sixty-five years from the commencement of the "visions" till the supposed date of his death (649–584 B.C. = 65). See Ap. 77.

If Isaiah was about the same age as Samuel, Jeremiah, and Daniel were, at the beginning of their ministries, viz. 16–18, then we may conclude that the length of his life was some 81–83 years.

There is no evidence that "the Word of the LORD came" to Isaiah after the reign of Hezekiah ended in 588 B.C., therefore the whole period covered by "the vision" of Isaiah is *sixty-one* years (649–588 = 61).

From that year onward till the *thirteenth* year of Josiah in 518 B.C., there were seventy years during which God did not speak "by the prophets" (588–518 = 70).

The chart of the Prophets (see Ap. 77) shows that

ISAIAH was contemporary with HOSEA from 649–611 B.C. = 38 years;
with MICAH from 632–611 B.C. = 21 " ;
and with NAHUM in the year 608 B.C. = 1 year.

THE °BOOK OF THE PROPHET °ISAIAH.

1 °THE vision of Isaiah the son of Amoz, which °he saw °concerning Judah and Jerusalem in the days of °Uzziah, °Jotham, °Ahaz, °*and* °Hezekiah, kings of Judah.

2 °Hear, O heavens, and give ear, O earth: °for °the LORD °hath °spoken,

I have nourished and °brought up °children, and they have °rebelled against Me.

3 The ox °knoweth his owner, and the ass his master's crib: *but* Israel doth °not know, °My People doth not consider.

4 °Ah °sinful nation, a people °laden with °iniquity, a seed °of evildoers, ²children that are °corrupters: they have °forsaken °the

TITLE. **Book** = Scroll. For its place in the Heb. Canon, see Ap. 1. For its relation to the other prophets, see Ap. 78.

Isaiah = the salvation of Jehovah. For the occurrences of his name in N.T., see Ap. 79. I. For quotations in the N.T., see Ap. 80. For the unity of the book as a whole, see the Structure on p. 930, and Ap. 79.

1 **The vision of Isaiah.** This is the title of the whole book.

he saw = he saw in vision. Heb. *ḥāzā*, to gaze on, as in 2. 1; 13. 1. Not the same word as in 6. 1, 6; 21. 6, 7; but Jehovah was the speaker. Isaiah's voice and pen, but Jehovah's words (*v.* 2).

concerning Judah and Jerusalem. This is the subject of the book. It is not concerning the "Church" or the "world": nor to other nations, except as they come in contact with "Judah and Jerusalem". Its theme is the salvation of the nation by Jehovah through judgment and grace, as being "life from the dead" (Rom. 11. 15). It is addressed to those who look for Messiah (8. 17; 45. 22) and those who "wait for Him" (8. 17; 25. 9; 26. 8; 33. 2). **Uzziah** (2 Chron. 26. 1–23. 649 B.C.). **Jotham** (2 Chron. 27. 1–9). **Ahaz** (2 Chron. 28. 1–27). **and.** The absence of conjunctions between these names, and the Hebrew accents attached to them, seem to indicate that some of them reigned for a time jointly. See Ap. 50, p. 59. **Hezekiah** (2 Chron. 29. 1—32. 33, and Isa. 36. 1—39. 8).

1. 2—5. 30 (**A**, p. 930). EXHORTATIONS: REPREHENSORY AND PROPHETIC. (*Introversion.*)

A | A | 1. 2–31. The Word of Jehovah. "Hear ye!" Zion the vineyard.
B | 2. 1–5. Zion's future glory.
C | 2. 6–22. The sin of Judah (men). Judgment pronounced.
D | 3. 1–15. The political ruin of Judah.
C | 3. 16—4. 1. The sin of Judah (women). Judgment pronounced.
B | 4. 2–6. Zion's future glory.
A | 5. 1–30. The Song of Jehovah. "Judge ye!" Zion the vineyard.

1. 2–31 (A, above). THE WORD OF JEHOVAH. "HEAR YE!" ZION THE VINEYARD. (*Division, and Repeated and Extended Alternation.*)

A | E¹ | F¹ | 2–. Call to hear. Indictment.
G¹ | –2, 3. Israel's sin. Cause: rebellion.
H¹ | 4–9. Expostulation.
E² | F² | 10. Call to hear. Instruction.
G² | 11–15. Israel's sin. Aggravation: formality.
H² | 16, 17. Exhortation.
E³ | F³ | 18–. Call to hear. Rectification.
G³ | –18–20. Israel's sin. Remedy: Divine grace.
H³ | 21–31. Expostulation.

2 **Hear, O heavens.** Fig. *Apostrophe.* Ap. 6. Reference to Pentateuch (Ap. 92). It commences like the Song of Moses (Deut. 32. 1. See notes, p. 282), and is the commentary on it. Note the connection of the two books, Isaiah the necessary sequel to Deuteronomy. This verse was put on the title-page of early English Bibles, claiming the right of all to hear what Jehovah hath spoken. **for.** Note the reason given. **the LORD.** Heb. Jehovah. Ap. 4. II. **hath spoken:** i.e., articulately. Not Isaiah. All modern criticism is based on the assumption that it is a human book: and that prediction is a human impossibility (which we grant); and this ends in a denial of inspiration altogether. Against this God has placed 2 Pet. 1. 21. **spoken.** Jehovah is the Eternal One: "Who was, and is, and is to come". Hence, His words are, like Himself, eternal; and prophecy relates to the *then present* as well as to the *future*; and may have a *præterist* and a *futurist* interpretation, as well as a now *present application* to ourselves. **brought up.** Cp. Ex. 4. 22; Deut. 14. 1; 32. 6, 18, 20. **children** = sons. **rebelled.** Heb. *pāsh'a.* Ap. 44. ix. **3** **knoweth.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for all that that knowledge implies. **not know.** Cp. Jer. 8. 7. All Israel's trouble came from the truth of this indictment. Cp. Luke 19. 42–44. The trouble will all be removed when 54. 13; 60. 16 are fulfilled. Jer. 31. 34. Isa. 11. 9. Cp. Jer. 9. 23, 24. **My People.** Some codices, with Sept., Syr., and Vulg., read "and My people". **4** **Ah.** Fig. *Ecphonēsis.* Ap. 6. Note the four exclamatory descriptions, and see note on "gone away", below. **sinful.** Heb. *ḥāṭā'.* Ap. 44. i. **sinful nation.** Note the Figs. *Apostrophe, Synonymia,* and *Anabasis* (Ap. 6) in *vv.* 4, 5. Contrast Ex. 19. 6. Deut. 7. 6; 14. 2, 21. **laden** = heavily burdened. **iniquity.** Heb. *'āvāh.* Ap. 44. iv. **of** = consisting of. Genitive of Apposition. Ap. 17. 4. **corrupters.** Ref. to Pent. (Deut. 32. 5). **forsaken.** Apostasy in disposition. Ref. to Pent. (Deut. 28. 20; 31. 16). Ap. 92. Occurs in the "former" portion here, *v.* 28; 6. 12; 7. 16; 10. 3 (leave), 14 (left); 17. 2, 9; 18. 6 (left); 27. 10; 32. 14: and in the "latter" portion, 41. 17; 49. 14; 54. 6; 55. 7; 58. 2; 60. 15; 62. 4, 12; 65. 11. Ap. 79. II. **the LORD.** Heb. Jehovah (with *'eth*) = Jehovah Himself (Ap. 4. II). Not the same as in *vv.* 2, 9, 10, 11, 20.

649-588 LORD, they have °provoked °the °Holy One of Israel unto anger, they are °gone away backward.

5 °Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* °wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with °ointment.

7 Your country *is* °desolate, °your cities *are* burned with fire: your °land, °strangers devour it in your presence, and *it is* °desolate, as overthrown by °strangers.

8 And the daughter of Zion is left °as a °cottage in a vineyard, as °a lodge in a garden of cucumbers, as a besieged city.

9 °**Except °the LORD of hosts had left unto us a °very small remnant, we should have been °as Sodom, *and* we should have been like unto Gomorrah.**

E² F² (p. 931) 10 ²Hear the word of ²the LORD, ye °rulers of ⁹Sodom; give ear unto °the law of our °God, ye °people of Gomorrah.

G² 11 °"To what purpose *is* the multitude of your sacrifices unto Me?" °saith ²the LORD: "I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come °to appear before Me, who hath required this at your hand, to °tread My courts?

13 Bring no more vain °oblations; incense °is an abomination unto Me; the new moons and sabbaths, the calling of °assemblies, °I cannot away with; *it is* °iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts °My soul hateth: they are a trouble unto Me; I am weary to bear *them*.

15 °And when ye °spread forth your hands, I will hide Mine eyes from you: yea, when ye °make many prayers, I will not hear: your hands are full of °blood.

H² 16 Wash you, make you clean; put away the °evil of your doings from before Mine eyes; cease to do °evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the °fatherless, plead for the °widow.

E³ F³ 18 Come now, and °let us reason together," ¹¹saith ²the LORD:

G³ "though your °sins be as scarlet, they shall be as white as snow; °though they be red like crimson, they shall be as wool.

provoked = despised, blasphemed. Ref. to Pent. (Ap. 92). An old Mosaic word (Num. 14. 11, 23; 16. 30. Deut. 31. 20). Apostasy in words (see note above).

the Holy One of Israel. Occurs twenty-five times in Isaiah: twelve times in the "former" portion (1. 4; 5. 19, 24; 10. 20; 12. 6; 17. 7; 29. 19; 30. 11, 12, 15; 31. 1; 37. 23); and thirteen times in the "latter" portion (41. 14, 16, 20; 43. 3, 14; 45. 11; 47. 4; 48. 17; 49. 7; 54. 5; 55. 5; 60. 9, 14). Outside Isaiah it is used by Himself once (2 Kings 19. 22 first occurrence); three times in the Psalms (71. 22; 78. 41; 89. 18). Elsewhere found only three times (Jer. 50. 29; 51. 5; and Ezek. 39. 7 in Israel). **Holy.** See note on Ex. 3. 5.

gone away backward. Apostasy in act. See notes on *v.* 4, and notice the threefold apostasy in this verse. Compare also the fourfold exclamatory descriptions of which this apostasy is affirmed: making seven in all (see Ap. 10).

5 Why . . . ? Fig. *Erotēsis*. Ap. 6.

6 wounds. Note the Fig. *Synonymia* (Ap. 6). Heb. sing., as are the other two. **ointment** = oil.

7 desolate. Occurs in "former" portion here, 6. 11; 17. 9; 33. 8; and in the "latter" portion, 49. 8, 19; 54. 1, 3; 61. 4, 4; 62. 4.

your cities. Some codices, with Syr., read "and your cities". **land** = soil.

strangers = foreigners, or apostates. Heb. *zûr*. See note on Prov. 5. 3 (not the same word as in 2. 6).

8 as a cottage. Note the Fig. *Synonymia*. Ap. 6.

cottage = a booth, made of reeds. Cp. Job 27. 18.

a lodge. A platform on four poles, sheltered by leaves or sacking. Left to the weather at the close of harvest.

9 Except, &c. The first passage in Isaiah quoted in N.T. (Rom. 9. 29).

the LORD of hosts. See note on 1 Sam. 1. 3.

very small. Heb. *kim'at*. See note on Prov. 5. 14.

as Sodom. Ref. to Pent. (Gen. 19. 1–29. Deut. 29. 23.) (Ap. 92). Cp. 3. 9, for the reason.

10 rulers of: i.e. rulers who ruled as in Sodom.

the law. Ref. to whole Pentateuch. Twelve times in Isaiah (1. 10; 2. 3; 5. 24; 8. 16, 20; 24. 5; 30. 9; 42. 4, 21, 24; 51. 4, 7). See Ap. 92.

God. Heb. *Elohîm*. Ap. 4. i.

people of: i.e. people who acted as the people in Gomorrah acted.

11 To what purpose, &c. Fig. *Synathrœsmos* (Ap. 6), in *vv.* 11–15. Also Fig. *Hypotyposis* (Ap. 6), for emphasis, in describing the hollowness of mere religious observances (as when Christ was on earth. Cp. John 2. 6, 7 with 14, 16). Matt. 15. 3–8.

saith the LORD. The Heb. fut. of *'âmar* (= *y'omar*), combined with a Divine title, is used thrice in the so-called "former" portion of Isaiah (1. 11, 18; 33. 10), and six times in the "latter" portion (40. 1, 25; 41. 21, 21; 66. 9). Elsewhere only in Ps. 12. 5, while the past tense is frequently used (see Ap. 92).

12 to appear, &c. Ref. to Pent. See note (Ex. 23. 15; 34. 20).

tread = trample, and thus profane. Heb. *rāmas*. Ezek. 26. 11; 34. 18. Dan. 8. 7, 10.

13 oblations. Heb. *minchah* = gift-offering. Ap. 43. II. iii. **is** = itself [is].

assemblies = convocations. Heb. *mikra'*. Ref. to Pent. (Ap. 92); out of twenty-three occurrences, twenty occur in Pent. Occurs only here, 4. 5, and Neh. 8. 8 (in a later sense "reading"), outside the Pentateuch. Not *kahal*. See note on Gen. 28. 3; 49. 6; and Ap. 92.

I cannot away with. Heb. *yâkol* = to be able. Here "I am not able [to endure, or put up with]". The Fig. *Ellipsis* (Ap. 6) must be thus supplied. **iniquity** = vanity. (Not the same word as *v.* 4.) Heb. *'aven*. Ap. 44. iii. **iniquity, even the solemn meeting.** Heb. "iniquity and assembly". Fig. *Hendiadys* (Ap. 6) = your vain assembly. **14 My soul** = I (very emphatic). Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6. **15 And when** = Even when. **spread forth your hands.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for "pray", in which the hands are spread forth. **make many prayers** = multiply your prayer. **blood.** Put by Fig. *Metonymy* (of Effect), Ap. 6, for the acts which shed the blood. **16 evil.** Heb. *rā'a'*. Ap. 44. viii. **17 fatherless . . . widow.** Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of helpless and bereaved persons. **18 let us reason together** = let us put the matter right, or settle the matter. It means the putting an end to all reasoning, rather than an invitation to commence reasoning. **sins.** Heb. *châtâ'*. Ap. 44. i. **though.** Some codices, with one early printed edition, Sept., Syr., and Vulg., read "yea, though".

19 If ye be willing and obedient, ye shall eat
the good of the land:
20 But if ye refuse and rebel, ye shall be de-
voured with the sword: ° for the mouth of
[2]the LORD hath spoken *it*."

21 How ° is the faithful city become an harlot!
it was full of judgment; righteousness lodged
in it; but now murderers.

22 Thy silver is become dross, thy ° wine
mixed with water:

23 ° Thy ° princes *are* rebellious, and com-
panions of thieves: every one loveth ° gifts,
and followeth after rewards: they judge not
the [17]fatherless, neither doth the cause of the
[17]widow come unto them.

24 Therefore saith ° THE Lord, [9]the LORD of
hosts, ° the mighty One of Israel, "Ah, I will
ease Me of Mine adversaries, and avenge Me
of Mine enemies:

25 And I will ° turn My hand upon ° thee, and
purely ° purge away thy dross, and take away
all thy ° tin:

26 And I will restore thy ° judges as at the
first, and thy counsellors as at the beginning:
afterward thou shalt be called, The city of
righteousness, the ° faithful city.

27 Zion shall be ° redeemed with judgment,
and ° her converts with righteousness.

28 And the destruction of the ° transgressors
and of the [4]sinners *shall be* together, and they
that [4]forsake [2]the LORD shall be consumed.

29 For they shall be ashamed of the ° oaks
which ye have desired, and ye shall be con-
founded for the gardens that ye have ° chosen.

30 For ye shall ° be as an oak whose ° leaf
fadeth, and as a garden that hath no water.

31 And ° the strong shall be as tow, and ° the
maker of it as a spark, and they shall both
burn together, and none shall quench *them*."

2 ° The word that Isaiah the son of Amoz
° saw ° concerning Judah and Jerusalem.

2 And it shall come to pass ° in the last days,
that the ° mountain of ° the LORD'S ₒhouse
shall be established in the top of the mount-
ains, and shall be exalted above the hills;
and ° all nations shall ° flow unto it.

3 And many ° people shall go and say, "Come
ye, and let us ° go up to the mountain of [2]the
LORD, ° to the house of the ° God of Jacob;
and He will teach us of His ways, and we will
walk in His ° paths:" for out of Zion shall go
forth ° the law, and the word of [2]the LORD
from Jerusalem.

4 And He shall judge among the nations,
and shall rebuke many [3]people: and they shall
beat their ° swords into plowshares, and their
° spears into pruninghooks: ° nation shall not
lift up sword against nation, neither shall they
learn war any more.

20 for the mouth of the LORD, &c. This sets the seal on this book as a whole, uniting all its parts. It occurs in the "former" portion (1. 20), and in the "latter" portion (40. 5, and 58. 14). Cp. 21. 17; 22. 25; 24. 3; 25. 8. See Ap. 79. II. **21** is = [is it that she].

22 wine = liquor, or drink. Heb. *ṣābā'*. Ap. 27. vi.

1. 21-31 (H^3, p. 931). EXPOSTULATION.
(*Alternations and Introversion.*)

H^3 | J | L | 21. The City.
M | a | 22. Metals. (Fig.) } Inhabitants.
b | 23. Officers. (Lit.) }
K | 24. Judgment on enemies of Jehovah.
J | M | a | 25. Metals. (Fig.) } Inhabitants.
b | 26–. Officers. (Lit.) }
L | –26, 27. The City.
K | 28–31. Judgment on the wicked among Jehovah's People.

23 Thy princes, &c. Fig. *Hermeneia* (Ap. 6). Interpreting the Figs. *Hypocatastasis* (Ap. 6) in *v.* 22.
princes are rebellious. *Sārīm sōrᵉrīm*, not a "pun", but the Fig. *Paronomasia* (Ap. 6), for solemn emphasis. It may be Englished "thy rulers are unruly".
gifts = rewards, or bribes.

24 THE Lord. Heb. *Adōn*. Ap. 4. VIII (2).
the mighty One of Israel. Peculiar to Isaiah. Ref. to Pent. (Gen. 49. 24). Ap. 92. Cp. Isa. 49. 26; 60. 16.

25 turn My hand: i.e. repeat the judgment (*v.* 27).
thee: i.e. the city (*vv.* 21, 26, 27).
purge = refine. Cp. 1. 16; 6. 7. **tin**: i.e. alloy.

26 judges as at the first. Ref. to Pent. Ex. 18. 16–26. Num. 25. 5. Deut. 1. 16; 16. 18; 19. 17–19; 21. 2. Ap. 92. **faithful.** Cp. *v.* 21.

27 redeemed = delivered. Heb. *pādāh*. See notes on Ex. 6. 6 and 13. 13.
her converts = they that return of her.

28 transgressors = rebels. Ap. 44. ix.

29 oaks: the trees resorted to for idolatrous worship (57. 5; 65. 3; 66. 17. 2 Kings 16. 4; 17. 10. Ezek. 6. 13). Note the alternation of "oaks", "gardens", "oak", "garden" in *vv.* 29, 30.
chosen. Heb. *bachar*. Occurs four times in the "former" portion (here, 7. 15, 16; 14. 1), and sixteen times in the "latter" portion (40. 20; 41. 8, 9, 24; 43. 10; 44. 1, 2; 48. 10; 49. 7; 56. 4; 58. 5, 6; 65. 12; 66. 3, 4, 4). See Ap. 79. II. **30 be** = become.
leaf. Some codices (one in marg.), with four early printed editions, Sept., Syr., and Vulg., read "leaves" (pl.).

31 the strong. Heb. *ḥāṣon*. Occurs only here, and Amos 2. 9.
the maker of it = his work (whatever it be): i.e. the idols (doubtless the *'asherāhs*. Ap. 42).

2. 1 The word that = That which. Cp. Mic. 4. 1–3, written seventeen years later.
saw = saw in vision. See note on 1. 1.
concerning Judah, &c. The repetition of 1. 1 shows that ch. 1 is to be regarded as a summary Introduction to the whole book.

2 in the last days: i.e. the days of Messiah.
mountain of the LORD'S house. Ps. 24. 3. Cp. Ps. 68. 15. See note on Ezek. 28. 16.
the LORD'S = Jehovah's. Ap. 4. II.
all nations. Fig. *Synecdoche* (of Genus) = many from all nations.
flow = stream. Same word as in Jer. 31. 12. Mic. 4. 1.

3 people = peoples.
go up. Note the Fig. *Zeugma* (Ap. 6). The second verb must be supplied (enter into).
to the house = "[and enter] into the house", &c. The "and" is read in some codices, with two early printed editions, Sept., Syr., and Vulg. **God.** Heb. Elohim. Ap. 4. I. **paths.** Heb. *'orah*. Occurs in "former" portion here, 3. 12; 26. 7, 8; 30. 11; 33. 8 ("highways"); and in the "latter" portion, 40. 14; 41. 3. See Ap. 79. II. **the law** = law (no Art.). See note on 1. 10.

4 swords . . . spears. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all kinds of weapons; while plowshares and pruning-hooks put by the same Figure, for all implements of peace. The signs are Figures, but the things signified are literal. Cp. Ps. 72. 7. Jer. 23. 6. Zech. 9. 10. **nation.** Some codices, with four early printed editions, read "and nation".

649-588 5 O °house of Jacob, come ye, and let us walk in the light of [2]the LORD.

C N c (p. 934) 6 °Therefore Thou hast forsaken Thy people the [5]house of Jacob, because they be °replenished °from the east, and *are* °soothsayers like the Philistines, and they °please themselves in the °children of °strangers.

7 °Their land also is full of silver and gold, °neither *is there any* end of their treasures; °their land is also full of horses, °neither *is there any* end of their chariots:

8 Their land also is full of °idols; they worship the work of their own hands, that which their own fingers have made:

9 And the °mean man boweth down, and the °great man humbleth himself: therefore forgive them not.

d 10 Enter into the rock, and hide thee in the dust, for °fear of [2]the LORD, and for the glory of His majesty.

O e 11 The °lofty looks of °man shall be °humbled, ° and the °haughtiness of °men shall be °bowed down,

f and [2]the LORD alone shall be °exalted in that day.

12 For °the day of °the LORD of hosts *shall be* upon every *one that is* °proud and °lofty, °and upon every *one that is* °lifted up; °and he shall be °brought low:

13 And upon all the cedars of Lebanon, *that are* °high and [12]lifted up, and upon all the oaks of Bashan,

14 And upon all the [13]high mountains, and upon all the hills *that are* [12]lifted up,

15 And upon every °high tower, and upon every fenced wall,

16 And upon all the °ships of °Tarshish, and upon all °pleasant pictures.

O e 17 And the °loftiness of [11]man shall be [11]bowed down, and the [11]haughtiness of [11]men shall be °made low:

f [2]and [2]the LORD alone shall be [11]exalted in that day.

N c 18 And the [8]idols He shall utterly abolish.

d 19 And they shall go into the holes of the rocks, and into the caves of the earth, for [10]fear of [2]the LORD, and for the glory of His majesty, when He ariseth to shake °terribly the earth.

20 In that day a [11]man shall cast his [8]idols of silver, and his [8]idols of gold, which they

5 house of Jacob. Generally has regard to the natural seed of Jacob, while Israel has regard to the spiritual. See notes on Gen. 32. 28; 48. 6; 45. 26, 28. The expression occurs nine times in Isaiah, six before ch. 40 (2. 5, 6; 8. 17; 10. 20; 14. 1; 29. 22), and three after ch. 40 (46. 3; 48. 1; 58. 1). See Ap. 79. II.

2. 6-22 (C, p. 931). THE SIN OF JUDAH: (MEN). JUDGMENT PRONOUNCED.
(*Introversion and Alternations.*)

C | N | c | 6-9. The sin of Judah. Idols made.
d | 10. Threatening.
O | e | 11-. Abasement of man
f | -11-16. Exaltation of Jehovah. } Day of the LORD.
O | e | 17-. Abasement of man.
f | -17. Exaltation of Jehovah. } Day of the LORD.
N | c | 18. The sin of Judah. Idols abolished.
d | 19-22. Threatening.

6 Therefore. Or, For.
replenished: or, full of divinations.
from the east. Especially diviners and mediums from an evil spirit (an *ob*). Cp. Lev. 19. 31; 20. 6. Deut. 18. 11. 1 Sam. 28. 3-7; and below, 8. 9; 19. 3; 29. 4, where *ob* occurs. See note on Lev. 19. 31.
soothsayers. Ref. to Pent. Lev. 19. 26 (observe times). Deut. 18. 10, 14 (observers of times). Same word in all four cases. Heb. *'ānan*. Occurs only here in the "former" portion, and only in 57. 3 (sorceress) in the "latter" portion. See Ap. 79. II.
please themselves = join hands with.
children = young children.
strangers. Heb. *nakar* = unknown persons; hence, foreigners.

7 Their land . . . neither (repeated). Note Fig. *Symploke* (Ap. 6).

8 idols = nothings. Ref. to Pent. (Lev. 26. 1. Deut. 17. 14-19). Ap. 92.

9 mean man. Heb. *'ādām*. Ap. 14. I. } Contrasting society's extremes.
great man. Heb. *'ish*. Ap. 14. II. }

10 fear = dread. Cp. 2 Thess. 1. 9, 10.

11 lofty = proud. Note the Fig. *Synonymia* (Ap. 6) to impress us with the far-reaching object and effect of Jehovah's dealings in "the day of the LORD", recorded in *vv.* 11-17. Heb. *gābah*. Same word as "high" (*v.* 15), and "loftiness" (*v.* 17). Not the same word as "lofty" (*v.* 12). man. Heb. *'ādām*. Ap. 14. I.
humbled = lowered. Note the Fig. *Synonymia* (Ap. 6), in *vv.* 11 and 17. Heb. *shāphal*. Same word as "brought low" (*v.* 12), "made low" (*v.* 17). Heb. = each shall be, &c.
and. Note the Fig. *Polysyndeton* (Ap. 6).
haughtiness. Heb. *rūm*. Same word as "lofty" (*v.* 12), "high" (*vv.* 13, 14).
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
bowed down = brought low. Heb. *shāḥah*. Same word as in *v.* 17.
exalted. Heb. *sāgab*. Same word as in *v.* 17.

12 the day of the LORD. This is the first of twenty occurrences. In sixteen it is simply "*yōm Jehovah*" (18. 6, 9. Ezek. 13. 5. Joel 1. 15; 2. 1, 11; 3. 14 (Heb. 4. 14). Amos 5. 18, 20. Obad. 15. Zeph. 1. 7, 14, 14. Mal. 4. 5). In four passages it is with *Lamed* (ל = L) prefixed *for* or *to*: viz. 2. 12. Ezek. 30. 3. Zech. 14. 1 and 17 = a day *known* to Jehovah. In other places it is combined with other words, such as "wrath", "vengeance". In the N.T. it occurs four times: viz. 1 Thess. 5. 2. 2 Thess. 2. 2 (see note). 2 Pet. 3. 10. Rev. 1. 10 (see note). Thus the expression is stamped with the number "*four*" (see Ap. 10); for "the day of the LORD" is the day when everything done will be to abase man and exalt Jehovah. Now it is "man's day" (1 Cor. 4. 3, see note), when man exalts himself, and bows God out of the world He has created. the LORD of hosts. See note on 1 Sam 1. 3. proud = arrogant. Heb. *gā'āh*. Note the Fig. *Synonymia* (Ap. 6). lofty = haughty. Heb. (*rūm*). Same word as "haughtiness" (*vv.* 11, 17), "high" (*vv.* 13, 14). Note the Fig. *Synonymia* (Ap. 6). and. Note the Fig. *Polysyndeton* (Ap. 6), emphasising each of the details in *vv.* 11-18. lifted up = self-satisfied. Heb. *nāśā'*. Same as *vv.* 13, 14. brought low. Heb. *shāphal*. Same word as "humbled" (*v.* 11). Note the Fig. *Synonymia* (Ap. 6).

13 high. Heb. *rūm*. Same word as "haughtiness" (*vv.* 11, 17); "lofty" (*v.* 12); "high" (*v.* 14).

15 high. Heb. *gābah*. Same word as "lofty" (*v.* 11); "loftiness" (*v.* 17).

16 ships of Tarshish. Occurs in the "former" portion only here and 23. 1, 14; and in the "latter" portion only in 60. 9. Tarshish. See note on 1 Kings 10. 22. pleasant = desirable.

17 loftiness. Heb. *gābah*. Same word as "lofty" (*v.* 11). made low. Heb. *shāphal*. Same word as "humbled" (*v.* 11), "brought low" (*v.* 12).

19 terribly the earth. Note the Fig. *Paronomasia* (Ap. 6). Heb. *lĕ'ārōz hā'āretz*. Cp. *v.* 21.

made *each one* for himself to worship, to the moles and to the bats;
21 To go into the clefts of the rocks, and into the °tops of the ragged rocks, for fear of [2]the LORD, and for the glory of His majesty, when He ariseth to shake [19]terribly the earth.
22 °Cease ye from [11]man, whose °breath *is* in his nostrils: °for wherein is he to be °accounted of?

3 For, °behold, °the Lord, °the LORD of hosts, doth take away from Jerusalem and from Judah the °stay and the °staff, the whole stay of °bread, and the whole stay of °water,
2 °The °mighty man, and the °man of war, the judge, and the prophet, and the °prudent, and the °ancient,
3 The captain of fifty, and the °honourable man, and the counsellor, and the °cunning artificer, and the °eloquent orator.
4 And I will give °children *to be* their princes, and °babes shall rule over them.
5 And the People shall be oppressed, every one by another, and every one by his neighbour: the °child shall behave himself proudly against the ancient, and the base against the honourable.
6 When a °man shall take hold of his brother of the house of his father, *saying*, "Thou hast °clothing, °be thou our ruler, and *let* this ruin *be* under thy hand:"
7 In that day shall he °swear, saying, "I will not be an healer; for in my house *is* neither bread nor clothing: make me not a ruler of the People."
8 For Jerusalem is °ruined, and Judah is fallen: because their tongue and their doings *are* against [1]the LORD, to provoke °the eyes of His glory.
9 The °shew of their countenance doth °witness against them; and they °declare their sin as °Sodom, they °hide *it* not. Woe unto °their soul! for they have rewarded °evil unto themselves.
10 Say ye to °the righteous, that *it shall be* well *with him:* for they shall eat the fruit of their doings.
11 °Woe unto °the wicked! *it shall be* ill *with him:* for the reward of his °hands shall be °given him.
12 *As for* My People, °children *are* their oppressors, and women rule over them.
O My People, they which lead thee cause *thee* to err, and °destroy the way of thy °paths.
13 [1]The LORD standeth up to plead, and standeth to judge the °people.
14 [1]The LORD will enter into judgment with the [2]ancients of His People, and the princes thereof: for ye have eaten up the vineyard; the spoil °of the °poor *is* in your houses.
15 "What mean ye *that* ye °beat My People to pieces, and grind the faces of the [14]poor?" °saith °the Lord °GOD of hosts.
16 Moreover [1]the LORD saith, "Because the °daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing *as* they go, and making a tinkling with °their feet:

21 tops = fissures or crevices. Cp. Rev. 6. 12–17.
22 Cease ye = Let go.
breath, &c. Heb. *nᵉshāmāh* (Ap. 16). Occurs twice in the "former" portion (2. 22; 30. 33) and twice in the "latter" portion (42. 5; 57. 16, "soul"). Ap. 79. II. Ref. to Pent. (Gen. 2. 7). Ap. 92.
for wherein . . . ? Fig. *Erotēsis* (Ap. 6), for emphasis.
accounted of = reckoned on. Cp. Ps. 146. 3, 4. Jer. 17. 5

3. 1–15 (D, p. 931). THE POLITICAL RUIN OF JUDAH. (*Alternations.*)

D | P¹ | g¹ | 1–3. Judgment. Prophesied.
  | | h¹ | 4–7. Oppression.
  | | Q¹ | 8, 9. The ruin of Jerusalem and Judah.
  | P² | g² | 10, 11. Judgment. Threatened.
  | | h² | 12–. Oppression.
  | | Q² | –12. The ruin of the People.
  | P³ | g³ | 13, 14. Judgment. Assured.
  | | h³ | 15. Oppression.

1 behold. Fig. *Asterismos* (Ap. 6), for emphasis.
the Lord. Heb. *hāh-'ādōn.* Ap. 4. VIII (1).
the LORD. Heb. Jehovah. Ap. 4. II.
the LORD of hosts. See note on 1 Sam. 1. 3.
stay . . . staff. Note the Fig. *Paronomasia* (Ap. 6). Heb. *mash'en* (masc.); *mish'an* (fem.).
bread . . . water. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of food.
2 The. Note the absence of Articles in this verse.
mighty man. Heb. *gibbōr.* Ap. 14. IV.
man. Heb. *'ish.* Ap. 14. II.
prudent = diviner: i.e. the king. Cp. Prov. 16. 10.
ancient = elder.
3 honourable man = eminent or highly respected man. Cp. 2 Kings 5. 1.
cunning artificer = skilled in arts.
eloquent orator = skilled in magnetism.
4 children = youths, or boys. **babes** = with caprice. **5 child** = a youth, or a boy. } Not the same word as in *v.* 12.
6 man. Heb. *'ish.* Ap. 14. II.
clothing. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all necessaries. **be** = become.
7 swear. Heb. "lift up [the hand]": i.e. swear. Ref. to Pent. (Gen. 14. 22. Ex. 6. 8. Num. 14. 30. Deut. 32. 40). Ap. 92. **8 ruined** = overthrown.
the eyes of His glory = His glorious presence, "eyes" being put by Fig. *Metonymy* (of Subject), Ap. 6, for the person as manifested.
9 shew = expression. **witness** = testify.
declare . . . hide it not = have declared . . . have not hidden. Fig. *Pleonasm* (Ap. 6), for emphasis.
Sodom. See 1. 9, 10.
their soul = them (emphatic). Heb. *nephesh.* Ap. 13.
evil. Heb. *rā'a'.* Ap. 44. viii.
10 the righteous = a righteous one.
11 Woe. Fig. *Maledictio.* Ap. 6.
the wicked, &c. = a lawless evil one (*rā'a'*, Ap. 44. viii), [it shall not be well]. Heb. *rāshā'.* Ap. 44. x.
hands. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is done with them. **given him** = done to him.
12 children = little ones.
destroy = have swallowed up.
paths. See note on 2. 3. **13 people** = peoples.
14 of. Genitive of Relation (Ap. 17. 5) = taken from.
poor = oppressed. Heb. *'ānī.* See note on "poverty" (Prov. 6. 11).
15 beat = crush. **saith** = is the oracle of.
the Lord. Heb. *'Ădonāi.* Ap. 4. VIII (2).
GOD. Heb. Jehovah. Ap. 4. II.

3. 16—4. 1 (C, p. 931). THE SIN OF JUDAH: (WOMEN). JUDGMENT PRONOUNCED. (*Introversion.*)

C | R | 3. 16. Pride. Manifested.
  | S | 3. 17. Threatening. (General.)
  | *S* | 3. 18–26. Threatening. (Particular.)
  | *R* | 4. 1. Pride. Humbled.

16 daughters. Cp. the "kine of Bashan" (Amos 4. 1).
their. Heb. masc. Often used of women who act as men.

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17 Therefore °the LORD* will smite with a scab the crown of the head of the daughters of Zion, °and [1]the LORD will discover their °secret parts."

S (p. 935)

18 In that day [17]the Lord will take away the °bravery of *their* tinkling °ornaments *about their feet*, and *their* °cauls, and °*their* round tires like the moon,

19 The °chains, [17]and the bracelets, and the °mufflers,

20 The °bonnets, [17]and the °ornaments of the legs, and the °headbands, and the °tablets, and the °earrings,

21 The rings, and °nose jewels,

22 The °changeable suits of apparel, [17]and the mantles, and the °wimples, and the °crisping pins,

23 The °glasses, [17]and the °fine linen, and the °hoods, and the °vails.

24 [17]And it shall come to pass, *that* instead of °sweet smell there shall be °stink; [17]and instead of a girdle a °rent; and instead of °well set hair baldness; and instead of a °stomacher a °girding of sackcloth; *and* °burning instead of beauty.

25 Thy °men shall fall by the sword, [17]and thy °mighty in the war.

26 [17]And her °gates shall °lament and °mourn; and she *being* desolate shall sit upon the ground.

R

4 °And °in that day seven women shall take hold of one °man, saying, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

B T (p. 936)

2 °In that day shall °the Branch °of °the LORD° be °beautiful and glorious, and the fruit of °the earth *shall be* excellent and comely for them that are °escaped of Israel.

U

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called °holy, *even* every one that is written °among the living in Jerusalem:

U

4 When °the LORD* shall have washed away the filth of the daughters of Zion, and shall have °purged the °blood of Jerusalem from the midst thereof by the °spirit of judgment, and by the °spirit of burning.

T

5 And [2]the LORD will create upon °every dwelling place of mount Zion, and upon her °assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for °upon all the glory *shall be* °a defence.

6 And there shall be a °tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

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17 the LORD*. One of the 134 places where, in the primitive text, the *Sopherim* say they changed Jehovah to *Adonai*. See Ap. 32.

and. Note the Fig. *Polysyndeton* (Ap. 6) in *v.* 17—4. 1.

secret parts; or, nakedness.

18 bravery = finery.

ornaments = metal crescent-shaped discs.

cauls = caps. Old French "*cale*".

their round tires like the moon = round crescent-shaped headbands.

19 chains = pendants. **mufflers** = light face-veils.

20 bonnets = headdress. Heb. *pᵉ'er*. Not therefore peculiar to the "latter" portion of Isaiah (61. 10) as alleged. See Ap. 79. II. **ornaments** = anklets.

headbands = girdles. Cp. 49. 18. Jer. 2. 32.

tablets = scent bottles. Heb. houses of the soul; *nephesh*, used in the sense of breath. See Ap. 13. VIII. 5.

earrings = amulets.

21 nose jewels. Worn in Palestine to-day.

22 changeable suits, &c. = robes: i.e. state or gala dresses. **wimples** = a neck binding (Old English).

crisping pins = reticules or purses.

23 glasses = mirrors (of polished metal).

fine linen = underclothing.

hoods = turbans. **vails** = long flowing vails.

24 sweet smell = perfume.

stink = rottenness, or stench. **rent** = a rope.

well set hair = richly plaited hair.

stomacher = sash or girdle, often worked in silk and gold. Still worn in Palestine.

girding of sackcloth = girding with a rope.

burning = branding.

25 men. Heb. *mᵉthîm*. See Ap. 14. V.

mighty = might. Some codices, with Aram., Sept., Syr., and Vulg., read "mighty ones".

26 gates = entrances.

lament and mourn. Fig. *Prosopopœia*. Ap. 6.

mourn. Occ. in "former" portion here, 19. 8 (as adj.); 24. 4, 7; 33. 9; and in the "latter" portion, 57. 18 (as noun); 60. 20 (as noun); 61. 2, 3 (as adj.); 66. 10. Ap. 79. II.

4. 1 And. The Fig. *Polysyndeton* (Ap. 6) links this verse on to the preceding chapter. See the Structure, R, above.

in that day. Not emphatic, or at the beginning of the verse. **man.** Heb. *'ish*. Ap. 14. II.

4. 2–6 (*B*, p. 931). ZION'S FUTURE GLORY.
(*Introversion.*)

B	T	2.	Glory. The Branch, Jehovah.
	U	3.	Inhabitants of Jerusalem: holy.
	U	4.	Inhabitants of Jerusalem: cleansed.
	T	5, 6.	Glory. The marriage canopy.

2 In that day: i.e. after all the judgments.

the Branch: i.e. Messiah. So the Chaldee paraphrase has it. Heb. *zemach*. Not the same word as in 11. 1. See the Structure of "the Four Gospels" preceding the Structure of MATTHEW; and note the application of this expression to the Gospel of JOHN and the notes there. Used there to connect the four Titles of Messiah: MATTHEW: the *King* (Zech. 9. 9 with Jer. 23. 5, 6). MARK: the *Servant* (Isa. 42. 1 with Zech. 3. 8). LUKE: the MAN (Zech. 6. 12). JOHN: JEHOVAH (Isa. 40. 9, 10, with Isa. 4. 2).

of the LORD = Jehovah's Branch: i.e. Messiah. Heb. Jehovah. Ap. 4. II. **be** = become.

beautiful and glorious = for honour and for glory.

the earth = the land.

escaped of Israel: i.e. those who will have escaped destruction in the great tribulation. These could not be the "Church", for they are of "Israel"; and the blessings are the temporal blessings promised in 30. 23, &c. Ezek. 34. 29. Joel 2. 23–25. Amos 9. 11–15, &c.

3 holy. See note on Ex. 3. 5. **among the living** = written down or destined for life. Cp. Pss. 69. 28; 87. 5, 6. Mal. 3. 16. **4 the LORD*** = Jehovah. Ap. 4. II. One of the 134 places where Jehovah (in the primitive text) was changed to *Adonai*. See Ap. 32. **purged** = cast out. Heb. *duch*. Cp. 1. 16; 6. 7.

blood. Put by Fig. *Metonymy* (of Effect), Ap. 6, for blood-guiltiness. **spirit** = blast, as in 11. 4. Cp. 2 Thess. 2. 8. Heb. *rûach*. Ap. 9. **5 every dwelling place of mount Zion.** Not merely over the Tabernacle as in the old Dispensation. **assemblies** = convocation. Heb. *miḳrâ'*. Ref. to Pent. See note on 1. 13. Some codices, with four early printed editions, read "assemblies" (pl.). **upon** = over.

a defence = a canopy. Heb. *chuppah*, the marriage canopy. Not translated "defence" elsewhere. Occurs only here, Ps. 19. 5, and Joel 2. 16. Cp. Isa. 62. 4. **6 tabernacle** = pavilion.

5 Now will I sing to My wellbeloved °a song of My beloved touching his vineyard. My wellbeloved °hath a vineyard in °a very fruitful °hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest °vine, and built a °tower in the midst of it, and also made a °winepress therein: and he looked that it should bring forth grapes, and it brought forth °wild grapes.

3 °And now, O inhabitants of Jerusalem, and °men of Judah, judge, I pray you, betwixt Me and My vineyard.

4 What could have been done more to My vineyard, that I have not done °in it? wherefore, when I looked that it should bring forth grapes, brought it forth [2]wild grapes?

5 [3]And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: °I will also command the clouds that they rain no rain upon it.

7 For the vineyard of °the LORD of hosts *is* the °house of Israel, and the [3]men of Judah His pleasant plant:

and He looked for °judgment, but behold °oppression; for °righteousness, but behold °a cry.

8 °Woe unto them that join house to house, *that* lay field to field, till *there be* °no place, that they may be placed alone in the midst of the earth!

9 "In Mine °ears" °*said* [7]the LORD of hosts, "Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one °bath, and the seed of an °homer shall yield an °ephah.

11 [8]Woe unto them that rise up early in the morning, *that* they may follow °strong drink; that continue until °night, *till* wine inflame them!

12 And the harp, and the viol, the °tabret, and °pipe, and °wine, are in their °feasts: but they regard not the work of °the LORD, neither consider the operation of His hands.

13 Therefore My People are gone into captivity, because *they have* no knowledge: and their honourable °men *are* famished, and their multitude dried up with thirst.

14 Therefore °hell hath °enlarged °herself,

5. 1-30 (*A*, p. 931). THE SONG OF JEHOVAH. (*Division.*)

A | V¹ | 1-7. The Parable of the Vineyard.
V² | 8-30. The Parable interpreted.

5. 1-7 (V¹, above). THE PARABLE OF THE VINEYARD. (*Introversion and Alternation.*)

V¹ | W¹ | *i* | 1, 2. The Vineyard. Jehovah's care.
k | 3, 4. Requital by Vineyard.
X | 5. Jehovah's requital. Externals destroyed.
X | 6. Jehovah's requital. Internals wasted.
W² | *i* | 7-. The Vineyard. Jehovah's care.
k | -7. Requital by Vineyard.

1 a song. Eight sentences describe the vineyard, of which seven give the characteristics, and one (*v.* 7) the result. This "song" sets forth the doom of the Vineyard: the Parable (Luke 20. 9-16), the doom of the husbandmen.

hath = had.

a very fruitful = oil's son. Can it refer to David and his anointing? Cp. 1 Sam. 2. 10; 16. 13; Ps. 132. 7. Cp. *v.* 7-, below.

hill = horn. Heb. *keren*, always "horn" (seventy-five times). Only "hill" here.

2 vine. For Israel as this vine, see 27. 2-6. Jer. 2. 21; 12. 10. Ps. 80. 8. Hos. 10. 1; 14. 5-7, &c. One of the three trees to which Israel is likened: the fig = *national* privilege; the olive = *religious* privilege; the vine = *spiritual* privilege. See note on Judg. 9. 8-13.

tower = a watchtower.

winepress = wine-vat. Heb. *yeḳeb*, not *gath*, a winepress. See note on Prov. 3. 10.

wild grapes = bad grapes. Heb. *bᵉushim*, from *bashash*, to stink. The Heb. word occurs only in *vv.* 2, 4.

3 And now. Referring to time. Note the Fig. *Anacœnōsis* (Ap. 6).

men. Heb. *'ish*. Ap. 14. II.

4 in it. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read "to (or for) it".

6 I will, &c. Ref. to Pent. (Deut. 28. 23, 24. Lev. 26. 19).

7 the LORD of hosts. See note on 1. 9 and 1 Sam. 1. 3.

house of Israel. Occurs four times in Isaiah, twice before ch. 40 (5, 7; 14, 2), and twice after (46. 3; 63. 7). See Ap. 79. II. Note the *introversion*: "vineyard", "Israel", "Judah", "pleasant plant".

judgment . . . oppression. Note the Fig. *Paronomasia* (Ap. 6) for great and solemn emphasis, to attract our attention and impress our minds. Not a "pun" or a "play" on words. Heb. *mishpāt . . . mishpāch.*

righteousness . . . a cry. Fig. *Paronomasia* (Ap. 6). Heb. *ṣᵉdāḳāh . . . ṣᵉᶜāḳāh.* See note above. These two lines may be Englished by "He looked for equity, but behold iniquity; for right, but behold might" (as used in oppression and producing a "cry").

8-30 (V², above). THE PARABLE INTERPRETED. (*Repeated Alternation.*)

V² | Y¹ | 8. Woe. Crimination. Covetousness.
Z¹ | 9, 10. Threatening. Desolation.
Y² | 11, 12. Woe. Crimination. Excess.
Z² | 13-17. Threatening. Captivity.
Y³ | 18-23. Woe. Crimination. Iniquity.
Z³ | 24-30. Threatening. Destruction (24, 25). Invasion 26-30.

8 Woe. Fig. *Epibole.* Ap. 6. "Woe" repeated six times in succession (*vv.* 8, 11, 18, 20, 21, 22). Note the six subjects.

no. Heb. *'ephes.* Occurs in "former" portion only here and in 34. 12; and in the "latter" portion in 40. 17; 41. 12. 29; 45. 6, 14; 46. 9; 47. 8, 10; 52. 4; 54. 15. Ap. 79. II.

9 ears. Fig. *Anthrōpopatheia.* Ap. 6.

said. Note *Ellipsis* of the verb "to say". See Ap. 6 and instructive examples in Pss. 109. 5; 144. 12. Isa. 28. 9. Jer. 9. 19, &c.

10 bath . . . homer . . . ephah. See Ap. 51. III. 3.

11 strong drink. Heb. *shēḵār.* Ap. 27. IV.

night. Heb. *nesheph.* A *Homonym.* Cp. 21. 4 and 59. 10. See notes on Job 24. 15, and 1 Sam. 30. 17.

12 tabret = drum. Heb. *toph.* See note on 1 Sam. 10. 5.

pipe = fife.

wine. Heb. *yayin.* Ap. 27. I.

feasts = banquets.

the LORD. Heb. Jehovah. Ap. 4. II.

5. 13-17 (Z², above). THREATENING: CAPTIVITY. (*Introversion.*)

Z² | *l* | 13. Captivity.
m | 14, 15. Judgment. Man abased.
m | 16. Judgment. Jehovah exalted.
l | 17. Restoration.

13 men. Heb. *mᵉthīm.* Ap. 14. v.

14 hell = Sheôl. Ap. 35.

enlarged. Fig. *Prosopopœia.* Ap. 6.

herself = her soul. Heb. *nephesh.* Ap. 13.

and opened °her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And °the mean man shall be brought down, and °the mighty man shall be humbled, and the eyes of the °lofty shall be humbled:

16 But [7]the LORD of hosts shall be exalted in judgment, and °GOD That is °holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall °strangers eat.

18 [8]Woe unto them that draw °iniquity with °cords of vanity, and °sin as it were with a °cart rope:

19 °That say, 'Let Him make speed, *and* hasten His work, that we may see *it:* and let the counsel of °the Holy One of Israel draw nigh and come, that we may know *it!*'

20 [8]Woe unto them that °call °evil good, and good °evil; that °put darkness for light, and light for darkness; that °put bitter for sweet, and sweet for bitter!

21 [8]Woe unto *them that are* wise in their own eyes, and prudent in their own °sight!

22 [8]Woe unto *them that are* °mighty to drink [12]wine, and °men of strength to mingle [11]strong drink:

23 Which justify °the wicked for °reward, and take away the righteousness of °the righteous from °him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away °the law of [7]the LORD of hosts, and despised °the word of [19]the Holy One of Israel.

25 Therefore is the anger of [12]the LORD kindled against His People, and He hath °stretched forth His hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* °torn in the midst of the streets. °For all this His anger is not turned away, but His hand *is* °stretched out still.

26 And He will lift up an ensign to the nations from far, and will °hiss unto them from the end of the earth: and, behold, °they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the °heavens thereof."

6 In °the year that °king Uzziah °died °I saw also °the LORD* sitting upon a throne, high and lifted up, and His train filled the temple.

2 Above °it stood the °seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

14 her. All these feminine pronouns mean that the nouns belong to Sheôl.

15 the mean man = commoner. Heb. *'ādām.* Ap. 14. I. **the mighty man** = peer. Heb. *'ish.* Ap. 14. II. See notes on 2. 11, 17.

lofty = proud. Heb. *gābah.* See note on 2. 11.

16 GOD = the mighty God. Heb. *'El* (with Art.). Ap. 4. iv. **holy.** See note on Ex. 3. 5.

17 strangers = foreigners.

18 iniquity. Heb. *'āvāh.* Ap. 44. iv.

cords, &c. Which draw on sin by the *load.*

sin. Heb. *chāṭā'.* Ap. 44. i.

cart rope. Implies sin by the cart-load.

19 That say, &c. Cp. Jer. 17. 15.

the Holy One of Israel. See notes on 1. 4 and Ps. 71. 22.

20 call = are calling.

evil. Heb. *rā'a'.* Ap. 44. viii.

evil good. Note the *Introversion* in each of the three clauses of this verse. **put** = give out.

21 sight. Heb. "face", put by Fig. *Metonymy* (of Subject), Ap. 6, for themselves, or their own view of matters.

22 mighty = strong men. Heb. *gibbōr.* Ap. 14. IV.

men. Heb. pl. of *'ĕnōsh.* Ap. 14. III.

23 the wicked = a lawless one. Heb. *rāshā'.* Ap. 44. x.

reward = a bribe. **the righteous** = righteous ones.

him = them. **24 the law.** See note on 1. 10.

the word = saying, or spoken word. Heb. *'imrāh.* See Ap. 73. v.

25 stretched forth: in judgment.

torn in the midst of the streets = as the sweepings of the streets.

For all this, &c. Cp. the Ref. to Pent. in the fivefold consequence of Isa. 5. 25; 9. 12, 17, 21; 10. 4: with the fivefold cause in Lev. 26. 14, 18, 21, 24, 28.

stretched out still = remains stretched out. Same word as "stretched forth (above) in judgment". Ref. to Pent. (Ex. 6. 6. Deut. 4. 34; 5. 15; 7. 19; 9. 29; 11. 2; 26. 8).

26 hiss unto = hiss for (as men call bees). Fig. *Anthrōpopatheia.* Ap. 6.

they shall come. Note the Fig. *Hypotyposis* (Ap. 6) in *vv.* 26–30. **30 heavens** = skies.

6. 1–13 (B, 930). THE VOICE FROM THE TEMPLE.
(Alternations.)

B | A | 1. The Vision. (General.)
B | n | 2–4. The Seraphs.
o | 5. The Prophet. (Defiled.)
n | 6. A Seraph.
o | 7. The Prophet. (Cleansed.)
A | 8–. The Voice. (Particular.)
B | p | –8. The Messenger. "Then said I."
q | 9, 10. Answer and Message.
p | 11–. The Messenger. "Then said I."
q | –11–13. Answer and Promise.

1 king Uzziah. Contrast this leprous king with the glorious king of *v.* 5.

died. In a separate house. This completes the contrast. See 2 Chron. 26. 21.

I saw. Heb. *rā'āh* = to see clearly. As in *v.* 6; 21. 6, 7. Not the same word as in 1. 1; 13. 1.

the LORD* = Jehovah. One of the 134 places where, in the primitive text, Jehovah was changed to Adonai. See Ap. 32, and Ap. 4. VIII. 2. and II.

2 it: i.e. the throne.

seraphims = burning ones. No Art. Celestial beings, named but unexplained. Name used of the serpents (Num. 21. 6) because of the burning effect produced by them, just as *nāchāsh* was used of a snake because of its shining skin (Num. 21. 9), as well as of the shining one of Gen. 3. 1. See notes on Gen. 3. 1. Num. 21. 6, 9, and Ap. 19. Sept. reads "and seraphs stood round about Him".

3 And one cried unto another, and said, °"Holy, holy, holy, *is* °the LORD of hosts: the whole earth *is* full of His glory."

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, °"Woe *is* me! for I am °undone; because ℵ *am* a °man of unclean lips, and ℵ dwell in the midst of a People of unclean lips: for mine eyes have °seen the °King, [3] the LORD of hosts."

6 Then °flew one of the [2]seraphims unto me, having a live coal in his hand, *which* he had taken with °the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, "Lo, this hath touched thy lips; and thine °iniquity is taken away, and thy sin °purged."

8 Also I heard the °voice of [1]the LORD*, saying, °"Whom shall I send, and who will go for °Us?"

Then °said I, "Here *am* I; send me."

9 And He said, "**Go, and tell this People, °'Hear ye indeed, but understand not; and °see ye indeed, but perceive not.'**

10 °Make the °heart of this People fat, and make their °ears heavy, and shut their °eyes; lest they see with their °eyes, and hear with their °ears, and understand with their °heart, and °convert, and be healed."

11 Then said I, [1]"LORD*, °how long?"

And He answered, "Until the cities be °wasted °without inhabitant, and the houses without °man, and the °land be utterly °desolate,

12 And °the LORD have removed [11]men far away, and *there be* a great °forsaking in the midst of the land.

13 °But yet in it *shall be* a tenth, and *it* shall return, and °shall be eaten: as a °teil tree, and as an oak, whose °substance °*is* in them, when they °cast *their leaves: so* the °holy seed *shall be* the substance thereof."

7 And °it came to pass in the days of °Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* °Rezin the king of Syria, and °Pekah °the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but °could not prevail against it.

3 Holy, holy, holy. Fig. *Epizeuxis* (Ap. 6) for intense and solemn emphasis. Cp. the threefold blessing of Num. 6. 24–26 and Rev. 4. 8, a threefold unity.
the LORD of hosts. See note on 1. 9 and 1 Sam. 1. 3.
5 Woe. Fig. *Ecphonēsis.* Ap. 6.
undone = dumb, or lost. The essence of true conviction is a concern for what I *am*, not for what I have *done* or *not done*.
man. Heb. *'ish.* Ap. 14. II. **seen.** Cp. Job 42. 5.
King. Contrast "king Uzziah", *v.* 1.
6 flew. Cp. "ran" (Luke 15. 20).
the tongs. Ref. to Pent. (Ex. 25. 38; 37. 23 ("snuffers"). Num. 4. 9). Ap. 92.
7 iniquity. Heb. *'āvāh.* Ap. 44. iv.
purged = covered. Heb. *kāphar* = to cover, and thus, here, atone. See note on Ex. 29. 33. Not the same word as in 1. 25; 4. 4.
8 voice. See the Structure (p. 980). This is the voice from the Temple concerning the "scattering", corresponding with 40. 3, 6, which is the voice from the wilderness concerning the "gathering".
Whom shall I send? This was not Isaiah's original commission to prophesy, but his special commission for *this* great dispensational prophecy. Chs. 1–5 form a general introduction to the whole book (see p. 930).
Us. Ref. to Pent. (Gen. 1. 26; 3. 22; 11. 7). Ap. 92.
said I. In edition 1611 this was "I said".
9 Hear ye indeed. Heb. "a hearing, hear ye". Fig. *Polyptōton* (Ap. 6) for emphasis. See note on Gen. 26. 28.
see ye indeed. Heb. "a seeing see ye". Fig. *Polyptoton*, as above.
10 Make, &c. = Declare or foretell that the heart of this People will be fat. Isaiah could do no more. A common Hebrew idiom.
This prophecy is of the deepest import in Israel's history. Written down seven times (Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26, 27. Rom. 11. 8). Solemnly quoted in three great dispensational crises:—
(1) By Christ (Matt. 13. 14), as coming from Jehovah on the day a council was held "to destroy Him".
(2) By Christ, as coming from Messiah in His glory (John 12. 40, 41) after counsel taken to "put Him to death" (John 11. 53, and cp. 12. 37).
(3) By Paul, as coming from the Holy Ghost when, after a whole day's conference, they "believed not" (Acts 28. 25–27).
heart. Note the Fig. *Epanodos* (Ap. 6), in verse 10:—

q | r | heart.
  s | ears.
    t | eyes.
    t | eyes.
  s | ears.
r | heart.

convert = turn or return.
11 how long? See the answer (Rom. 11. 25).
wasted = desolate.

without = for want of. **man.** Heb. *'ādām.* Ap. 14. I. **land** = ground, or soil. Heb. *'ădamah.* **desolate.** See note on 1. 7. **12 the LORD.** Heb. Jehovah. Ap. 4. II. **forsaking.** See note on 1. 4. **13 But yet in it shall be a tenth,** &c. = Still, there is in it (the land) a tenth part; and it (the tenth part) shall again be swept away; yet, as with terebinth and oak, whose life remains in them when felled, the holy seed will be the life thereof. This is no "interpolation"; it is necessary to complete the Structure (*q*, p. 938). **shall be.** Supply [there is]. **teil tree** = terebinth. **substance** = root-stock. **is in them:** or will be in them. A special reading called *Sevīr* (Ap. 34) reads "in it": i.e. in the land. **cast their leaves** = are felled. The *Ellipsis*, here, is wrongly supplied. **holy.** See note on Ex. 3. 5.

7. 1—12. 6 (**C**, p. 930). HISTORIC EVENTS AND PROPHECIES (AHAZ).
(*Repeated Alternation.*)

C | C¹ | 7. 1–9. Confederacy (Syria and Israel). (Particular.) "It shall not stand" (*v.* 7).
  D¹ | 7. 10—8. 8. Divine Interposition (7, 10). THE VIRGIN'S SON.
  C² | 8. 9, 10. Confederacy. (General.) "It shall be brought to naught."
  D² | 8. 11—9. 7. Divine Interposition. IMMANUEL.
  C³ | 9. 8—10. 32. Confederacy. (Jehovah's.) Particular. "I will punish".
  D³ | 10. 33—12. 6. Divine Interposition. THE SON OF DAVID.

7. 1 it came to pass in the days of. See note on Gen. 14. 1. **Ahaz.** For the history explaining this prophecy see 2 Kin. 15. 37—16. 5. **Rezin.** See 2 Kin. 16. 5–9. **Pekah.** His was the last prosperous reign in Israel. It began in the last year of Uzziah, king of Judah. **the son of Remaliah.** Repeated for emphasis in *vv.* 1, 4, 5, 9. A murderer (2 Kin. 15. 25). **could not prevail against it.** Cp. 2 Kin. 16. 5.

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2 And it was told °the house of David, saying, "Syria is confederate with °Ephraim." And °his heart was moved, and the heart of his people, as the trees of the wood are moved with the °wind.

3 Then said °the LORD unto Isaiah, "Go forth now to meet Ahaz, thou, and °Shear-jashub thy son, at the end of the conduit of the upper pool in the °highway of the fuller's field;

4 And say unto him, 'Take heed, and be quiet; fear not, neither be fainthearted °for the two tails of these smoking °firebrands, °for the fierce anger of [1]Rezin with Syria, and of [1]the son of Remaliah,

5 Because Syria, [2]Ephraim, and [1]the son of Remaliah, have taken evil counsel against thee, saying,

6 'Let us go up against Judah, and °vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* °the son of Tabeal:'

7 Thus saith °the Lord °GOD, 'It shall not stand, neither shall it come to pass.

8 For °the head of Syria *is* °Damascus, and the head of Damascus *is* °Rezin; °and within °threescore and five years shall [2]Ephraim be broken, °that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. °If °ye will not believe, °surely ye shall not be °established.'"

D[1] E G (p. 940)

10 °Moreover [3]the LORD °spake °again unto Ahaz, saying,

11 "Ask thee a °sign of [3]the LORD thy °God; ask it °either in the depth, or in the height above."

H

12 But Ahaz said, °"I will not ask, neither will I tempt °the LORD."

G

13 And °he said, "Hear ye now, O [2]house of David; *Is it* a small thing for you to weary °men, but will ye weary my [11]God also?

14 Therefore °the LORD* Himself shall give you a [11]sign; °**Behold, °a °virgin °shall conceive, and bear a son, and °shall call his name °Immanuel.**

2 the house of David. Not to Ahaz only, but to the house which had received the promise of Jehovah's protection (2 Sam. 7).

Ephraim. The leading tribe, put by Fig. *Synecdoche* (of Part), Ap. 6, for the rest of the ten tribes. Sometimes called "Samaria" (1 Kin. 16. 24).

his, i.e. Ahaz. **wind.** Heb. *rûach*. Ap. 9.

3 the LORD. Heb. Jehovah. Ap. 4. II.

Shear-jashub = the remnant shall return.

highway. Occurs in the "former" portion, here, 11. 16; 19. 23; 33. 8; 35. 8; 36. 2; and in the latter portion, 40. 3; 49. 11; 57. 14 (verb); 59. 7 (paths); 62. 10 (verb and noun). See Ap. 79. II. **4 for** = because of.

firebrands. Cp. Amos 4. 11, Zech. 3. 2. Not like the stump of Judah (6. 13). **for** = consisting of.

6 vex = terrify.

the son of Tabeal: i.e. Rezin, king of Syria.

7 the Lord. Heb. *Adonai*. Ap. 4. VIII (2).

GOD. Heb. Jehovah. Ap. 4. II and IX.

8 the = though the.

Damascus: which is soon to be spoiled.

Rezin: a firebrand soon to be quenched. He was the last independent king of Syria. **and** = yet.

threescore and five years. To be made up thus: Ahaz 14 + Hezekiah 29 + Manasseh 22 = 65 (13 × 5). Fulfilled in 667-6 B.C.

that it be not a people = shall be no more a people. But Judah shall return (6. 13).

9 If ye will not believe, surely ye shall not be established. Note the Fig. *Paronomasia* (Ap. 6) for emphasis and to attract attention to the importance of the sentence. Heb. *'im lo' tha'ămînû, kî lo' thē'āmēnû*, which may be Englished thus: "If ye will not trust, ye shall not be trusted". Or, have no *belief*... find no relief; or, will not *understand*... shall not *surely stand*; or, no *confiding*... no *abiding*. Verse 17 shows that Ahaz did not trust.

ye. But specially referring to Ahaz. See note on "shall call" (*v.* 14). **surely** = [know] that.

7. 10—8. 8 (D[1], p. 939). DIVINE INTERPOSITION. THE VIRGIN'S SON. (*Alternation.*)

D[1] | E | 7. 10-17. The Son.
F | 7. 18-25. Assyrian Invasion.
E | 8. 1-4. The Son.
F | 8. 5-8. Assyrian Invasion.

7. 10-17 (E, above). THE SON. (*Alternation.*)

E | G | 10, 11. The Sign offered.
H | 12. Ahaz. Refusal of Sign.
G | 13-16. The Sign given.
H | 17. Ahaz. Prophecy concerning him.

10 Moreover. It seems as though Isaiah wanted to see what Ahaz would say to *v.* 9. **spake.** This identifies the words with Jehovah Himself, and not merely with Isaiah. It shows the vast importance of the coming prophecy. **again** = added. Lit. added to speak. Occurs in this connection only again in 8. 5 in this book. **11 sign.** Heb. *'ôth*, a present visible token or pledge, as in Gen. 1. 14. Ex. 4. 8, 9; 12. 13; and especially 8. 18. This word is used eight times in the "former" portion (here; *v.* 14; 8. 18; 19. 20; 20. 3; 37. 30; 38. 7, 22); and three times in the "latter" portion (44. 25; 55. 13; 66. 19). See Ap. 79. II, and cp. Hezekiah's sign (38. 7). **God.** Heb. Elohim. Ap. 4. I. **either.** Ahaz was not limited, and therefore without excuse. **12 I will not ask.** He had already made up his mind to appeal to Assyria, and had probably sent messengers to Tiglath-Pileser (2 Kings 16. 7. 2 Chron. 28. 16). His self-hardening is masked by his apparently pious words. **the LORD.** Heb. Jehovah (with *'ēth*) = Jehovah Himself. Ap. 4. II. **13 he:** i.e. Jehovah by the prophet; thus identifying Himself with this important prophecy. **men.** Heb. pl. of *'ĕnôsh*. Ap. 14. III. **14 the LORD*.** One of the 134 passages where Jehovah, in the primitive text, was altered by the Sopherîm to "Adonai". See Ap. 32. **Behold.** Fig. *Asterismos* (Ap. 6) for emphasis. **a virgin.** Heb. the virgin: i.e. some definite well-known damsel, whose identity was then unmistakable, though unknown to us. See Matt. 1. 21-23. Luke 1. 31. See Ap. 101. **virgin** = damsel. Heb. *ha-'almâh*. It occurs seven times (Gen. 24. 43. Ex. 2. 8. Ps. 68. 25. Prov. 21. 19. Song 1. 3; 6. 8, and Isa. 7. 14). The Heb. for virgin (in our technical sense) is *bĕthûlâh*, and occurs fifty times (2 × 5[2], see Ap. 10). Its first occurrence is Gen. 24. 16, where, compared with *v.* 43, it shows that while every *Bethulah* is indeed an *Almah*, yet not every *Almah* is a *Bethulah*. The prophecy does not lose its Messianic character, for Mary, in whom it was fulfilled, is designated by the same holy inspiring Spirit as "*parthenos*" (not *gunē*). As a sign to Ahaz this damsel was an *almah*. As a sign, when the prophecy was *fulfilled* (or filled full), it was Mary, the *parthenos* or virgin. **shall conceive, and bear** = is pregnant and beareth. Ref. to Pent. The two words occur together only here, Gen. 16. 11, and Judg. 13. 5, 7; and *v.* 12 shows that birth was imminent. Perhaps the *Almah* was "Abi" (2 Kings 18. 2. 2 Chron. 29. 1), but the son was not necessarily Hezekiah. See Ap. 101. **shall call.** Some codices, with three early printed editions, and Sept., read "thou (Ahaz) wilt call". **Immanuel** = "GOD ('*El*) with us". Most codices, and six early printed editions, give it as two words. Some, with two early printed editions, as one word.

15 °Butter and honey shall he eat, °that he may know to refuse the °evil, and °choose the good.
16 °For before the °child shall know to refuse the [15]evil, and [15]choose the good, °the land that thou °abhorrest °shall be forsaken °of °both her kings.
17 [3]The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* °the king of Assyria.
18 And it shall come to pass in that day, *that* [3]the LORD shall hiss for the fly that *is* in the uttermost part of the °rivers of Egypt, and for the bee that *is* in the land of Assyria.
19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all °thorns, and upon all °bushes.
20 In the same day shall [14]the LORD* shave with a rasor that is °hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.
21 °And it shall come to pass in that day, *that* a °man °shall nourish a young cow, and two sheep;
22 And it shall come to pass, for the °abundance of milk *that* they shall give he shall eat [15]butter: for °butter and honey shall every one eat that is left °in the land.
23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand °silverlings, it shall *even* be for briers and thorns.
24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.
25 And *on* all hills that °shall be digged with the mattock, there °shall not come thither °the fear of briers and thorns: but it shall be for the °sending forth of oxen, and for the °treading of lesser cattle."

8 °Moreover °the LORD said unto me, "Take thee a great °roll, and write °in it with °a °man's pen °concerning °Maher-shalal-hash-baz."
2 And I took unto me faithful witnesses to record, °Uriah the priest, and °Zechariah the son of Jeberechiah.
3 And I went unto the prophetess; and she conceived, and bare a son.
Then said [1]the LORD to me, "Call his name [1]Maher-shalal-hash-baz.
4 For °before the °child shall have knowledge to cry, 'My father, and my mother,' the riches of Damascus and the spoil of Samaria °shall be °taken away before the king of Assyria."

15 Butter = Curds. See Gen. 18. 8. Deut. 32. 14, &c.
that he may know = up to the time of his knowing: i.e. the prophecy shall come to pass while still a babe. See *v.* 16.
evil. Heb. *rā'a'*. Ap. 44. viii.
choose. See note on 1. 29.
16 For before. This was the sign to Ahaz and all present. Cp. the further sign, 8. 4, and see Ap. 101.
child = sucking child.
the land = the soil.
abhorrest: or vexest.
shall be forsaken. So it came to pass two years later. Cp. 2 Kings 15. 30; 16. 9. See note on 1. 4.
of = because of. Connect this with "abhorrest", not with "forsaken".
both her kings: i.e. Pekah and Rezin (*v.* 1).
17 the king of Assyria. This was fulfilled in 2 Kings 16. 7, and 2 Chron. 28. 19, 20.

7. 18-25 (F, p. 940). ASSYRIAN INVASION. (*Repeated Alternation.*)

F | r[1] | 18. Fly and Bee.
  s[1] | 19. Destination.
  r[2] | 20–. Rasor.
  s[2] | –20. Destination.
  r[3] | 21. Cow and Sheep.
  s[3] | 22. Destination.
  r[4] | 23, 24. Briers and thorns.
  s[4] | 25. Destination.

18 rivers of Egypt. Ref. to Pent. Heb. *y'ĕ'ōr*. Twenty-nine times in Genesis and Exodus (only twice in plural. Ex. 7. 19; 8. 5). Then, after, 2 Kings 19. 24; Job 28. 10; Ps. 78. 44; ten times in Isaiah. See Ap. 92.
19 thorns = the thorn bushes.
bushes = the pastures.
20 hired. By Ahaz himself.
21 And it shall come to pass. Note the Fig. *Anaphora* (Ap. 6), commencing *vv.* 21, 22, 23, emphasising the points of the prophecy.
man. Heb. *'ĕsh*. Ap. 14. II.
shall nourish, &c.: i.e. no longer a land of olives and oil, but a poor pasturage. Cp. Jer. 39. 10.
22 abundance of milk. Not because of the number of the cattle, but on account of the fewness of the people.
butter and honey. Not corn and wine and oil.
in = in the midst of.
23 silverlings = shekels: i.e. as rent. Cp. Song 8. 11, and see Ap. 51. II (5).
25 shall be digged = should be digged (but were to go out of cultivation).
shall not come thither = thou wilt not come thither: i.e. venture to walk (without weapons, *v.* 24) where thou wast wont to plough in peace.
the fear of = for fear of.
sending forth = letting loose, or driving forth.
treading = trampling down.

8. 1-4 (*E*, p. 940). THE SON. (*Introversion.*)

E | t | 1, 2. The Prophecy
  u | 3–. The Son. Birth.
  u | –3. The Son. Name.
  t | 4. The Prophecy.

8. 1 Moreover. There is no break in the prophecy.
the LORD. Heb. Jehovah. Ap. 4. II.
roll = tablet. Elsewhere only in 3. 23.
in it = on it.
a man's pen = the carving tool of the people. The writing was to be legible, in the language of the common people (not in the language of the priests or educated classes). Eastern languages have these two, down to the present day. Cp. Hab. 2. 2. "Pen" is put by Fig. *Metonymy* (of Cause), Ap. 6, for the writing
written by it.
man's = a common man's. Heb. *'ĕnōsh*. Ap. 14. III.
concerning = "for Maher, &c."
Maher-shalal-hash-baz = haste, spoil, speed, prey. (Note the *Alternation*.) These words are explained in *v.* 4, and may be connected thus: he hasteneth [to take the] spoil, he speeds [to seize] the prey. This child was a sign, as also the child in 7. 14.
2 Uriah = Urijah. See 2 Kings 16. 10.
Zechariah. Probably the father-in-law of Ahaz (2 Kings 18. 2).
4 before. The interval was twenty-one months from the prophecy, twelve from the birth.
child = sucking child: as in 7. 16. Not the same word as in *v.* 18.
shall be taken. So it was: in the third year of Ahaz, Damascus was sacked and Rezin was slain.
taken = carried away.

F v (p. 942) 631-630

5 [1]The LORD spake also unto me °again, saying,

6 "Forasmuch as this People refuseth the waters of °Shiloah that go softly, and °rejoice in Rezin and Remaliah's son;

w

7 Now therefore, behold, °the LORD* bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory:

w

and he shall come up over all his °channels, and go over all his banks:

v

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of °his wings shall fill the breadth of thy land, O ° Immanuel.

C² (p. 939)

9 °Associate yourselves, O ye °people, and ye shall be broken in pieces; and give ear, all ye of far countries: °gird yourselves, and ye shall be broken in pieces; °gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for °GOD *is* with us."

D² J x (p. 942)

11 For [1]the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this People, saying,

12 "Say ye not, 'A °confederacy,' °to all *them to* whom this People shall say, 'A °confederacy;' °**neither fear ye °their fear, nor be afraid.**

y

13 °**Sanctify °the LORD of hosts Himself**; and *let* Him *be* your fear, and *let* Him °*be* your dread.

14 And He shall be for a sanctuary; but °**for a stone of stumbling and for a rock of offence** to both the houses of Israel, for a °gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall °stumble, and fall, and be broken, and be snared, and be taken.

K

16 Bind up the °testimony, seal the °law among My °disciples."

17 And I will °wait upon [1]the LORD, That hideth His face from °the house of Jacob, °**and I will look for Him.**

L

18 **Behold, I and the °children whom [1]the LORD hath given me** *are* for °signs and for wonders in Israel from [13]the LORD of hosts, Which °dwelleth in mount Zion.

J x

19 "And °when they shall say unto you, 'Seek unto them that have °familiar spirits, and unto wizards that °peep, and that °mutter:'

y

should not a people seek unto their °God? °for the living to the dead?

K

20 To the [16]law and to the [16]testimony: if they speak not according to this word, *it is* because °*there is* no light in them.

8. 5-8 (*F*, p. 940). THE ASSYRIAN INVASION. (*Introversion.*)

F | v | 5, 6. The Land. Its waters refused.
w | 7–. Waters of Assyria. Approach.
w | –7. Waters of Assyria. Arrival.
v | 8. The Land. Assyrian waters overflow.

5 again. See note on 7. 10.

6 Shiloah: i.e. the waters beneath Zion running from Gihon to Siloam. See Ap. 68. II. (pp. 100, 101).

rejoice in Rezin. This is not "a wrong reading of the Hebrew text", but it refers to the trust reposed in the king of Syria instead of in Jehovah (7. 9). They despised God's covenant with Zion (symbolized by its secret stream), and preferred the help of the heathen; therefore the Assyrian floods should overwhelm them. (Cp. the same contrast in Ps. 46. 3, 4; and see notes there.) This applied specially to Israel: and the judgment overtook Israel first.

7 the LORD*. One of the 134 places where the *Sopherîm* changed "Jehovah", *of* the primitive text, to *Adonai*. See Ap. 32.

channels. Heb. *'âphîkîm*. See note on 2 Sam. 22. 16.

8 his wings. Probably referring to the wings of his army.

Immanuel = GOD with us. This shows that the prophecy in 7. 14 was not to be exhausted with Ahaz and his times. See Ap. 101.

9 Associate yourselves = Make friendships.

people = nations.

gird yourselves. Note the Fig. *Repetitio* (Ap. 6) for emphasis. Occurs in "former" portion here only, and in the "latter" portion only in 45. 5 and 50. 11. Ap. 79. II.

10 GOD is with us = Heb. *Immanu-El*. See *v.* 8. Ap. 4. IV.

8. 11—9. 7 (D², p. 939). DIVINE INTERPOSITION. IMMANUEL. (*Extended Alternation.*)

D² J | x | 8. 11, 12. False dependence. Confederacy.
y | 8. 13–15. True dependence. Jehovah.
K | 8. 16, 17. The Testimony and the Law.
L | 8. 18. Messiah and His children.
J | x | 8. 19–. False dependence: spirits.
y | –19. True dependence. God.
K | 8. 20–22. The Law and the Testimony.
L | 9. 1–7. Messiah. The Son.

12 confederacy. Heb. *kesher*. Never used in a good sense.

to all them to whom = whensoever, or whereof.

neither, &c. Quoted in 1 Pet. 3. 14, 15.

their fear = what they fear, or with their fear.

13 Sanctify = Hallow, regard as holy. Cp. 29. 23. See note on Ex. 3. 5. Ref. to Pent. (Num. 20. 12; 27. 14). Ap. 92.

the LORD of hosts. See note on 1. 9 and 1 Sam. 1. 9.

be your dread = inspire you with awe. Quoted in 1 Pet. 3. 13–15.

14 for a stone of stumbling. Cp. 1 Pet. 2. 7, 8. Luke 20. 17. Rom. 9. 32, 33; 11. 11. **gin** = a trap.

15 stumble . . . fall, &c. Note the Fig. *Synonymia*. Ap. 6.

16 testimony . . . law. No Art. either here or in *v.* 20. Note the Structure, above, and the *Introversion* of these two words in K and *K*. See note on 1. 10.

disciples = instructed ones. **17 wait.** Ref. to Pent. (Gen. 49. 18). See Ap. 92. **the house of Jacob.** See note on 2. 5. **and I will look, &c.** See Heb. 2. 13. **18 children** = young children. Not the same word as in *v.* 4. **signs.** See the Structure in Ap. 102. **signs and for wonders.** Cp. 20. 3. Ref. to Pent. Ex. 7. 3. Deut. 4. 34; 6. 22; 7. 19; 13. 1, 2; 26. 8; 28. 46; 29. 3; 34. 11. See note on 7. 11, and Ap. 92. **dwelleth** = is making His dwelling, or is about to dwell. **19 when** = should. **familiar spirits.** See note on Lev. 19. 31. **peep.** Heb. *tsâphaph*. Occurs only in Isaiah; and this form, only in 10. 14: elsewhere, in 29. 4 (whisper); 38. 14 (chatter). It is used of an unearthly sound. **mutter:** i.e. with indistinct sounds. This refers to the low incantations which, in the Babylonian and Egyptian "mysteries", had to be recited in a whisper (like certain parts of the Roman Missal). A whole series is called "the ritual of the whispered charm". (See *The Religions of Ancient Egypt and Babylonia*, pp. 465, 466). **God.** Heb. Elohim. Ap. 4. I. **for the living to the dead.** Supply the Fig. *Ellipsis* from the preceding clause (Ap. 6), and render: "Should not any People seek unto its God? for [should] the living [seek unto] the dead?" This is a solemn warning against all ancient and modern Spiritists. **20 there is no light in them** = there shall be no morning for them. All are in darkness who do not speak by and appeal to the revealed Word of God.

630 21 And °they shall pass through °it, °hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall °fret themselves, and curse their king and their [19] God, and °look upward.
22 And they shall look unto °the earth; and behold trouble and darkness, °dimness of anguish; and *they shall be* °driven to darkness.

L 42) 9 °Nevertheless the °dimness *shall* not *be* such as *was* in her °vexation, when °at the first He lightly afflicted °**the land of Zebulun and the land of Naphtali, and** °afterward did more grievously afflict ***her by*** **the way of the sea, beyond Jordan, in Galilee of the nations.**
2 **The people °that walked in darkness °have seen a great light: °they that dwell in the land of the shadow of death, upon them hath the light shined."**
3 °Thou °hast multiplied the nation, ° *and* not increased the joy: they joy before Thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.
4 For °Thou hast broken the yoke of his burden, and the °staff of his shoulder, the °rod of his oppressor, as in the °day of Midian.
5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.
6 °For **unto us a Child °is born, unto us a Son °is °given:** and the °government shall be upon His shoulder: and His °name shall be called °Wonderful, Counseller, The mighty °GOD, The everlasting Father, The Prince °of Peace.
7 Of the increase of *His* [6] government and peace *there shall be* °no end, **upon the throne of David,** and upon His kingdom, to order °it, and to establish °it with judgment and with justice **from henceforth even for ever.** The zeal of °the LORD of hosts will perform this.'

b[1] 43) 8 °The LORD* °sent a word into °Jacob, and it hath °lighted upon Israel.

21 they: i.e. they who live not in the light of God's Word.
it: i.e. Immanuel's land. The singular number and same verb, referring back to *v.* 8.
hardly bestead = in hard case.
fret themselves. Cp. Rev. 16. 11, 21.
look upward: [in vain].
22 the earth = the land.
dimness of anguish = the gloom of anguish.
driven to = thrust out into.
9. 1 Nevertheless = For. This member (*L*, 9. 1–7) relates to Messiah, the Son, referring back to 8. 9, 10; and carries 7. 14 on to its future fulfilment. See Ap. 102.
dimness . . . vexation. Almost the same two words as dimness . . . anguish (8. 22).
at the first. When Ben-hadad, in the reign of Baasha, "smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali" (1 Kings 15. 20). **the land,** &c. Quoted in Luke 1. 79.
afterward. Referring to the heavier scourge when Hazael "smote all the coasts of Israel from Jordan eastward, all the land of Gilead" (2 Kings 10. 32, 33). This land was the first to be afflicted by the armies of Assyria (2 Kings 15. 29), and was the first to see the promised light in the person of the Messiah.
2 that walked in darkness = the walkers in darkness.
have seen = saw. Quoted in Matt. 4. 14–16.
3 Thou: i.e. Jehovah.
hast. This is the Fig. *Prolepsis* (Ap. 6), by which the future is prophetically spoken of as present, or past.
and not increased the joy. The difficulty is not removed by reading *lō*, "to him", instead of *l'o*, "not" (which is the marginal reading of Heb. text, and is followed by the R.V. Dr. C. D. Ginsburg suggests that the word in question, *haggil'o*, was wrongly divided into two words, and the last syllable (*l'o*) was treated as a separate word. Read as one word, the four lines form an *Introversion*, thus:—

z		Thou hast multiplied the exultation,
	a	Thou hast increased the joy:
	a	They joy before Thee according to the joy in harvest,
z		And as men exult when they divide the spoil.

4 Thou hast. Fig. *Prolepsis*. Ap. 6. See above (*v.* 3).
staff = rod: i.e. the rod that smites the shoulder.
rod = sceptre.
day of Midian. Refers to Judg. 7. 21, &c.
6 For unto us, &c. The prophecy of the "Divine Interposition" ends with Messiah, even as it began in 7. 14 (quoted in Luke 2. 11). See Ap. 102. **is.** Fig. *Prolepsis*. Ap. 6. **given.** The interval of this present dispensation comes between this word "given" and the next clause. **government.** The Heb. word *misrâh* occurs only in these verses (6, 7). Like *politeuma* (Phil. 3. 20). **name** = He Himself. See note on Ps. 20. 1. **Wonderful.** Cp. Judg. 13. 18. **GOD.** Heb. El. As in 10. 21. Ap. 4. IV. **of.** Genitive (of Origin), Ap. 17. 2; i.e. the Prince Who gives peace. Cp. Rom. 15. 16. **7 no end.** Cp. the angelic message (Luke 1 32, 33). **it.** Feminine, referring to the kingdom. **upon . . . henceforth.** Quoted in Luke 1. 32, 33. **the LORD of hosts.** See note on 1. 9, and 1 Sam. 1. 3.

9. 8—10. 32 (C[3], p. 939). JEHOVAH'S CONFEDERACY. (*Division.*)

C[3]	M[1]	9. 8—10. 4. Made with Israel's enemies (in judgment).
	M[2]	10. 5–32. Broken with enemies for Israel's deliverance (in grace).

9. 8—10. 4 (M[1], above). JEHOVAH'S COVENANT MADE WITH ISRAEL'S ENEMIES.
(*Repeated and Extended Alternation.*)

M[1]	N[1]	b[1]	9. 8–10. Sin. Self-confidence.
		c[1]	9. 11, 12–. Threatening.
		d[1]	9. –12. Anger not turned away.
	N[2]	b[2]	9. 13. Sin. Impenitence.
		c[2]	9. 14–17–. Threatening.
		d[2]	9. –17. Anger not turned away.
	N[3]	b[3]	9. 18–. Sin. Lawlessness.
		c[3]	9. –18–21–. Threatening.
		d[3]	9. –21. Anger not turned away.
	N[4]	b[4]	10. 1, 2. Sin. Haughtiness.
		c[4]	10. 3, 4–. Threatening.
		d[4]	10. –4. Anger not turned away.

8 the LORD* = Jehovah. One of the 134 places where the *Sopherim* changed Jehovah (of the primitive text), to *Adonai*. See Ap. 32. **sent a word:** ch. 2. 5, 6, which had now been fulfilled. Cp. 5. 25. 2 Chron 28. 6–8. **Jacob.** See note on 2. 5. **lighted** = fallen.

631–630 9 And °all the People shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,
10 "The bricks are °fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change *them into* cedars."
c¹ 11 Therefore °the LORD shall set up the
(p. 943) °adversaries of Rezin against °him, and °join his enemies together;
12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth.
d¹ °For all this His anger is not turned away, but His hand *is* °stretched out still.
N² b² 13 For the people °turneth not unto Him That smiteth them, neither do they seek °the LORD of hosts.
c² 14 Therefore [11] the LORD will cut off from Israel head and tail, branch and °rush, in one day.
15 The ancient and honourable, he *is* the °head; and the prophet that teacheth lies, he *is* the °tail.
16 For °the leaders of this People cause *them* to °err; and °*they that are* led of them *are* °destroyed.
17 Therefore [8] the LORD* shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh folly.
d² [12] For all this His anger is not turned away, but His hand *is* stretched out still.
N³ b³ 18 For °wickedness burneth as the fire: it
c³ shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.
19 Through the wrath of [7] the LORD of hosts is the land darkened, and the People shall be as the fuel °of the fire: no man shall spare his brother.
20 And he shall snatch on the right hand, and be hungry; and he shall °eat on the left hand, and they shall °not be satisfied: they shall eat °every man the flesh of his own arm:
21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah.
d³ [12] For all this His anger is not turned away, but His hand *is* stretched out still.
N⁴ b⁴ 10 Woe unto them that decree unrighteous decrees, and that °write °grievousness *which* they have °prescribed;
2 To turn aside the needy from judgment, and to take away the right from the °poor of My People, that widows may be their prey, and *that* they may rob the fatherless!
c⁴ 3 And what will ye do in the day of visitation, and in the °desolation *which* shall come from far? to whom will ye flee for help? and where will ye °leave your °glory?
4 Without Me they shall °bow down under the prisoners, and they shall °fall under the slain.
d⁴ °For all this His anger is not turned away, but His hand *is* stretched out still.
M³ O 5 °O, °Assyrian! the rod of Mine anger, and
(p. 944) the staff in their hand is Mine indignation.
6 I will send him against an °hypocritical nation, and against the People of My wrath will

9 all the People, &c. "People" is singular, and "know" is plural = the People, all of them.
10 fallen down. Note the *Alternation* in this verse.
11 the LORD. Heb. Jehovah. Ap. 4. II.
adversaries. Some codices read "princes, or generals". him: i.e. Ephraim (not Rezin).
join, &c. = weave together, unite as allies.
12 For all this, &c. See note on 5. 25. Note the Fig. *Anæbæon* (Ap. 6), 5. 25; here, *vv.* 17, 21; 10. 4.
stretched out: in judgment. See note on 5. 25.
13 turneth not. Ref. to Pent. (Deut. 4. 29, 30). Ap. 92.
the LORD. Heb. Jehovah. with *'eth* = Jehovah Himself. Ap. 4. II. See note on 1 Sam. 1. 3.
14 rush. Heb. *'agmōn*. Occurs twice in "former" portion, here and 19. 15; and once in "latter" portion (58. 5, "bulrush"). Elsewhere only in Job 41. 2, 20. See Ap. 79. II.
15 head . . . tail. Ref. to Pent. Only here and Deut. 28. 13, 44. Ap. 92.
16 the leaders: or, flatterers. err = stray.
they that are led = they that are flattered.
destroyed = swallowed up.
18 wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.
19 of = for. Genitive of Relation (Ap. 17. 5).
20 eat . . . not be satisfied. Ref. to Pent. (Lev. 26. 26). Ap. 92.
every man. Heb. *'īsh*. Ap. 14. II.
10. 1 write = ordain, or register; legalize iniquities.
grievousness = oppression.
prescribed = written.
2 poor = Heb. *'anī*. See note on Prov. 6. 11.
3 desolation = storm.
leave = secure, or put in safe keeping. Heb. *'āzab*, a *Homonym* with two meanings. See note on Ex. 23. 5.
glory = honour.
4 bow down under the prisoners = captives will be enough to make you bow down.
fall under the slain = mortally wounded ones [will be enough] to make you fall.
For, &c. See note on 9. 12.

10. 5–32 (M², p. 943). JEHOVAH'S COVENANT. BROKEN FOR ISRAEL'S DELIVERANCE.
(*Introversion and Alternation.*)

M² O | 5, 6. Assyrian invasion. Mission.
P | e | 7–11. Assyrian intention.
f | 12–15. Jehovah's punishment of Assyria.
P | e | 16–19. Assyrian work.
f | 20–27. Jehovah's deliverance of Israel.
O | 28–32. Assyrian invasion. March.

5 O Assyrian. Not woe to the Assyrian. That woe comes later (cp. 17. 12, and 33. 1), after the latest woes on Ephraim and Judah. This is a Divine summons.
Assyrian. The monuments tell us that this was Sargon, the father of Sennacherib.
6 hypocritical = impious, profane, godless, or irreligious. Cp. 9. 17 and 33. 14, the only other occ. in Isaiah.
7 he meaneth not so = will not mean. The blindness of the instrument emphasises the truth of the prophecy.
think so = so intend.
8 he saith = he will say. altogether = all of them.
10 As = According as. idols = nothings.

I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.
7 Howbeit °he meaneth not so, neither doth P e
his heart °think so; but *it is* in his heart to destroy and cut off nations not a few.
8 For °he saith, "*Are* not my princes °altogether kings?
9 *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?
10 °As my hand hath found the kingdoms of the °idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, [10]as I have done unto Samaria and her °idols, so do to Jerusalem and her °idols?"

12 °Wherefore it shall come to pass, *that* when °the LORD* hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, "By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the °bounds of the °people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man:*

14 And my hand hath °found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or °peeped."

15 °Shall the axe °boast itself against him that heweth therewith? *or* shall the °saw magnify itself against him that shaketh it? as if the rod should °shake *itself* against them that lift it up, *or* as if the staff should °lift up *itself, as if it were* °no wood.

16 Therefore shall °THE Lord, °the LORD of hosts, send among his fat ones leanness; and under his glory He shall °kindle a °burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers °in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both °soul and °body: and they shall be as when a standardbearer fainteth.

19 And the rest of the trees of his forest shall be few, that a °child may °write them.

20 And it shall come to pass in °that day, *that* the remnant of Israel, and such as are escaped of °the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon °the LORD, °the Holy One of Israel, °in truth.

21 °The remnant shall return, *even* the remnant of Jacob, unto °the mighty °GOD.

22 For °**though Thy people Israel be °as the sand of the sea, *yet* [21]a remnant of them shall return: the °consumption decreed shall overflow °with righteousness.**

23 **For °the Lord °GOD of hosts shall make a °consumption, even °determined, in °the midst of °all the land."**

24 Therefore thus saith [23]the Lord [23]GOD of hosts, "O My people that dwellest in Zion, be not afraid of the Assyrian: he shall °smite thee with a °rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and Mine °anger in their destruction.

26 And [16]the LORD of hosts shall stir up a scourge for him °according to the slaughter of °Midian at the rock of Oreb: and *as* His rod *was* upon the sea, so shall He lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke °shall be destroyed °because of the anointing.

28 °He is come to °Aiath, he is passed to

11 idols=effigies.
12 Wherefore=And.
the LORD*=Jehovah (Ap. 4. II). One of the 134 places where the *Sopherim* altered the primitive text from Jehovah to *Adonai*. See Ap. 32.
13 bounds of the people. Ref. to Pent. (Deut. 32. 8).
people=peoples.
14 found as a nest. Supply the Ellipsis (Ap. 6) thus: "found [means to reach] as a nest".
peeped. See note on 8. 19.
15 Shall . . .? Note Fig. *Erotēsis* (Ap. 6) for emph.
boast itself. Heb. *pā'ar*. Not therefore peculiar to the "latter" portion of Isaiah (44. 23, &c.), as alleged. See Ap. 79. II. Ref. to Pent. (Ex. 8. 9).
saw. Heb. *massōr*. Occurs only here.
shake itself against=brandish.
lift up itself, as if it were no wood=raise him that lifteth it up.
no wood: i.e. the user of it (who is flesh and blood, not wood).
16 THE Lord. Heb. *'Adon* (with Article). See Ap. 4. VIII (1).
the LORD of hosts. See note on 1. 9 and 1 Sam. 1. 3.
kindle . . . burning=be like a burning. Note the Fig. *Paronomasia* (Ap. 6). Heb. *yēḳad yᵉḳōd kiḳōd*=kindle . . . kindling . . . kindling.
17 in one day. So it was (2 Kings 19. 35).
18 soul. Heb. *nephesh*. Ap. 13.
body=flesh. Put by Fig. *Synecdochē* (of Part), Ap. 6, for the whole body.
19 child=lad.
write=reckon.
20 that day. Passing on to the final fulfilment in the day of the LORD.
the house of Jacob. See note on 2. 5.
the LORD. Heb. Jehovah. Ap. 4. II.
the Holy One of Israel. See note on 1. 4.
in truth. Heb. *be'ĕmeth*. Occurs three times in the "former" portion (here; 16. 5; 38. 3); and twice in the "latter" portion (48. 1; 61. 8). See Ap. 79. II.
21 The remnant shall return. Heb. Shear-jashub. See 7. 3. So they did. Cp. 2 Chron. 30. 1–13, esp. *v.* 6.
the mighty GOD. Cp. 9. 6. Ref. to Pent. (Deut. 10. 17).
GOD. Heb. El. Ap. 4. IV.
22 though, &c. Quoted in Rom. 9. 27, 28.
as the sand, &c. Fig. *Parœmia* (Ap. 6). Ref. to Pent. (Gen. 22. 17; 32. 12, &c.).
consumption=full end, or finish. Heb. *killāyōn*. Ref. to Pent. Occurs only here, and Deut. 28. 65. Ap. 92.
with=in.
23 the Lord. Heb. *Adonai*. Ap. 4. VIII (2).
GOD. Heb. Jehovah. Ap. 4. II.
consumption=consummation. Heb. *kālāḥ*.
determined=decreed.
the midst of. Fig. *Pleonasm*. Ap. 6.
all. Some codices, with five early printed editions, omit "all".
24 smite thee with=smite thee [indeed] with, &c.
rod=club.
25 anger=anger [shall cease].
26 according to=like.
Midian. Cp. 9. 4, and Judg. 7. 25.
27 shall be destroyed=will rot.
because of the anointing=before the face (at the sight) of the oil: i.e. in Gideon's lamps; and of the anointed One (Messiah).
28 He is come. This is a prophetic description of Sennacherib's advance against Judah.
Aiath=Ai: now *et Tell*, or *Khan Haiyan*.

631-630 °Migron; at °Michmash he hath °laid up his °carriages:
29 They are gone over °the passage: they have taken up their lodging at °Geba; °Ramah is afraid; °Gibeah of Saul is fled.
30 Lift up thy voice, O daughter of °Gallim: cause it to be heard unto °Laish, O poor °Anathoth.
31 °Madmenah is removed; the inhabitants of °Gebim gather themselves to flee.
32 As yet shall he remain at °Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.
D³ Q (p. 946) 33 Behold, [16]THE Lord, [16]the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.
34 And He shall cut down the thickets of the °forest with iron, and Lebanon shall fall by a mighty one.

R S **11** °And there shall come forth °a rod out of the °stem of Jesse, and a °Branch shall grow out of his roots:
2 And the °spirit of °the LORD shall °rest upon Him, the °spirit °of wisdom and °understanding, the °spirit of counsel and might, the °spirit of knowledge and of the fear of °the LORD;
3 And °shall make Him of quick understanding in the fear of [2]the LORD: °and He shall °not judge after the sight of His eyes, neither °reprove after the hearing of His ears:
4 But with righteousness shall He judge the °poor, and °reprove with equity for the meek of the earth: and He shall °smite °the earth with the rod of His mouth, and with the °breath of His lips shall He slay °the wicked.
5 And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.

Migron. Not yet identified. Probably near Gibeah (1 Sam. 14. 2). Sennacherib mentions it as *Amgarron* (see Ap. 67. x. p. 98).
Michmash. Now *Mŭkmās*, seven miles north of Jerusalem (1 Sam. 13. 2–23; 14. 5, 31. Ezra 2. 27. Neh. 7. 31; 11. 31).
laid up. In anticipation of a speedy conquest of Jerusalem.
carriages = baggage (Old English). Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is carried.
29 the passage = the ravine: i.e. Wady *Suweinit*. Cp. 1 Sam. 13. 23.
Geba. Now *Jeb'a*, near Michmash.
Ramah. Now *er Ram*, five miles north of Jerusalem.
Gibeah. Now *Tell el Ful*, between Jerusalem and Emmaus, two and a half miles north of Jerusalem.
30 Gallim. Not identified. Probably *Beitjāla'*, near Bethlehem.
Laish. Not Laish in the tribe of Dan.
Anathoth. Now *'Anāta*. Three miles north-east of Jerusalem.
31 Madmenah. Not identified. A town of Benjamin, near Jerusalem. See note on 25. 10.
Gebim. Not identified. North of Jerusalem.
32 Nob. A city of the priests, in sight of Jerusalem, from whence Sennacherib shook his hand against the city. Nob only a half day's journey from Jerusalem.

10. 33—12. 6 (D³, p. 939). DIVINE INTERPOSITION. (THE SON OF DAVID.)
(*Introversion and Alternation.*)

D³ | Q | 10. 33, 34. Prophecy of Jehovah's deliverance.
R | S | 11. 1–5. The Deliverer. "The Offspring."
T | 11. 6–9. His new Dispensation. (Moral.)
R | *S* | 11. 10. The Deliverer. "The Root."
T | 11. 11–16. His new Dispensation. (Political.)
Q | 12. 1–6. Praise for Jehovah's deliverance.

34 forest. A.V., edition 1611, reads "forests" (pl.). These are Sennacherib's own figures of himself. See 2 Kings 19. 23. Cp. 29. 17. Ezek. 31. 3–8. Note the contrast in 11. 1.

11. 1 And = But. Note the same order of events in Rev. 19 and 20, as in Isa. 10 and 11, **a rod** = a sprout: occ. again only in Prov. 14. 3. Note the sublime contrast with 10. 33, 34. **stem** = stump. Appropriate for Jesse, not David. **Branch** = Shoot or Scion. Heb. *nezer*. Nothing to do with "Nazareth". See note on Matt. 2. 23. Not the same word as in 4. 2; see note there. **2 spirit.** Heb. *rūach*. Ap. 9. Same word as *v.* 4 "breath", and *v.* 15 "wind". **the LORD.** Heb. Jehovah. Ap. 4. II. **rest upon Him.** Cp. 61. 1. A prophecy which is appropriated by Christ (Luke 4. 16–21). **of.** Genitive of Origin and Efficient Cause. Ap. 17. 2. **understanding** = discernment. **3 shall make Him of quick understanding.** Or, His delight shall be; or, the reverence of Jehovah shall be fragrance to Him. Cp. Gen. 8. 21. Lev. 26. 31. **and.** Some codices, with two early printed editions, Aram., Sept., and Vulg., omit this "and". **not judge, &c.** Cp. 1 Sam. 16. 7. **reprove** = administer judgment. **4 poor** = impoverished, reduced. Heb. *dal*. See note on "poverty" (Prov. 6. 11). **reprove** = set right, or righten. **smite.** Same word as in *v.* 15. **the earth.** Some codices read *'āriz*, "the oppressor", for *ereṣ*, "the earth". This reading is confirmed by the Structure of the clause (which is an Introversion):

g | He shall smite the *oppressor*
h | with the rod of His *mouth*,
h | and with the blast of His *lips*
g | shall He slay the *lawless one*.

This reading ("oppressor", for "the earth") depends on whether the first letter is *Aleph* (א) or *Ayin* (ע). If with א the word is *'ereṣ*, earth; and if with ע it is *'āriz*, oppression. These two letters are often interchanged. See notes on Pss. 28. 8 (their); 35. 15 (tear me). Mic. 1. 10 (at all). Hos. 7. 6 (baker sleepeth). The word *gā'al* (to redeem) is spelt with Aleph ('), but it has been mistaken for *gā'al* (to pollute), and is actually so rendered in Ezra 2. 62. Neh. 7. 64. Isa. 59. 3; 63. 3. Lam. 4. 14. Dan. 1. 8. Zeph. 3. 1. Mal. 1. 7; while *ga'al* is properly so rendered in Lev. 26. 11, 15, 30, 43, 44. 2 Sam. 1. 21 (vilely = as polluted). Job 21. 10 (faileth), Jer. 14. 19 (lothed), Ezek. 16. 45. The word "power" is spelt *'ā* (with Aleph) in Ps. 76. 7, but *'oz* (with Ayin (') in 90. 11. See further note on Hos. 7. 6 ("in their lying in wait"). The *Massōrah* contains several lists of words in which these letters are interchanged. See Ginsburg's *Massōrah* Vol. I, p. 57, letter א, § 514 b, and Vol. II, p. 890, letter ע, §§ 852–860, &c.). **breath.** Heb. *rūach* = blast, as in Ex. 15. 8; 25. 4; 37. 7. 2 Kings 19. 7. **the wicked** = the lawless one. Heb. *rāshā'*. Ap. 44. x (sing. not pl.). Cp. 2 Thess. 2. 8.

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6 The °wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together;

k

and a °little child shall lead them.

i

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

k

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the °cockatrice' den.

9 They shall not hurt nor destroy °in all My holy mountain: for the earth °shall be full of °the knowledge of [2]the LORD, as the waters cover the sea.

R S 946)

10 And in that day **there °shall be a °Root of Jesse, which shall stand for an ensign of the °people; to It shall the °Gentiles seek:** and His rest shall be °glorious.

T l 947)

11 And it shall come to pass in that day, *that* °the LORD* shall set His hand again °the second time to recover the remnant of His People, which shall be left, from Assyria, and from Egypt, and from °Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the °islands of the sea.

12 And He shall set up an ensign for the nations, and shall °assemble the °outcasts of Israel, and °gather together the °dispersed of Judah from the four corners of the earth.

m

13 The envy also of °Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

m

14 But they shall °fly upon the shoulders of the Philistines toward the west; they shall spoil °them of the east together: they shall lay their hand upon Edom and °Moab; and the °children of Ammon shall obey them.

l

15 And [2]the LORD shall utterly destroy the °tongue of the Egyptian sea; and with °His mighty °wind shall He shake His hand over °the river, and shall [4]smite it in the seven streams, and make *men* go over °dryshod.

16 And there shall be an °highway for the remnant of His People, which shall be left, from Assyria; °like as it was to Israel °in the day that he came up out of the land of Egypt.

U n

12 And in that day thou shalt say, "O °LORD, I will praise Thee:

o

though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me.

V

2 Behold, °GOD *is* my salvation; I will °trust, and not be afraid: for °THE LORD °JEHOVAH *is* °my strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of °salvation."

U n

4 And in that day shall ye say,

o

"Praise [1]the LORD, call upon His name, declare His doings among the °people, make mention that His name is °exalted.

11. 6-9 (T, p. 946). HIS NEW DISPENSATION. (MORAL.) (*Alternation.*)

T | i | 6–. Natural enemies, together.
  | k | –6. A child not hurt by them.
  | i | 7. Natural enemies, together.
  | k | 8, 9. A child not hurt by them.

6 wolf. Fig. *Ampliatio.* Ap. 6.
little child = youth.
8 cockatrice' = viper's. Heb. *zephaʻ*. Occurs only here in "former" portion; and in 59. 5 in "latter". Ap. 79. II.
9 in all My holy mountain. This expression occurs in the "former" portion only here and 27. 13, and in the "latter" portion in 56. 7; 57. 13; 65. 25. It is to be distinguished from other expressions in which the word "mountain" occurs.
shall be = shall assuredly become.
the knowledge. This is the sign of the fulness of blessing. See note on 1. 3; cp. 6. 3. Ref. to Pent. (Num. 14. 21). Ap. 92.

11. 11-16 (T, p. 946). HIS NEW DISPENSATION. (POLITICAL.) (*Introversion.*)

T | l | 11, 12. Return of Remnant from Assyria.
  | m | 13. Result. Adversaries cut off. Internal.
  | m | 14. Result. Enemies' submission. External.
  | l | 15, 16. Return of Remnant from Assyria.

10 shall be = shall come to be. Quoted in Rom. 15. 12.
Root = sapling. people = peoples.
Gentiles = nations. glorious = glory.
11 the LORD* = Jehovah. One of the 134 places (Ap. 32) where the *Sopherim* changed "Jehovah" (of the primitive text) to "Adonai".
the second time. Ref. to Pent. (the first time being Ex. 15. 16, 17). Ap. 92. Pathros = Upper Egypt.
islands = maritime countries. Heb. *ʼî*. Occurs in "former" portion, here; 20. 6; 23. 2, 6; 24. 15; and in the "latter" portion, in 40. 15; 41. 1, 5; 42. 4, 10, 12, 15; 49. 1; 51. 5; 59. 18; 60. 9; 66. 19.
12 assemble = gather in.
outcasts . . . dispersed. Note these two words as applied respectively to Israel and Judah: the former, masc.; the latter, fem.
gather together = gather out.
13 Ephraim. Put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole of the ten tribes.
14 fly = flee. them = the sons of.
Moab. See note on 15. 1. children = sons.
15 tongue = gulf.
His mighty = the full force, spirit, or blast, as in *v.* 4 ("breath"). wind = Heb. *rûach*. Ap. 9.
the river: i.e. the Euphrates.
dryshod. Heb. in shoes.
16 highway. See note on 7. 3.
like as it was. Ref. to Pent. (Ex. 14. 22). Ap. 92.
in the day = when. See note on Gen. 2. 17, and Ap. 18.

12. 1-6 (Q, p. 946). PRAISE FOR JEHOVAH'S DELIVERANCE. (*Alternations.*)

Q | U | n | 1–. In that day. Praise.
  | | o | –1. Cause. Expressed in words.
  | | | V | 2, 3. Jehovah . . . my song.
  | U | n | 4–. In that day. Praise.
  | | o | –4. Cause. Expressed in words.
  | | | V | 5, 6. Jehovah . . . my song.

1 LORD. Heb. Jehovah. Ap. 4. II.
2 GOD. Heb. El. Ap. 4. IV.
trust = confide in. Heb. *bâṭaḥ*. Ap. 69. i.
THE LORD. Heb. Jah. Ap. 4. III.
JEHOVAH. One of the four passages where Jehovah is transliterated instead of being translated (Ex. 6. 3, Ps. 83. 18, and Isa. 26. 4). Also one of several words where different type is used. See Ap. 48.
my strength and my song. Ref. to Pent. (Ex. 15. 2). Ap. 92.
3 salvation. Ref. to Pent. (Gen. 49. 18. Ex. 14. 13; 15. 2. Deut. 32. 15). Ap. 92.
4 people = peoples.
exalted. Cp. 2. 11, 17, "in that day".

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5 °Sing unto [1]the LORD; for He hath done excellent things: this *is* known in all the earth.
6 Cry out and shout, thou °inhabitant of Zion: for great *is* °the Holy One of Israel in the midst of thee.'"

W Y[1] B[1] (p. 948) 649–588

13 The °burden of °Babylon, which °Isaiah the son of Amoz did see.
2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.
3 I have commanded My °sanctified ones, I have also called My °mighty ones for Mine anger, *even* °them that rejoice in My highness.
4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: °the LORD of °hosts mustereth the °host of the battle.
5 They come from a far country, from °the end of heaven, *even* °the LORD, and the weapons of His indignation, to destroy °the whole land.

C p 6 Howl ye; for °the °day of [5]the LORD *is* at hand; it shall come as a °destruction from °the ALMIGHTY.

q 7 Therefore shall all hands be faint, and every °man's heart shall melt:
8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be* °*as* flames.

p 9 Behold, [6]the day of [5]the LORD cometh, °cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it.
10 For the stars of heaven and the constellations thereof °shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.
11 And I will punish °the world for *their* °evil, and the °wicked for their °iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.
12 I will make a [7]man more precious than fine gold; even a °man than the golden wedge of Ophir.

q 13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of [4]the LORD of hosts, and in the day of His fierce anger.
14 And it shall be as the chased roe, and as a sheep that no °man taketh up: they shall every °man turn to his own people, and flee every one into his own land.
15 Every one that is found shall be thrust

5 Sing = Sing praise. Ref. to Pent. (Ex. 15. 1, 21). Ap. 92. **6 inhabitant** = inhabitress. **the Holy One of Israel.** See note on 1. 4.

13. 1—27. 13 (**D**, p. 930). BURDENS, AND ISRAEL'S BLESSINGS.
(*Introversion and Alternations.*)

D
- W | Y[1] | 13. 1–22. Burden of Babylon. (People, Land.)
  - Z[1] | 14. 1–3. Israel. Jehovah's mercy.
  - Y[2] | 14. 4–23. Burden of Babylon. (King.)
    - Z[2] | 14. 24–32. Israel. Jehovah's deliverance.
      - X | A[1] | 15. 1—16. 14. Burden. Moab.
        - A[2] | 17. 1–14. Burden. Damascus.
        - A[3] | 18. 1–7. Burden. Ethiopia.
        - A[4] | 19. 1—20. 6. Burden of Egypt.
        - A[5] | 21. 1–10. Burden. Desert of Sea.
        - A[6] | 21. 11, 12. Burden. Dumah.
        - A[7] | 21. 13–17. Burden. Arabia.
- W | Y[3] | 22. 1–14. Burden of Valley of Vision.
  - Z[3] | 22. 15–25. Israel. Judgment and Mercy.
  - Y[4] | 23. 1–18. Burden of Tyre.
    - Z[4] | 24. 1—27. 13. Israel. Judgment and Mercy.

13. 1—14. 32 (W, above). BURDEN: BABYLON AND ISRAEL.
(*Repeated and Extended Alternations.*)

W
- B[1] | 13. 1–5. Prophecy. Babylon's destruction.
  - C | p | 13. 6. The day of Jehovah. | The people.
    - q | 13. 7, 8. Consequences.
    - p | 13. 9–12. The day of Jehovah.
    - q | 13. 13–18. Consequences.
  - D | 13. 19, 20. Depopulation.
  - E | 13. 21, 22. Devastation.
- B[2] | 14. 1–3. Prophecy. Israel's restoration.
  - C | r | 14. 4–8. Oppressor ceased. | The King
    - s | 14. 9–11. Taunt of dead. Fig.
    - r | 14. 12–15. Oppressor fallen.
    - s | 14. 16–20. Taunt of living.
  - D | 14. 21, 22. Depopulation.
  - E | 14. 23. Devastation.
- B[3] | 14. 24–32. Prophecy. Jehovah's purpose concerning both: Assyria, Philistia, and Israel.

1 burden = a prophetic oracle or warning. This begins the *fourth* great division of the book. See the Structure (p. 930), and above. Ref. to Pent. (Num. 24. 3). Ap. 92.

Babylon. This takes precedence, and stands for Chaldæa generally. It reached its height about 100 years later, under Nabopolassar and his son Nebuchadnezzar. A generation later it was captured by Cyrus and Darius the Mede (see Ap. 57). Babylon was of little importance at this time.

Isaiah. His name given in 1. 1; 2. 1; 7. 3; 13. 1; 20. 2, 3; 37. 2, 5, 6, 21; 38. 1, 4, 21; 39. 3, 5, 8.

3 sanctified ones = separated ones. Here = the armies of the Medes and Persians. Cp. 44. 28; 45. 1. **mighty ones** = heroes. Heb. *gibbōr*. Ap. 14. IV. **them that rejoice in My highness** = my proudly exulting ones.

4 the LORD of hosts. See note on 1. 9. **hosts . . . host.** Note Fig. *Paronomasia* (Ap. 6). Heb. *ṣᵉbā'ōth . . . ṣᵉbā'*.

5 the end of heaven: i.e. from afar. **the LORD.** Heb. Jehovah. Ap. 4. II. **the whole land** = all the land [of Chaldæa].

6 the day. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the events (or judgments which shall take place in it. **day of the LORD.** See note on 2. 12. Occurs in fifteen other places in O.T.: (*v.* 9. Ezek. 13. 5. Joel 1. 15; 2. 1, 11, 31; 3. 14. Amos 5. 18, 18, 20. Obad. 15. Zeph. 1. 7, 14, 14. Mal. 4. 5 (total 4 × 4, Ap. 10). **destruction . . . ALMIGHTY.** Note Fig. *Paronomasia* (Ap. 6). Heb. *kᵉshōd . . . mishshaddai*. **the ALMIGHTY** = the All-bountiful One. Heb. *Shaddai* (Ap. 4. VII). **7 man's** = mortal's. Heb. *'ĕnōsh*. Ap. 14. III. **8 as flames** = as [faces of] flames darkened. **9 cruel** = stern. **10 shall not give their light.** Quoted in Matt. 24. 29. Shall not celebrate [Thee]. Cp. Ps. 19. 1–3; 145. 10. Heb. *hālel*. Occurs twice in "former" portion (here and in 88. 18 "celebrate") and four times in "latter" portion (41. 16; 45. 25, "glory"; 62. 9; 64. 11, "praise"). See Ap. 79. II. **11 the world** = the habitable world. Heb. *tēbēl*. **evil.** Heb. *rā'a'*. Ap. 44. viii. **wicked** = lawless. Heb. *rāshā'*. Ap. 44. x. **iniquity.** Heb. *'āwīh*. Ap. 44. iv. **12 man.** Heb. *'ādām*. Ap. 14. I. **14 man.** Heb. *'ĭsh*. Ap. 14. II.

through; and every one that is joined *unto them* shall fall by the sword.

16 Their °children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the °Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; °their °eye shall not spare °children.

19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be °as when °God overthrew Sodom and Gomorrah.

20 It shall °never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there; and their houses shall be full of °doleful creatures; and owls shall dwell there, and °satyrs shall dance there.

22 And °the wild beasts of the islands shall cry in their desolate houses, and °dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

14 For °the LORD will °have mercy on Jacob, and will yet °choose Israel, and °set them in their own °land: and the °strangers shall be joined with them, and they shall cleave to °the house of Jacob.

2 And °the people shall take them, and bring them to °their place: and °the house of Israel shall °possess them in the land of [1]the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their °oppressors.

3 And it shall come to pass in the day that [1]the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt °take up this °proverb against the °king of Babylon, and say, ° "How hath the oppressor ceased! the °golden city ceased!

5 [1]The LORD hath broken the staff of the °wicked, *and* the sceptre of the rulers.

6 He who smote [2]the people in wrath with a °continual stroke, he that °ruled the nations in anger, °is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: they °break forth into singing.

8 Yea, the °fir trees °rejoice at thee, *and* °the cedars of Lebanon, *saying*, 'Since thou art °laid down, no feller is come up against us.'

9 °Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the °dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall °speak and °say unto thee, 'Art thou also become weak as we? art thou become like unto us?'

11 Thy pomp is brought down to °the grave, *and* the noise of thy viols: the °worm is spread under thee, and the worms °cover thee.

12 [4]How art thou fallen from heaven, O °Lucifer, son of the morning! *how* art thou

16 children = babes.

17 Medes. Here only "Medes". In 21. 2, "Persians and Medes." In 45. 1 Cyrus named. The order is chronological.

18 their. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "and their".
eye shall not spare. Fig. *Prosopopœia*. Ap. 6.
children = sons.

19 as when God, &c. Ref. to Pent. See note on 1. 9.
God. Heb. Elohim. Ap. 4. I.

20 never. See note on 25. 8.
never be inhabited. Cp. 14. 4–23; 15. 6, 7; 21. 9; 34. 11; 46. 1; 47. 1–11. Jer. 25. 12–14; 50. 1–46; 51. 1–64.

21 doleful creatures. Probably hyenas.
satyrs = goat-shaped demons worshipped by the Seirites (Edom). Cp. Lev. 17. 7. 2 Chron. 11. 15; 25. 14.

22 the wild beasts = jackals.
dragons, or wild dogs.

1 the LORD. Heb. Jehovah. Ap. 4. II.
have mercy. Note the Structure (B^2, p. 948).
choose. See note on 1. 29.
set them = make them rest. Cp. *v.* 3.
land = soil.
strangers = sojourners, foreign proselytes. Isaiah sees far beyond the Captivity. Heb. *gūr*. See note on 5. 17. Thus, the mention of strangers is not confined to latter part of Isaiah as alleged by some. See Ap. 79. II.
the house of Jacob. See note on 2. 5.

2 the people = peoples.
their place = their own place. See 49. 22; 60. 9; 66. 20.
the house of Israel. See note on 5. 7.
possess them. For servants and handmaids. This is to be fulfilled at a later day: still future (49. 23; 60. 9–14; 61. 5).
oppressors. Cp. 60. 14.

4 take up this proverb. Ref. to Pent. (Num. 23. 7, 24; 24. 3, 15, 20, 21, 23). Elsewhere only in Mic. 2. 4. Hab. 2. 6, and Job 27. 1; 29. 1.
proverb = triumph-song.
king of Babylon. Fig. *Polyonymia* (Ap. 6). One of the names for the Antichrist. See note on Dan. 7. 8.
How . . . ! Fig. *Chleuasmos*. Ap. 6.
golden city: or exactress of gold. Some, by reading ך (= K) for ר (= D) read "oppression".

5 wicked = lawless ones (pl.). Heb. *rāshā'*. Ap. 44. x.

6 continual = unremitting.
ruled the nations = trod down nations.
is persecuted, and none hindereth = with an unsparing persecution.

7 break forth into singing. This word (Heb. *pāzah*) occurs once in the "former" portion (here), and five times in the "latter" portion (44. 23; 49. 13; 52. 9; 54. 1; 55. 12). See Ap. 92.

8 fir trees. Cp. 37. 24; 41. 19; 55. 13; 60. 13.
rejoice. Fig. *Prosopopœia*. Ap. 6.
the cedars of Lebanon, saying, &c. It refers to Nebuchadnezzar's and Esar-haddon's cutting down, as recorded in their *Inscriptions*, p. 58 (published by Oppert, Paris, 1865). They tell how they "brought the greatest trees from the summits of Lebanon to Babylon". Nebuchadnezzar moreover boasts that he will do it in his message to Hezekiah (37. 28. See Ap. 67, p. 98).
laid down = laid low.

9 Hell = the grave. Heb. Sheōl. Ap. 35.
dead = *Rephaim*. See Ap. 23 and 25. Cp. 26. 14, 19.

10 speak . . . say. Fig. *Prosopopœia* (Ap. 6), by which the dead are represented as speaking.

11 the grave. Heb. Sheōl. Ap. 35. Same word as "hell", *vv.* 9 and 15.
worm. This shows the meaning to be given to Heb. "Sheōl" in *vv.* 9, 15; as worms are *material*, not *spirit*. Cp. 66. 24. Mark 9. 44, 46, 48.
cover thee = are thy coverlet.

12 Lucifer = Morning-star. Worshipped by the Assyrians as male at sunrise, female at sunset. A name of Satan.

649–588 cut down to the ground, which didst °weaken the nations!

13 °For thou °hast said in thine heart, ‘I will °ascend into °heaven, I will exalt my throne above the stars of °GOD: I will sit also upon the °mount of the congregation, in the °sides of °the north:

14 I will ascend above the heights °of the clouds; I will be like °the MOST HIGH.’

15 Yet thou shalt be brought down to [9]hell, to the [13]sides of the pit.

s 16 They that see thee shall narrowly look
(p. 948) upon thee, *and* consider thee, *saying*, °‘*Is* this the °man that made the earth to °tremble, that did shake kingdoms;

17 *That* made the °world as a wilderness, and destroyed the cities thereof; *that* °opened not the house of his prisoners?’

18 All the kings of the nations, *even* all of them, °lie in °glory, every one in his own °house.

19 But thou art °cast out of thy °grave like an °abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, °that go down °to the °stones of the °pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evildoers shall never be renowned.

D 21 Prepare °slaughter for his °children °for the °iniquity of their fathers; that they do not rise, nor possess the land, nor fill the °face of the world with °cities.”

22 “For I will rise up against them,” saith °the LORD of hosts, “and cut off from Babylon the °name, and remnant, °and °son, and °nephew,” saith [1]the LORD.

E 23 “I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction,” saith [22]the LORD of hosts.

Z² B³ 24 [22]The LORD of hosts °hath sworn, saying, “Surely °as I have °thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That I will °break °the Assyrian in My land, and upon My mountains tread him under foot: then shall his °yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the °purpose that is purposed upon the whole earth: and this *is* the hand that is °stretched out upon all the nations.

27 For [22]the LORD of hosts hath [26]purposed, and who shall disannul *it?* and His hand *is* [26]stretched out, and who shall turn it back?”

616 28 In the year that °king Ahaz died was this °burden.

29 °Rejoice not thou, whole °Palestina, because the rod of °him that smote thee is broken: °for out of the serpent’s root shall come forth a °cockatrice, and his fruit *shall be* a fiery flying serpent.

30 And the °firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

weaken = subdue.

13 For = And. hast said = saidst.

ascend = mount up. heaven = the heavens.

GOD. Heb. El. Ap. 4. IV.

mount of the congregation. Not Zion, but the Divine assembly of judgment. Cp. Pss. 75. 2; 82. 1. Ezek. 28. 12–14.

sides = recesses. Same word as in *v.* 15; 37. 24, and 1 Sam. 24. 3. Ezek. 32. 23.

the north. This helps us to localize the dwelling place of God. No “Semitic conception”, but Divine revelation of Him Who knows what Satan “said in his heart”. Cp. Ps. 75. 6. Job 26. 7.

14 of = that is to say. Genitive of Apposition. Ap. 17. 4.

the MOST HIGH. Heb. *Elyōn*. Ap. 4. VI.

16 Is this the man . . . ? Fig. *Dialogismos*. Ap. 6.

man. Heb. *ʾĪsh*. Ap. 14. II.

tremble = quake, forming the Fig. *Paronomasia* (Ap. 6), with “shake.”

17 world = the habitable world. Heb. *tēbēl*.

opened not the house of = loosed not.

18 lie = sleep. Heb. *shākab*. So rendered twelve times in O.T. glory = state or honour.

house = burial-house, or mausoleum. 1 Kings 2. 10, 34. 1 Sam. 25. 1; 28. 3. Ecc. 12. 5.

19 cast out = flung out: out, or far away.

grave = sepulchre. Heb *keber*. See Ap. 35.

abominable branch = a detested or despised scion.

that go down, &c. As those that go down . . . as, &c.

to. One school of Massorites reads “upon”, another reads “up to”.

stones. Cast upon those who were buried. No word has “evidently dropped out” of *v.* 20; for *v.* 19 *does* state that they were buried, but he was not.

pit = a rock-hewn buryingplace, as in Pss. 28. 1; 30. 3; 88. 5. Heb. *bōr*. See note on Gen. 21. 19, showing the sense in which we are to understand Sheōl in *vv.* 11, 15. Cp. English word “bore.” Heb. *bōr* is rendered cistern, four times; dungeon, thirteen; fountain, one; well, nine; pit, thirty-nine times.

21 slaughter = a slaughter-house, or, instruments of slaughter. Heb. *maṭbēaḥ*. Occurs only here.

children = sons.

for the iniquity of their fathers. Ref. to Pent. (Ex. 20. 5). Ap. 92.

iniquity. Heb. *ʿāvāh*. Ap. 44. iv.

face = surface.

cities. The triumph-song which began in *v.* 4 ends here.

22 the LORD of hosts. See note on 1. 9. 1 Sam. 1. 3.

name and remnant. Note the Fig. *Homœopropheron* (Ap. 6) in this sentence and the next: “renown and remnant, scion and seed”.

and. Some codices, with two early printed editions, omit this “and”.

son, and nephew = scion and seed, or, son and son’s son.

24 hath sworn. Fig. *Deasis*. Ap. 6. Ref. to Pent. (Deut. 1. 8; 2. 14; 4. 31, &c.). In Isaiah it occurs again: 45. 23; 54. 9; 62. 8. See Ap. 79. II.

as = according as. Cp. 46. 10, 11. Job 23. 13. Pss. 33. 9, 10; 92. 5. Prov. 19. 21; 21. 30. Lam. 3. 37. Matt. 11. 25. Acts 4. 28. Eph. 1. 9.

thought = intended.

25 break . . . yoke. Ref. to Pent. (Gen. 27. 40).

the Assyrian. Another name for the Antichrist. See note on Dan. 7. 8.

26 purpose . . . hand. Note the Alternation of these two words in *vv.* 26 and 27.

stretched out: i.e. in judgment.

28 king Ahaz died. Cp. 6. 1.

burden = rod: i.e. Babylon.

29 Rejoice not thou: i.e. at the death of Ahaz, and because the Davidic dominion was broken by the Syro-Ephraimitic war. Palestina = Philistia.

him = the Davidic power.

for out of the serpent’s root, &c. That was how Philistia regarded Judah and Ahaz. cockatrice = viper (see note on 11. 8), which they would find in his son Hezekiah in the immediate future (2 Kings 18. 8).

30 firstborn of the poor = the poorest of the poor. Heb. idiom. Heb. *dāl*, impoverished, reduced. See 11. 4. This looks forward to the fulfilment by Messiah (*v.* 32).

616 31 Howl, O °gate; cry, O °city; thou, whole
29 Palestina, *art* dissolved: for there shall come
from the north a smoke, and °none *shall be*
alone °in his appointed times.
32 What shall °*one* then answer the messen-
gers of °the nation? °That [1]the LORD hath
founded Zion, and °the poor of His People
shall °trust in it.

[1] F 951) 588 **15** The °burden of °Moab. °Because in the
night °Ar of Moab is °laid waste, *and*
°brought to silence; because in the night °Kir
of Moab is laid waste, *and* °brought to silence;
[1] t[1] 2 °He is gone up to °Bajith, and to °Dibon,
the high places, to weep: Moab shall howl
over °Nebo, and over °Medeba: on all their
heads *shall be* baldness, *and* every beard cut off.
3 In °their streets they shall gird themselves
with sackcloth: on the tops of °their houses,
and in °their °streets, every one shall howl,
°weeping abundantly.
4 And °Heshbon shall °cry, and °Elealeh:
their voice shall be heard *even* unto °Jahaz:
therefore the °armed soldiers of Moab shall
°cry out; his °life shall be °grievous unto him.
5 My heart shall [4]cry out for Moab; his fugi-
tives *shall flee* unto °Zoar, °an heifer of three
years old: for by the °mounting up of °Luhith
with weeping shall they go it up; for in the
way of °Horonaim they shall raise up a [4]cry
u[1] of destruction.
6 For the waters of °Nimrim shall be °deso-
late: for the hay is withered away, the grass
faileth, there is no green thing.
7 Therefore the abundance they have gotten,
and that which they have laid up, shall they
carry away to the °brook of the willows.
t[2] 8 For the cry is gone round about the borders
of Moab; the howling thereof unto °Eglaim,
and the howling thereof unto Beer-elim.
u[2] 9 For the waters of °Dimon shall be full of
°blood: for I will bring °more upon °Dimon,
°lions upon him that escapeth of Moab, and
upon the remnant of the land.

[2] t[3] **16** Send ye the °lamb °to the ruler of the
land from °Sela to the wilderness, unto
the mount of the daughter of Zion.
u[3] 2 For it shall be, *that*, as a wandering bird
°cast out of the nest, *so* the daughters of Moab
shall °be at the fords of Arnon.
t[4] 3 °Take counsel, °execute judgment; make
thy shadow as the night in the midst of the
noonday; hide the outcasts; bewray not him
that wandereth.

31 gate . . . city. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the people in them.
none shall be alone = there shall be no stragglers.
in = at.
32 one then answer = what report shall the messengers or ambassadors of the nations take back?
the nation = a nation.
That, &c. This is the report.
the poor = oppressed ones. Heb. *'ānī*. See note on Prov. 6. 11.
trust in it = flee for refuge to it. Heb. *ḥaṣah*. Ap. 69. ii.

15. 1—16. 14 (A[1], p. 948). THE BURDEN OF MOAB. (*Introversion and Alternations.*)

A[1] | F | 15. 1. Past. Devastation of Moab.
G[1] | t[1] | 15. 2–5. Moab. Cry.
u[1] | 15. 6, 7. Reason.
t[2] | 15. 8. Moab. Cry.
u[2] | 15. 9. Reason.
G[2] | t[3] | 16. 1. Moab. Advice.
u[3] | 16. 2. Reason.
t[4] | 16. 3, 4–. Moab. Advice.
u[4] | 16. –4, 5. Reason.
G[3] | t[5] | 16. 6. Moab. Pride.
u[5] | 16. 7, 8. Result.
u[6] | 16. 9–11. Result.
t[6] | 16. 12. Moab. Pride.
F | 16. 13, 14. Future. Enfeeblement of Moab.

1 burden. The first of the seven burdens (see **D**, p. 930). **Because** = Surely.
Moab. Had been subdued by Saul (1 Sam. 14. 47) and David (2 Sam. 8. 2); and paid tribute to Ahab (2 Kings 1. 1; 3. 4, 5); Jehoshaphat gained victories (2 Chron. 20. 1–30, and 2 Kings 3. 4–27). Tiglath-pileser carried away tribes east of Jordan, and received tribute from Moab as well as from Ahaz (2 Kings 16. 10).
Ar = Rabbah (Num. 21. 28; Deut. 2. 9, 18, 29).
laid waste . . . brought, &c. Note the Alternation in this verse.
brought to silence = cut off or destroyed. Cp. Hos. 4. 6; 10. 7, 15.
Kir. Now *Kirak*, east of south end of Dead Sea.
2 He: i.e. Moab. **Bajith.** Not identified.
Dibon. Now *Dhībān*. Num. 21. 30; 32. 3, 34; 33. 45, 46. Josh. 13. 9, 17. Jer. 48. 18, 22.
Nebo. Now *Jebel Neba* in Moab, overlooking the Jordan Valley.
Medeba. Same name to-day. Cp. Num. 21. 30. Josh. 13. 9, 16. 1 Chron. 19. 7.
3 their streets = his (i.e. Moab's) open streets.
weeping abundantly = coming down with weeping.
4 Heshbon. Now *Heshbān*. The capital of the Amorites. Rebuilt by Reuben (Num. 32. 37).
cry = cry in pain.
Elealeh. Now *el 'Al*, near Heshbon. Cp. 16. 9. Num. 32. 3, 37. Jer. 48. 34.
Jahaz. Not identified. Num. 21. 23. Deut. 2. 32. Judg. 11. 20.
armed soldiers = light-armed troopers.
cry out = shout for joy.
life = soul. Heb. *nephesh*. Ap. 13.
grievous unto him = vexed within him.
5 Zoar. Now (probably) *Tell esh Shaghūr*. Original name was Bela (Gen. 13. 10; 14. 2, 8; 19. 22, 23, 30. Deut. 34. 3. Jer. 48. 34. **an heifer** = [flee] like an heifer, &c. Cp. Jer. 48. 34. **mounting up** = ascent. **Luhith.** Now *Tel'at el Heith*; one mile west of Mount Nebo. Cp. Jer. 48. 5. **Horonaim.** Not identified; probably *Wady Ghŭeir*. **6 Nimrim.** Probably *Wady Nimrim*, near south end of Dead Sea. **desolate** = desolations. **7 brook of the willows:** or valley of the Arabians. Probably the *Wady-el-Ahsy* separating Kerek from Djebal, or the brook Zered of Deut. 2. 13, 14. **8 Eglaim.** Not identified; probably the *En-eglaim* of Ezek. 47. 10. **9 Dimon.** Probably *Umm Deineh*, east of the Dead Sea. **Dimon . . . blood.** Note Fig. *Paronomasia* (Ap. 6). Heb. *Dīmon . . . dām*. **more** = more [howlings]. **lions** = a lion. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all wild beasts.

16. 1 lamb = tribute lamb. **to the ruler** = of the ruler: i.e. Judah, as Mesha king of Moab had done (2 Kings 3. 4). **Sela.** Now *Petra* (so called by the Romans) in Mount Seir, near Mount Hor (2 Kings 14. 7). **2 cast out,** &c. = a forsaken nest. **be** = become. **3 Take counsel** = Bring advice. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "Bring thou counsel". **execute judgment** = perform an arbitrator's duty. Heb. *pĕlīlah*. Occurs only here. Some codices, with seven early printed editions, Aram., Sept., Syr. and Vulg., read "execute thou".

649-588 4 °Let Mine outcasts °dwell with thee, Moab;
be thou a covert to them from the face of °the
spoiler:
u⁴ for the °extortioner is at an end, the spoiler
(p. 951) ceaseth, the °oppressors are consumed out of
the land.
5 And °in °mercy shall the throne be estab-
lished: and He shall sit upon it °in truth in
the tabernacle of David, judging, and seeking
judgment, and °hasting righteousness.
G³ t⁵ 6 °We have heard of the pride of Moab; *he is*
very proud: *even* of his haughtiness, and his
pride, and his wrath: *but* °his lies *shall* not *be* so.
u⁵ 7 Therefore shall Moab howl for Moab, every
one shall howl: for the foundations of °Kir-
hareseth shall ye mourn; surely *they are*
°stricken.
8 For °the fields of °Heshbon °languish, °*and*
°the vine of °Sibmah: the °lords of the °heathen
have broken down the principal plants thereof,
they are come *even* unto °Jazer, they °wan-
dered *through* the wilderness: her branches
are stretched out, they are gone over the sea.
u⁶ 9 Therefore I will bewail with the weeping of
[8] Jazer the vine of [8] Sibmah: I will °water thee
with My tears, O [8] Heshbon, and °Elealeh: for
°the shouting for thy summer fruits and for thy
harvest is fallen.
10 And gladness is taken away, and joy out
of the °plentiful field; and in the vineyards
there shall be no singing, neither shall there
be shouting: the treaders shall tread out no
°wine in *their* °presses; I have made *their*
vintage shouting to cease.
11 Wherefore My bowels shall °sound like an
harp for Moab, and Mine inward parts for
°Kir-haresh.
t⁶ 12 And it shall come to pass, when it is seen
that Moab is weary °on the high place, that
he shall come to his sanctuary to pray; but he
shall not °prevail.
F 13 This *is* the word that °the LORD hath
spoken concerning Moab since that time.
14 But now [13] the LORD hath spoken, saying,
°"Within °three years, as the years of an hire-
ling, and the glory of Moab shall be °con-
temned, with all that great multitude; and the
remnant *shall be* very °small *and* °feeble."

A² H a 17 The °burden of °Damascus. "Behold,
(p. 952) Damascus °is taken away from *being* a
°city, and it shall be a ruinous °heap.
b 2 The °cities of °Aroer *are* °forsaken: they
shall be for flocks, which shall lie down, and
none shall make *them* afraid.
3 The fortress also shall cease from Ephraim,
and the kingdom from Damascus, and the rem-
nant of Syria: they shall be as the glory of the
°children of Israel," saith °the LORD of hosts.
K c 4 "And in that day it shall come to pass, *that*
the glory of Jacob shall °be made thin, and the
fatness of his flesh shall wax lean.

4 Let Mine outcasts, &c. Some codices, with Aram., Sept., and Syr., read "Let the outcasts", &c.
dwell = sojourn. Cp. 1 Sam. 22. 3, 4.
the spoiler: i.e. Sennacherib.
extortioner. Heb. *mūẓ*. Occurs only here.
oppressors = treaders down. Heb. *rāmaṣ*. Occurs only here.
5 in mercy. The burden goes beyond the immediate future to the ultimate future.
mercy = lovingkindness, or grace.
in truth. See note on 10. 20.
hasting righteousness = prompt in equity. Cp. 46. 13.
6 We. Cp. 6. 8. Gen. 1. 26.
his lies shall not be so = his resources do not correspond.
7 Kir-hareseth. Some codices read "Kir-harasheth". Cp. 15. 1.
stricken = worn away. Heb. *nākā'*. Occurs only here.
8 the fields = [as to] the fields. Cp. Deut. 32. 32. 2 Kings 23. 4. Jer. 31. 40 (feminine).
Heshbon. Cp. 15. 4.
languish = he [Moab] hath enfeebled.
and = supply [as to] and omit the colon.
the vine of Sibmah = Sibmah's vine.
Sibmah. Probably *Sūmia*, on the east of Jordan, two and a half miles west of Heshbon (Josh. 13. 19. Jer. 48. 32).
lords. Probably plural of Majesty for "great lord of the nations", a title claimed by the kings of Assyria.
heathen = nations.
Jazer. Probably *Beit Zer'ah*, on the east of Jordan (Num. 32. 1. Josh. 13. 25; 21. 39. 2 Sam. 24. 5. 1 Chron. 6. 81; 26. 31. Jer. 48. 32).
wandered through: or, strayed into.
9 water thee = make thee drunk.
Elealeh. See note on 15. 4.
the shouting for thy summer fruits and for thy harvest is fallen = on thy summer fruits and thy harvest a war-cry hath fallen.
10 plentiful = fruitful.
wine. Heb. *yayin*. Ap. 27. I.
presses = wine-vat. Heb. *yeḳeb*, not *gath*. See note on 5. 2.
11 sound = make a plaintive sound. Note the Fig. *Paronomasia* (Ap. 6). Heb. *vᵉḳīrōt Ḳīr*.
Kir-haresh. See note on 15. 1.
12 on. Some codices, with two early printed editions, read "unto": weary with climbing up to. Cp. 15. 2.
prevail = obtain anything.
13 the LORD. Heb. Jehovah. Ap. 4. II.
14 Within. Some codices, with two early printed editions, read "about".
three years. From the death of Ahaz.
contemned = brought low.
small = few. **feeble** = small.

17. 1-14 (A², p. 948). **BURDEN OF DAMASCUS.**
(*Introversion and Alternation.*)

A² | H | a | 1. Ruin of Damascus.
b | 2, 3. Other cities.
J | K | c | 4, 5. Diminution.
d | 6. The remnant.
L | 7, 8. God. Looking unto Him.
J′ | K′ | d′ | 9–. The remnant.
c′ | –9. Desolation.
L′ | 10. God. Not looking unto Him.
H′ | a′ | 11. Ruin of Damascus.
b′ | 12–14. Other peoples.

1 burden. The second of the seven burdens (see **D**, p. 930). **Damascus.** The capital of Syria. **is taken away** = is swept away. This was by Tiglath-pileser, king of Assyria, and the slaughter of Rezin (632 B.C.). See 2 Kings 16. 9, and 7. 9, 16, above. **city . . . heap.** Note the Fig. *Paronomasia* (Ap. 6). Heb. *mē'ir . . . mᵉ'ī*. **2 cities of Aroer.** Note the Fig. *Paronomasia* (Ap. 6). Heb. *'ārey 'ărō'ēr*. **Aroer.** There were three other cities of that name (Deut. 2. 36. Num. 32. 34. 1 Sam. 30. 28), and this one, which is not identified. **forsaken.** See note on 1. 4. **3 children** = sons. **the LORD of hosts.** See note on 1. 9. **4 be** = become.

5 And °it shall [4]be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and °it shall be as he that gathereth ears in the valley of °Rephaim.

6 Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof," saith °the LORD °God of Israel.

7 At that day shall °a man °look to his Maker, and his eyes shall °have respect to °the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either °the groves, or the °images.

9 In that day shall his strong cities [4]be as a [2]forsaken bough, and an uppermost branch, which they left because of the [3]children of Israel:

and there shall be °desolation.

10 Because thou hast forgotten the [6]God of thy salvation, and hast not been mindful of the °Rock of thy strength, therefore shalt thou plant °pleasant plants, and shalt set it with °strange slips:

11 °In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* a heap in the day of grief and of desperate sorrow.

12 Woe to the multitude of many °people, *which* make a noise like the °noise of the seas; and to the °rushing of nations, *that* make a °rushing like the °rushing of mighty waters!

13 The nations shall [12]rush like the [12]rushing of many waters: but °*God* shall rebuke them, and they shall flee far off, and shall be chased as the °chaff of the mountains before the °wind, and like °a rolling thing before the whirlwind.

14 And behold at eveningtide °trouble; *and* before the morning °he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

18 °Woe to the °land °shadowing with wings, which *is* °beyond the rivers of Ethiopia:

2 That sendeth ambassadors by °the sea, even in vessels of °bulrushes upon the waters, *saying*, "Go, ye swift messengers, to a nation °scattered and peeled, to a people °terrible from their beginning hitherto; a nation meted out and trodden down, °whose land the rivers have spoiled!"

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when °He lifteth up an ensign on the mountains; and when °He bloweth a trumpet, hear ye.

4 For so °the LORD said unto me, "I will take My rest, and I will consider in My dwelling place like a clear heat upon herbs, *and* like a °cloud of dew in the heat of harvest."

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 They shall be °left together unto the °fowls

5 it: i.e. Jacob's glory (*v.* 4).
it: i.e. Jacob's fatness (*v.* 4).
Rephaim. South-west of Jerusalem. So called after one "Rapha", a mighty one among the descendants of the *Nephilim*, as Anak was, who gave his name to another branch. See Ap. 23 and 25.
6 the LORD. Heb. Jehovah. Ap. 4. II.
the LORD God of Israel. Ref. to Pent. (Ex. 32. 27. Cp. Josh. 9. 18, 19; 10. 40, 42, &c.). See note on 29. 23 and Ap. 92. **God.** Heb. Elohim. Ap. 4. I.
God of Israel. Ref. to Pent. (Ex. 24. 10. Num. 16. 9). Occurs in latter part of Isaiah (41. 17; 45. 3; 48. 2). See Ap. 79. II and 92.
7 a man = Lit. the man. Heb. *'ādām*. Ap. 14. I.
look = have an eye unto.
have respect = have regard. Note the Alternation in *vv.* 7, 8: "look" and "have respect".
the Holy One of Israel. See note on 1. 4.
8 the groves = the *Ashērahs*. See Ap. 42. Ref. to Pent. (Ex. 34. 13. Deut. 7. 5; 12. 3; 16. 21). Ap. 79. II.
images = sun images. Ref. to Pent. (Lev. 26. 30); both mentioned again (27. 9). Ap. 92.
9 desolation. See note on 1. 7.
10 Rock. Ref. to Pent. (Deut. 32. 13). Ap. 92.
pleasant plants. Probably = plantings of Adonis.
strange slips: or slips of a strange [God].
11 In the day = By day.
12 people = peoples. **noise** = booming, or roaring.
rushing. Note the Fig. *Repetitio* (Ap. 6), for emphasis.
13 God = One. **chaff** = dried grass.
wind. Heb. *rūach*. Ap. 9.
a rolling thing = a *galgal*. See note on Ps. 83. 13.
14 trouble = consternation.
he is not: or, he is no more. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "and he is no more".

18. 1-7 (A[3], p. 948). BURDEN OF ETHIOPIA.
(Introversion and Alternation.)

A[3] | M | e | 1, 2. Israel. Spoiling.
f | 3. Zion. Jehovah's ensign.
N | 4. Jehovah's withdrawal. Cause of recall.
N | 5, 6. Jehovah's act. Cause of spoiling.
M | e | 7–. Israel. Present to Jehovah.
f | –7. Zion. Mount of Jehovah's name.

1 Woe = Ho! The third of the seven burdens (see **D**, p. 930).
land . . . beyond: i.e. land . . . beyond Abyssinia.
shadowing with wings = of the rustling *galgal* (from *galal*, to tinkle, cp. Deut. 28. 42). Occurs only in Job 41. 7 (spears). 2 Sam. 6. 5 (cymbals). Ps. 150. 5 (cymbals). See note on 1 Chron. 13. 8.
2 the sea = the Nile. So called by the inhabitants of the Sudan to-day.
bulrushes = reeds. Not the papyrus, but its companion reed, the *ambach*, which reaches a height of fifteen feet and has yellow flowers. Ref. to Pent. Only here, 35. 7; Ex. 2. 3; and Job 8. 11. Ap. 79. II.
scattered and peeled = "tall and smooth-faced", as Professor Sayce describes them.
terrible. They formed the armies of "So" or Shabaka, and are the backbone of the Anglo-Egyptian army (see *Records of the Past*, vol. vii, part iv).
whose land the rivers have spoiled: i.e. the "sudd" or swamps (hence Sudan). The Dinka and Shilluk negroes live on the floating cakes of sudd.
3 He = Jehovah. See Structure, above.
4 the LORD. Heb. Jehovah. Ap. 4. II.
cloud of dew = summer night mist. Heb. *'āb*. Not a rain-cloud, which latter is never seen in harvest. Eight times rendered "thick clouds".
6 left. See note on "forsaken" (1. 4).
fowls . . . beasts. Note the Alternation.

649-588 of the mountains, and to the °beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

M e (p. 953) 7 In that time shall the °present be brought unto °the LORD of hosts of a people [2]scattered and peeled, and from a people [2]terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled,

f to the place of °the name of °the LORD of hosts, the mount Zion."

A[4] O g (p. 954) **19** The °burden of Egypt. "Behold, °the LORD °rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it.

h 2 And I will °set the Egyptians against the Egyptians: and they shall fight °every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

g 3 And the °spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the °idols, and to the °charmers, and to them that have °familiar spirits, and to the wizards.

h 4 And the Egyptians will I give over into the hand of a °cruel lord; and a fierce king shall rule over them," saith °THE Lord, °the LORD of hosts.

P i 5 "And the waters shall °fail from the sea, and °the river shall be wasted and dried up.

6 And °they shall turn the rivers far away; *and* the °brooks of defence shall be °emptied and dried up: the reeds and flags shall wither.

k 7 The °paper reeds by the [6]brooks, by the mouth of the [6]brooks, and every thing sown by the [6]brooks, shall °wither, be driven away, °and be no *more*.

i 8 The fishers also shall °mourn, and all they that cast angle into the [6]brooks shall lament, and they that spread nets upon the waters shall languish.

k 9 Moreover they that work in fine flax, and they that °weave networks, shall be confounded.

10 And they shall be broken in the °purposes thereof, all that °make sluices *and* ponds for °fish.

Q l 11 Surely the princes of °Zoan *are* °fools, the counsel of the wise counsellers of Pharaoh is become brutish:

m how say ye unto Pharaoh, 'I *am* the son of the wise, the son of ancient kings?'

12 Where *are* they? where *are* thy wise *men?* and let them tell thee now, and let them know what [4]the LORD of hosts hath purposed upon Egypt.

l 13 The princes of [11]Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, *even they that are* the stay of the tribes thereof.

14 [1]The LORD hath mingled a perverse [3]spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* °staggereth in his vomit.

7 present. Heb. *shai*, because of being conveyed. Only here, and Ps. 68. 29; 76. 11.
the LORD of hosts. See note on 1. 9.
the name. See note on Ps. 20. 1.

19. 1—20. 6 (A[4], p. 948). BURDEN OF EGYPT. (*Introversion.*)

A[4] | O | 19. 1–4. Confusion. Assyria.
P | 19. 5–10. Desolation.
Q | 19. 11–17. The Lord of hosts. The cause.
P | 19. 18–25. Healing.
O | 20. 1–6. Captivity. Assyria.

19. 1–4 (O, above). CONFUSION. (*Alternation.*)

O | g | 1. Idols, &c.
h | 2. War. Civil.
g | 3. Idols, &c.
h | 4. War. Foreign.

1 burden. The fourth of the seven burdens (see **D**, p. 930).
the LORD. Heb. Jehovah. Ap. 4. II.
rideth. Fig. *Anthropopatheia.* Ap. 6.
2 set the Egyptians, &c. Referring to the anarchy consequent on the defeat of Egypt by Sargon (688 B.C.).
every one. Heb. *'ĕsh.* Ap. 14. II.
3 spirit. Heb. *rûach.* Ap. 9.
idols. See note on 2. 8.
charmers. Heb. *'ittîm* = mutterers. Occurs only here.
familiar spirits. See note on Lev. 19. 31. Ref. to Pent. (Lev. 20. 6, 27; Deut. 18. 11, &c.). Ap. 92.
4 cruel lord. Sing. adjective with pl. noun = the lord of the nations, as the kings of Assyria called themselves.
THE Lord = the *'Adôn.* Ap. 4. VIII (1).
the LORD of hosts. See note on 1. 9.

19. 5–10 (P, above). DESOLATION. (*Alternation.*)

P | i | 5, 6. Waters. } Things.
k | 7. Vegetation. }
i | 8. Waters. Fishers in them. } Persons.
k | 9, 10. Vegetation. Workers therein. }

5 fail = be dried up. Heb. *nâshath.* Occurs only here in "former" portion, and only in 41. 17 in the "latter" portion. Elsewhere only in Jer. 51. 30. Ap. 79. II.
the river: i.e. the Nile.
6 they shall turn, &c. = the arms of the river shall stink.
brooks = canals of *Matzor:* i.e. Egypt. See note on 7. 18.
emptied = shallow.
7 paper reeds = meadows. Occurs only here.
wither = be dried up.
and be no more: or, and disappear.
8 mourn. See note on 3. 26.
9 weave. Occurs in the "former" portion only here, and in 38. 12; and in the "latter" portion only in 59. 5. Ref. to Pent. (Ex. 28. 32; 35. 35; 39. 22). Ap. 92.
10 purposes: or, foundations. Cp. Ps. 11. 3.
make sluices . . . fish: or, work for wages shall be grieved in soul.
fish = sons. Heb. *nephesh.* Ap. 13. A.V. marg., "living things".

19. 11–17 (Q, above). THE CAUSE: THE LORD OF HOSTS. (*Alternation.*)

Q | l | 11–. Princes . . . fools.
m | –11, 12. Cause. The LORD of hosts.
l | 13–15. Princes . . . fools.
m | 16, 17. Cause. The LORD of hosts.

11 Zoan. See note on 30. 4.
fools. Heb. *'aval.* See note on Prov. 1. 7.
14 staggereth = goeth astray, as in preceding clause.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or °rush, may do.

16 °In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of °the hand of [4]the LORD of hosts, which He shaketh over it.

17 And °the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of [4]the LORD of hosts, which He hath determined against it.

18 [16]In that day shall °five cities in the land of Egypt speak °the language of Canaan, and swear to [4]the LORD of hosts; one shall be called, The city of °destruction.

19 [16]In that day shall there be °an altar to [1]the LORD in the midst of the land of Egypt, and °a pillar °at the border thereof to [1]the LORD.

20 And it shall be for a °sign and for a witness unto [4]the LORD of hosts in the land of Egypt: for they shall cry unto [1]the LORD because of the oppressors, and He shall send them a Saviour, and a great One, and He shall deliver them.

21 And [1]the LORD shall be known to Egypt, and the Egyptians shall know [1]the LORD [16]in that day, and shall °do sacrifice and oblation; yea, they shall vow a vow unto [1]the LORD, and perform *it*.

22 And [1]the LORD shall smite Egypt: He shall smite and heal *it:* and they shall return *even* to [1]the LORD, and He shall be intreated of them, and shall heal them.

23 °In that day shall there be a °highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 [23]In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the °land:

25 Whom [4]the LORD of hosts shall bless, saying, 'Blessed *be* Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.'

20 °In the year that °Tartan came unto Ashdod, (when °Sargon the king of Assyria °sent him,) and fought against Ashdod, and took it;

2 At °the same time spake °the LORD °by °Isaiah the son of Amoz, saying, "Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot." And he did so, walking °naked and barefoot.

3 And [2]the LORD said, "Like as My servant Isaiah hath walked [2]naked and barefoot three years *for* a °sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, [2]naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their °expectation, and of °Egypt their glory.

15 rush. See note on 9. 14.

16 In that day: i.e. the day when this burden should be fulfilled (not "the day of the Lord"). Note the six steps, *vv.* 16, 18, 19, 21, 23, 24.

the hand. Put for the judgments indicated by the act.

17 the land of Judah. The Assyrian armies came through Judah.

19. 18-25 (*P*, p. 954). HEALING.
(*Alternation.*)

P | n | 18. Cities.
o | 19–22. Healing.
n | 23. Highway.
o | 24, 25. Blessing.

18 five cities. These were probably Heliopolis, Leontopolis, Daphne, Migdol, and Memphis.

the language of Canaan: i.e. the Hebrew language, by the multitude of Jews that went thither.

destruction. The primitive reading was doubtless *ha-zedek* = "righteousness", which the Sept. simply transliterates, ἀσεδέκ. From a desire not to compete with "Jerusalem", which bore this name (Isa. 1. 26), it was altered to *cheres*, which in Chaldee = "the sun", or in Greek = "Heliopolis", which is the reading in many MSS., two early printed editions, and the margins of the A.V. and R.V. But when the temple at Jerusalem was cleansed and restored, the temple at Heliopolis was deemed schismatic; and, by altering one letter (ת = CH, for ת = H), *cheres* (the sun) was altered to *heres* (destruction). Hence the present reading of the current Heb. text. See Ginsburg, *Introduction*, pp. 404–8, and Ap. 81.

19 an altar. See Ap. 81.

a pillar. Probably a boundary pillar. Heb. *nāzab*. A pillar or monument. Not for worship.

at = close to. **20** sign. See note on 7. 11.

21 do sacrifice. "The third Ptolemy, when he had occupied all Syria by force, did not sacrifice thank-offerings to the gods in Egypt, but came to Jerusalem and made votive offerings" (Josephus, *c. Apion*, 11. 5).

23 In that day: i.e. the glorious future, the day of the LORD. Not the same as *v.* 11.

highway. See note on 7. 3. **24** land: or, earth.

20. 1-6 (*O*, p. 954). CAPTIVITY. ASSYRIA.
(*Introversion.*)

O | p | 1. Assyria.
q | 2. Isaiah. Symbol.
q | 3. Isaiah. Signification.
p | 4–6. Assyria.

1 In the year. Probably the year of Samaria's fall (611 B.C.).

Tartan. A title = commander-in-chief. Cp. 2 Kings 18. 17.

Sargon. Never once named by classic writers, and in Scripture only here. The monuments show that he was the son of Shalmaneser, and the father of Sennacherib.

sent him. This expedition is mentioned on the monument found at Khorsabad. A usurper, called "Javan", or "the Greek", had been put on the throne of Ashdod by Hezekiah in the place of "Akimit".

2 the same = that.

the LORD. Heb. Jehovah. Ap. 4. II.

by = by the hand of. Isaiah. See note on 13. 1.

naked. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for being scantily clad.

3 sign and wonder. Ref. to Pent. (see note on 7. 11 and 8. 18), and Ap. 92.

5 expectation. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the help expected from Egypt.

Egypt their glory. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the Egyptians, in whom they gloried.

6 isle = sea coast, or coast land. See note on 11. 11.

6 And the inhabitant of this °isle shall say in that day, 'Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?'"

A5 r (p. 956) 649-588

21 The ° burden ° of ' the desert of ° the sea. As ° whirlwinds in the south ° pass through; *so* it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me; the treacherous ° dealer dealeth treacherously, and the spoiler spoileth.

s ° Go up, O Elam: besiege, O Media; all the ° sighing thereof have I made to cease.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.*

4 My heart panted, fearfulness affrighted me: the ° night of my ° pleasure hath he turned into ° fear unto me.

t 5 ° Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, *and* anoint the shield.

t 6 For thus hath ° the LORD* said unto me, "Go, set a watchman, let him declare what he seeth."

7 And he saw ° a chariot *with* a couple of horsemen, ° a chariot of asses, *and* a ° chariot of camels; and he hearkened diligently with much heed:

8 And he cried, "° A lion: My [6] LORD*, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

9 And, behold, here cometh a [7] chariot of ° men, *with* a couple of horsemen." And he answered and said, ° "Babylon is fallen, is fallen; and all ° the graven images of her gods he hath broken unto the ground."

s 10 O my ° threshing, and the ° corn of my floor:

r that which I have heard of ° the LORD of hosts, the ° God of Israel, have I declared unto you."

A6 (p. 948) 11 The ° burden of ° Dumah. He calleth to me out of ° Seir, "Watchman, ° what of the night? Watchman, ° what of the night?"

12 The watchman said, ° "The morning cometh, and also the night: ° if ye will enquire, enquire ye: return, come."

A7 u (p. 956) 13 The ° burden ° upon Arabia. In the forest ° in Arabia shall ye lodge, O ye ° travelling companies of ° Dedanim.

14 The inhabitants of the land of ° Tema ° brought water to him that was thirsty, they ° prevented with their bread him that fled.

v 15 For ° they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

u 16 For thus hath [6] the LORD* said unto me, ° "Within a year, according to the years of an hireling, and all the glory of ° Kedar shall fail:

21. 1-10 (A5, p. 948). BURDEN OF THE DESERT OF THE SEA. (BABYLON). (*Introversion.*)

A5 | r | 1, 2-. Vision. Seen and declared.
| s | -2-4. The besiegers (Media and Persia). Sent by God.
| t | 5. The feasting of Babylon. } The besieged.
| t | 6-9. The fall of Babylon. }
| s | 10-. The besiegers. Sent by God.
| r | -10-12. Vision heard and declared.

1 burden. The fifth of the seven burdens (see **D**, p. 930).
of = relating to. Genitive of Relation. Ap. 17. 5.
the desert of the sea. A similar term used by Herodotus, "*pelagizein*" (i. 184).
the sea. The waters of the Euphrates in flood were so called, as the Nile was (19. 5). Cp. Rev. 17. 3, 15.
whirlwinds = storms. pass = sweep.
2 dealer = one.
Go up, O Elam. Note the Fig. *Paronomasia* (Ap. 6). Heb. *'ālī 'ēylām.*
sighing. Caused by the oppression of Babylon. Occurs in the "former" portion only here, and in 35. 10, and in the "latter" portion only in 51. 11. See Ap. 79. II.
4 night. A *Homonym.* Heb. *nēsheph* = darkness, here, but daylight in Job 7. 4. 1 Sam. 30. 17. See notes there. The R.V., in doubt, renders it here "twilight".
pleasure = joy. fear = trembling.
5 Prepare, &c. Fig. *Irony.* Ap. 6.
6 the LORD*. One of the 134 instances where the *Sopherim* say they changed the primitive text (Jehovah) to *Adonai.* Ap. 32.
7 a chariot = a troop.
a chariot with a couple of horsemen = a troop of horsemen in pairs.
8 A lion: My LORD*. Read: [as] a lion, "O LORD", &c. **9** men. Heb. *'ish.* Ap. 14. II.
Babylon is fallen, &c. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis.
the graven images of her gods. Ref. to Pent. Phrase peculiar to Deut. 7. 25; 12. 3. Ap. 92.
10 threshing. Put by Fig. *Metonymy* (of Cause) for the results of it. Here = my oppressed People. Cp. 41. 15. Mic. 4. 13. Jer. 51. 33.
corn of my floor. Lit. son of my threshingfloor.
the LORD of hosts. See note on 1. 9.
the God of Israel. See note on 29. 23.
God. Heb. Elohim. Ap. 4. I.
11 burden. The sixth of the seven burdens (see **D**, p. 930).
Dumah = Edom. An abbreviated form of fuller name "Idumea" (34. 5. Ezek. 35. 15; 36. 5. Mark 3. 8). Dumah = silence, prophetic of its end.
Seir. The inheritance of Esau (or Edom).
what of the night? = how far is it in the night? Note the Fig. *Epizeuxis* (Ap. 6). Repeated in an abbreviated form thus: Heb. *shomēr mah-millay'lah? shomēr ma-milleyl?* = how far gone is the night? how far gone the night? This is Edom's inquiry.
12 The morning cometh, &c. This may be the oracle of silence implied in the name "Dumah" (see above, and cp. Pss. 94. 17; 115. 17).
if ye will inquire. Isaiah had no answer. He is silent, but intimates that they may inquire again.

21. 13-17 (A7, p. 948). THE BURDEN OF ARABIA. (*Alternation.*)

A7 | u | 13, 14. Arabia.
| v | 15. The flight.
| u | 16. Arabia.
| v | 17. The diminishing.

13 burden. The seventh and last of the seven burdens (see **D**, p. 930). upon Arabia: *ba'rāb* = in Arabia. in Arabia: or, in the evening, or, at sunset. The name is as significant as "Dumah" (v. 11). travelling companies = caravans. Dedanim = Dedanites. Descendants of Abraham by Keturah: Dedan, son of Midian (Gen. 25. 3. 1 Chron. 1. 32). **14** Tema. Descendants of Abraham through Hagar and Ishmael (Gen. 25. 15. 1 Chron. 1. 30): both mentioned in Jer. 25. 23. Job 6. 19. See note on p. 666. brought = bring ye. prevented = meet ye. **15** they fled. From the Assyrian invaders. **16** Within a year. Later afflictions were foretold in Jer. 49. 28. Kedar. Another descendant of Abraham by Hagar through Ishmael (Gen. 25. 13).

17 And the residue of the number of archers, the °mighty men of the °children of Kedar, shall be diminished: for [1]the LORD [10]God of Israel hath spoken *it*."

22 The °burden of the °valley of °vision. What aileth thee now, that thou art wholly °gone up to the housetops?
2 Thou that art full of °stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.
3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled °from far.

4 Therefore said I, "Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my People."
5 For *it is* a day of trouble, and of treading down, and of perplexity by °the Lord °GOD of hosts in the [1]valley of vision, breaking down the walls, and of crying to the mountains.

6 And °Elam bare the °quiver with °chariots of °men °*and* horsemen, and Kir uncovered the shield.
7 And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array °at the gate.
8 And he °discovered the °covering of Judah, and thou didst look in that day to the armour of the house of the forest.
9 Ye °have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of °the lower pool.
10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.
11 Ye made also a °ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto Him That fashioned it long ago.

12 And in that day did [5]the Lord [5]GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: °"**let us eat and drink; for to morrow we shall die.**"
14 And it was revealed in mine ears by °the LORD of hosts, "Surely this °iniquity shall not be purged from you till ye die," saith [5]the Lord [5]GOD of hosts.

15 Thus saith [5]the Lord [5]GOD of hosts,

"Go, get thee unto this treasurer, *even* unto °Shebna, which *is* over the house, °*and say*,
16 'What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, °*as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?
17 °Behold, °the LORD °will carry thee away with a mighty captivity, and will surely cover thee.
18 He will °surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.
19 And I will °drive thee from thy °station, and from thy state shall He pull thee down.'

17 mighty men. Heb. *gibbōr*. Ap. 14. IV.
children = sons.

22. 1–14 (Y^3, p. 948). THE VALLEY OF VISION. PERSIAN INVASION. (*Introversion.*)

Y^3 | w | 1–3. The besieged. Impious joy.
x | 4, 5. Day of trouble. Inflicted.
y | 6–11. The invaders. Persians.
x | 12. Day of mourning. Required.
w | 13, 14. The besieged. Impious joy.

1 burden = oracle.
valley of vision. The Sept. and Arabic versions render it Jerusalem, in relation to the high hills around. Similar names: "inhabitant of the valley," "rock of the plain" (Jer. 21. 13), "mountain in the fields" (Jer. 17. 3). The reference is to *v.* 5.
vision. Here the most solemn visions had been seen: Abraham (Gen. 22. 2, 14, cp. the name Jehovah-jireh); also David (1 Chron. 21. 16, 28), and the many visions of Isaiah (1. 1; 6. 1–4, &c.). The Sept. reads "Zion".
gone up, &c. Denoting a time of popular rejoicing. Refers to past time. Cp. Matt. 24. 16. Luke 21. 21.
2 stirs = outcries. Referring to the time of this prophecy.
3 from far = afar, or far away.
5 the Lord. Heb. *Adonai*. Ap. 4. VIII (2).
GOD. Heb. Jehovah. Ap. 4. II. See 1. 9.
6 Elam . . . Kir. The south and north limits of the Chaldæan forces.
quiver. Heb. *'ashpāh*. Occurs only here in "former" portion, and only in 49. 2 in the "latter" portion. Ap. 79. II.
chariots. See note on 21. 7.
men. Heb. *'ādām*. Ap. 14. I.
and. Some codices, with three early printed editions and Vulg., read this "and" in the text.
7 at = toward.
8 discovered = dismantled. covering = veil.
9 have seen = beheld.
the lower pool. The pool of Siloam. Cp. 7. 3; 2 Chron. 32. 30. The old pool. See notes on 2 Chron. 32. 3, 30, and Ap. 68. III, p. 101.
11 ditch = a gathering of waters.
13 let us, &c. Note Fig. *Ellipsis* (Ap. 6). Supply thus: "[saying,] 'Let us eat'," &c. Cp. 1 Cor. 15. 32.
14 the LORD of hosts. See note on 1. 9.
iniquity. Heb. *'āvāh*. Ap. 44. iv.
iniquity shall not be purged. Ref. to Pent. (Ex. 30. 10. Lev. 4. 20, &c.). Cp. 6. 7; 27. 9; and Ap. 92.

22. 15–25 (Z^3, p. 948). ISRAEL: JUDGMENT AND MERCY. (*Introversion.*)

Z^3 | R | 15–. Jehovah's word.
S | –15–19. Shebna.
T | 20–24. Eliakim.
S | 25–. Shebna.
R | –25. Jehovah's word.

15 Shebna. See 2 Kings 18. 18, 26. Probably a foreigner, or heathenized Jew.
and say. Some codices, with Aram., Sept., Syr., and Vulg., read "and thou shalt say unto him".
16 as he . . . rock = (as . . . rock). Fig. *Parenthesis*. Ap. 6.
17 Behold. Fig. *Asterismos*. Ap. 6.
the LORD. Heb. Jehovah. Ap. 4. II.
will carry thee away with a mighty captivity, &c. = will hurl thee with the hurling of [a mighty] man.
18 surely violently turn and toss thee. Note the Fig. *Paronomasia* (Ap. 6). Heb. *zānōph, yiẓnāphka, ẓ'nēphāh*.
19 drive = thrust.
station = office, or administration.

T U (p. 958) 649-588

20 And it shall come to pass °in that day, that I will call My servant °Eliakim the son of Hilkiah:

V

21 And I will clothe him with thy robe, and strengthen him with thy °girdle, and I will commit thy °government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay °upon his shoulder; °so he shall °open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

U

24 And they shall hang upon him all the glory of his father's house, °the offspring and the issue, all °vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.'

S (p. 957)

25 °In that day," saith [14] the LORD of hosts, "shall °the nail that is fastened in the sure place be °removed, and be °cut down, and °fall; and the burden that *was* upon it shall be °cut off:

R

for [17] the LORD hath spoken *it*."

Y⁴ W¹ X (p. 958) Y a¹

23 The °burden of °Tyre. Howl, ye °ships of °Tarshish;

for it is laid waste, so that there is no °house, no entering in: from the land of °Chittim °it is revealed to them.

2 Be still, ye inhabitants of the °isle; °thou whom the merchants of Zidon, that °pass over the sea, have replenished.

3 And by great waters the °seed of °Sihor, the °harvest of the °river, *is* her revenue; and °she is a °mart of nations.

4 Be thou ashamed, O °Zidon: for the sea hath spoken, *even* the strength of the sea, saying "°I travail not, nor bring forth °children, neither do I nourish up young men, *nor* bring up virgins."

b¹

5 °As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

22. 20-24 (T, p. 957). ELIAKIM.

T | U | 20. Eliakim. Called.
V | 21–23. "I will". Jehovah's work.
U | 24. Eliakim. Established.

20 in that day: i.e. in the day when this prophecy will be fulfilled. Cp. *v.* 25.

Eliakim = Whom God sets up. Hezekiah's minister. Probably superseded by Shebna in the evil days of Manasseh. See 36. 3, 22; 37. 2.

21 girdle. Ref. to Pent. Occurs here; and elsewhere only in Ex. 28. 4, 39, 40; 29. 9; 39. 29. Lev. 8. 7, 13; 16. 4. Ap. 92. A priestly vestment.

government = administration.

22 upon. Cp. 9. 6. **so** – and.

open and . . . shut. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for power of administration. Cp. Rev. 3. 7, which shows that the fulfilment culminates in Messiah.

24 the offspring and the issue: i.e. direct and collateral issue, and embraces his entire kindred.

the offspring. Heb. *hazze'ezā'im*. Occurs only in Job and Isaiah (Job 5. 25; 21. 8; 27. 14; 31. 8, and Isa. 34. 1; 42. 5; 44. 3; 48. 19; 61. 9; 65. 23). See Ap. 79. II.

vessels. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the kindred mentioned above.

25 In that day. Refers back to the day of *v.* 20: i.e. the day of Shebna's overthrow. This would be the day of Eliakim's exaltation.

the nail: which Shebna thought himself to be, but which Jehovah declared Eliakim to be.

removed . . . cut down . . . fall . . . cut off. Referring to *vv.* 17–19. Fig. *Synonymia* (Ap. 6), emphasising the completeness of Shebna's downfall. The *interpretation* belongs to the two men, but the *application* refers (1) to the two parties in Jerusalem, and (2) to the Messiah, in Whom the prophecy will be exhausted.

23. 1-18 (Y⁴, p. 948). BURDEN OF TYRE.
(*Division.*)

Y⁴ | W¹ | 1–14. The former time.
W² | 15–18. The latter time.

1-14 (W¹, above). THE FORMER TIME.
(*Alternation.*)

W¹ | X | 1–. Howl.
Y | –13. Reason. Devastation.
X | 14–. Howl.
Y | –14. Reason. Devastation.

1 burden = oracle.

Tyre. It had rejoiced in the misfortunes of Judah (Amos 1. 9); so it is punished by the same king of Babylon (*v.* 13). Ezek. 26. 2–21.

ships of Tarshish. See note on 2. 16 and 1 Kings 10. 22.

ships. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the people in them. **house.** In this case "port".

–1-13 (Y, above). THE REASON. DEVASTATION.
(*Repeated Alternation.*)

Y | a¹ | –1–4. Apostrophe to Tarshish and Zidon.
b¹ | 5. Cause of sorrow. Report.
a² | 6–8. Apostrophe to Tarshish.
b² | 9. Cause. Jehovah.
a³ | 10–12. Apostrophe to Tarshish.
b³ | 13. Punishment. Chaldæans.

Chittim. Originally used of Cyprus, but extended to the islands and coast-lands of the Mediterranean. **it**: i.e. the fall of Tyre. **2 isle.** Here, Tyre itself. **thou whom** = which. **pass over** = cross, in trading. In *vv.* 6, 10, 12, imperative, implying flight. **3 seed**: or, grain. **Sihor** = the black river, the Nile (cp. Jer. 2. 18). **harvest.** Egypt was the field, the Phœnician coast its granary. **river.** Ref. to Pent. See note on 7. 18. "River" is here put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the country (Egypt) through which it passes. **she is a mart of nations**: or, it became merchandise for the nations. **mart** = gain resulting from merchandise, as in *v.* 18 (45. 14. Prov. 3. 14; 31. 18). **4 Zidon.** Was a seaport, the mother city of Phœnicia, the granary of Egypt's harvests. The Zidonians had built Tyre on a rocky island, and connected it with the mainland. **I travail not** = I have not travailed. The verbs which follow in *v.* 4 are in the past tense. The sea speaks to the mother Zidon: thou seekest Tyre—thou findest only the sea. **children** = sons. **5 As at the report concerning, &c.**: or, When the report comes to Egypt they are forthwith in terror at the report concerning Tyre.

a² (8) 88 6 [2]Pass ye over to [1]Tarshish; howl, ye inhabitants of the [2]isle.

7 *Is* this your joyous *city*, whose °antiquity *is* of ancient days? her own °feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against [1]Tyre, the °crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

b² 9 °The LORD of hosts hath purposed it, to °stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

a³ 10 [2]Pass through thy land as a [3]river, O daughter of [1]Tarshish: *there is* no more strength.

11 He stretched out his hand over the sea, He shook the kingdoms: °the LORD hath given a commandment against °the merchant *city*, to destroy the strong holds °thereof.

12 And He said, "Thou shalt no more rejoice, O thou °oppressed virgin, daughter of [4]Zidon: arise, [2]pass over to [1]Chittim; there also shalt thou have no rest."

b³ 13 Behold the land of the Chaldeans; °this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; °*and* °He brought it to ruin.

X 14 Howl, ye [1]ships of Tarshish:

Y for your strength is laid waste.

² c (9) 15 And it shall come to pass in that day, that Tyre shall be forgotten °seventy years, according to the days of °one king: after the end of seventy years shall Tyre sing as an harlot.

d 16 °Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing manv songs, that thou mayest be remembered.

c 17 And it shall come to pass after the end of seventy years, that [11]the LORD will visit Tyre,

d and she shall turn to her hire, and shall commit fornication with all the kingdoms of the °world °upon the face of the °earth.

18 And her merchandise and her hire shall be °holiness to [11]the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before [11]the LORD, to eat °sufficiently, and for durable clothing.

e¹ **24** °Behold, °the LORD maketh the °earth °empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

f¹ 2 And it shall be, °as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with °the lender, so with °the borrower; as with the taker of usury, so with the giver of usury to him.

e² 3 °The land shall be °utterly emptied, and °utterly spoiled: for [1]the LORD hath spoken this word.

4 [1]The earth °mourneth *and* fadeth away, °the world °languisheth *and* fadeth away,

f² the haughty people of °the earth do °languish.

7 antiquity = origin.
feet. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the vessels in which the Tyrians fled from Nebuchadnezzar.
8 crowning = crown-giver: i.e. conferring crowns on other Phœnician cities.
9 The LORD of hosts. See note on 1. 9.
stain = pollute.
11 the LORD. Heb. Jehovah. Ap. 4. II.
the merchant city = Tyre, or the Phœnician coast. Hos. 12. 7.
thereof: or, which are upon it.
12 oppressed = humbled.
13 this people was not = a people that were no people (i.e. Assyria). Tyre boasted antiquity (*v.* 7). Assyria was their object-lesson and warning.
and: or, but.
He. God.

23. 15–18 (W², p. 958). THE LATTER TIME (*Alternation.*)

W² | c | 15. Time. Seventy years.
| d | 16. Rejoicing. Fig. *Irony.*
| c | 17–. Time. Seventy years.
| d | –17, 18. Restitution. Literal.

15 seventy years. See Jer. 25. 9–11; 27. 2–7. From the first year of Nebuchadnezzar (496 B.C.) to the conquest of Babylon by Cyrus (426 B.C.).
one. Heb. *'eḥad*, a compound unity, hence "one" of a dynasty, here, the Babylonian dynasty. Not *yāḥîd*, a single one. See note on Deut. 6. 4.
16 Take an harp, &c. Fig. *Apostrophe.* Ap. 6. Not a quotation.
17 world = the earth. Heb. *ha-'ărez.*
upon = which are upon.
earth = ground, or, soil. Heb. *ha-'ădāmāh.*
18 holiness = hallowed.
sufficiently = abundantly.

24. 1—27. 13 (Z⁴, p. 948). ISRAEL. JUDGMENT AND MERCY. (*Division.*)

Z¹ | A¹ | 24. 1–23. Judgment.
| A² | 25. 1—27. 13. Mercy.

24. 1–23 (A¹, above). ISRAEL. JUDGMENT. (*Alternations.*)

A¹ | B | e¹ | 1. Land.
f¹ | 2. People.
e² | 3, 4–. Land.
f² | –4–12. People.
C | 13–16–. Jehovah glorified from the ends of the earth.
B | e³ | –16. Land.
f³ | 17, 18. People.
e⁴ | 19, 20. Land.
f⁴ | 21, 22. People.
C | 23. Jehovah glorified on Mount Zion.

1 Behold. Fig. *Asterismos* (Ap. 6). Note the Structure of Z⁴ from p. 948, and that of Z⁴ from **D** (p. 930).
the LORD. Heb. Jehovah. Ap. 4. II.
earth. Heb. *hā-'āreẓ.* Occurs sixteen times in this chapter. Rendered "land" in *vv.* 3, 11, 13.
empty. Note the Fig. *Synonymia*, "empty", "waste", "upside down", "scattered abroad". See Ap. 6.
2 as . . . so. Fig. *Simile.* Ap. 6.
the lender . . . the borrower. Ref. to Pent. (Ex. 22. 25, 27. Deut. 15. 2; 24. 10, 11). See Ap. 92
3 The land: Heb. *hā-'āreẓ*, as in *v.* 1.
utterly emptied. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *hibbōk tibbōk.*
utterly spoiled. Heb. *hibbōz tibbōz.*
4 mourneth. See note on 3. 26.
mourneth and fadeth away. Note Fig. *Paronomasia* (Ap. 6). Heb. *'ābelāh nābelāh.*
the world = the habitable world. Heb. *tēbēl,*
the world languisheth and fadeth away . . . languish. Heb. *'umlᵉlāh nāblāh tēbēl 'umlālū.*
the earth, &c. Fig. *Prosopopœia* (Ap. 6). This is one of the three places where (in the Heb.) one verse ends with "the earth" and the next verse begins with "the earth", being the Fig. *Anadiplosis* (Ap. 6). The other two passages are Gen. 1. 1, 2, and Hos. 2. 23, 24 (A.V. *vv.* 21, 22).

649–588 5 °The earth also is defiled under the inhabitants thereof; because they have °transgressed °the laws, changed the ordinance, broken °the everlasting covenant.

6 °Therefore hath the curse devoured the °earth, and they that dwell therein are °desolate: therefore the inhabitants of the °earth are burned, and few °men left.

7 The °new wine [4]mourneth, the vine languisheth, all the merryhearted do sigh.

8 The mirth of °tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink °wine with a song; °strong drink shall be bitter to them that drink it.

10 The city of °confusion is broken down: every house is shut up, that °no man may come in.

11 *There is* a crying for [9]wine in the streets; all joy is darkened, the mirth of [3]the land is gone.

12 In the city is left °desolation, and the gate is smitten with destruction.

C (p. 959) 13 When thus it shall be in the midst of [3]the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of [1]the LORD, they shall cry aloud from the °sea.

15 "Wherefore glorify ye [1]the LORD in the °fires, *even* the name of [1]the LORD °God of Israel in the °isles of the sea.

16 From the uttermost part of [1]the earth have we heard songs, *even* glory to °the righteous."

B e[3] But °I said, "°My leanness, my leanness, woe unto me! the °treacherous dealers have dealt treacherously; yea, the °treacherous dealers have dealt very treacherously."

f[3] 17 °Fear, and the °pit, and the °snare, *are* upon thee, O inhabitant of [1]the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the °fear shall fall into the °pit; and he that cometh up out of the midst of the °pit shall be taken in the °snare: for °the windows from on high °are open, and the °foundations of [6]the earth do shake.

e[4] 19 [1]The earth is °utterly broken down, the [6]earth is °clean dissolved, the [6]earth is °moved exceedingly.

20 The [6]earth shall °reel to and fro like a drunkard, and shall be °removed like a cottage; and the °transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

f[4] 21 And it shall come to pass in that day, *that* [1]the LORD shall punish the host of the high ones °*that are* on high, and the kings of the °earth upon the °earth.

22 And they shall be gathered together, *as* prisoners are gathered in the °pit, and shall be shut up in the prison, °and after many days shall they be °visited.

C 23 Then the moon shall be °confounded, and the sun °ashamed, when °the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before His °ancients °gloriously.

5 The earth. See last note on p. 959.
transgressed. Heb. *'ābar.* Ap. 44. vii.
the laws . . . the everlasting covenant. Ref. to Pent. See note on Gen. 9. 16; and Ap. 92. The Pentateuch was as well known to Isaiah as to the kings in whose reigns he prophesied.

6 Therefore hath the curse devoured the earth. Some codices, with four early printed editions (one in margin), and Syr., read "Because of a curse the earth mourneth".
earth. Heb. *'ereẓ.*
desolate = laid waste. Heb. *'āsham.* Cp. *vv.* 10, 12, 23.
men. Heb. *'ĕnōsh.* Ap. 14. III.

7 new wine = must. Heb. *tīrōsh.* Ap. 27. II.

8 tabrets = drums. See note on drums, 1 Sam. 10. 5. Heb. *toph.*
9 wine. Heb. *yayin.* Ap. 27. I.
strong drink. Heb. *shēkār.* Ap. 27. IV.

10 confusion = desolation. Heb. *tohū.* Same word as "without form". Ref. to Pent. (Gen. 1. 2). Occurs in "former" portion three times (here; 29. 21, "thing of naught;" 34. 11); and in the "latter" portion eight times (40. 17, 23; 41. 29; 44. 9, "vanity;" 45. 18, 19, "in vain;" 49. 4, "naught;" 59. 4, "vanity"). See Ap. 79. II.
no man = no one.

12 desolation = astonishment. Heb. *shamēm.* Cp. *vv.* 6, 10, 23.

14 sea. Note Fig. *Ellipsis* = sea [saying]. Ap. 6. See note on Ps. 109. 5.
15 fires. Or, valleys.
God. Heb. *Elōhim.* Ap. 4. I.
God of Israel. Ref. to Pent. (Gen. 33. 20. Ex. 24. 10. Num. 16. 9). See note on 29. 23, and Ap. 92.
isles = maritime countries. See note on 11. 11.

16 the righteous = the righteous One (sing.): i.e. the One referred to in *v.* 15; or, the nation, as in 26. 2. Cp. Acts 3. 14; 7. 52; 22. 14.
I said = I had said: i.e. the land. Fig. *Prosopopœia.* Ap. 6.
My leanness, my leanness. Fig. *Epizeuxis* (Ap. 6), for emphasis. This figure is used thrice in the "former" portion (here, and 26. 3; 29. 1); and twice in the "latter" portion (41. 27, and 65. 1). See Ap. 79. II.
treacherous dealers, &c. = traitors have betrayed. Note Fig. *Polyptōton* (Ap. 6), for emphasis.

17 Fear, and the pit, and the snare. Fig. *Synonymia* (Ap. 6), and Fig. *Paronomasia* (Ap. 6), not a "play on words", but for great and solemn emphasis. Heb. *paḥad, vāpaḥath, happa vappāyṯ* (tr. Eng., scare, lair, snare).

18 fear . . . pit . . . snare. Fig. *Paronomasia* (Ap. 6) again. Heb. *happaḥad . . . happaḥath . . . happaḥath bappāḥ.* See Luke 21. 35, and cp. Jer. 48. 43, 44.
the windows from on high, &c. Ref. to Pent. (Gen. 7. 11). Ap 92.
are open = have opened.
foundations of the earth. See 58. 12. Cp. 40. 21.

19 utterly broken down. Note Fig. *Polyptōton* (Ap. 6). Heb. breaking, breaks up. Same Fig. below.
clean dissolved. Heb. bursting, bursts up.
moved exceedingly. Heb. tottering, tottereth.

20 reel to and fro. Heb. staggering, staggereth.
removed. Heb. rocketh to and fro.
transgression = revolt. Heb. *pasha'.* Ap. 44. ix. Not the same word as in *v.* 5.

21 that are. Omit.
earth = the ground, or, soil. Heb. *hā-ădāmāh.* Cp. 6. 12.

22 pit. Not the same word as in *vv.* 17, 18. Here, Heb. *bōr,* a dug-out pit, or dungeon. Occurs in Isa. 14. 15, 19; 36. 18; 38. 18; and in "latter" portion, 51. 1. Ap. 79. II.
and = even.
visited: i.e. with the judgments foretold in the preceding verses. Cp. 10. 3; 26. 14, 16; 29. 6.

23 confounded = blush (from shame).
ashamed = turn pale (from fear).
the LORD of hosts. See note on 1. 9.
ancients = elders. Cp. Rev. 4. 4.
gloriously = in glory, or "[shall be] a glory".

25 O °LORD, Thou *art* my °God; °I will exalt Thee, °I will praise Thy name; for Thou hast done °wonderful *things; Thy* counsels of old *are* faithfulness *and* truth.

2 For Thou hast made of a city an heap; *of* a defenced city a ruin: a palace of °strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify Thee, the city of the terrible nations shall fear Thee.

4 For Thou hast been a °strength to the °poor, a °strength to the needy in his distress, a refuge from the storm, a shadow from the heat, °when the °blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of [2]strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the °branch of the terrible ones shall °be brought low.

6 And in this mountain shall °the LORD of hosts make unto all °people °a feast °of fat things, °a feast of °wines on the lees, of fat things °full of marrow, °of wines on the lees well refined.

7 And He will °destroy in °this mountain the face of the covering °cast over all °people, and the vail that is spread over all nations.

8 **He will °swallow up death °in victory**; and °the Lord °GOD will **wipe away tears from off all faces**; and the °rebuke of His People shall He take away from off all the earth: for [1]the LORD hath spoken *it*.

9 And it shall be said in that day, "Lo, this *is* our [1]God; °we have waited for Him, and He will save us: this *is* [1]the LORD; °we have waited for Him, we will be glad and rejoice in His salvation."

10 For in this mountain shall the hand of [1]the LORD rest,

and °Moab shall be °trodden down under Him, even °as °straw is °trodden down °for the dunghill.

11 And He shall °spread forth His hands in the midst of them, °as he that swimmeth °spreadeth forth *his hands* to swim: and He shall bring down their pride together with the °spoils of their hands.

12 And the fortress of the high fort of thy walls shall He °bring down, lay low, *and* bring to the ground, *even* to the dust.

26 °In that day shall this song be sung in the land of °Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks.

25. 1—27. 13 (A², p. 959). MERCY.
(*Introversion.*)

A² | D | 25. 1–12. Praise.
E | 26. 1–21. Song in Judah.
F | 27. 1. The old serpent punished.
E | 27. 2–6. Song of Israel.
D | 27. 7–13. Acknowledgment.

25. 1–12 (D, above). PRAISE.
(*Alternation and Introversion.*)

D | G | 1. Praise.
H | g | 2–5. Destruction of enemies.
h | 6–8. Place. This mountain.
G | 9. Praise.
H | *h* | 10–. Place. This mountain.
g | –10–12. Destruction of enemies.

1 LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
I will exalt Thee, I will praise Thy name. In Hebrew three words, two making the Fig. *Paronomasia* (Ap. 6); not for a "play on words", but for solemn emphasis, to attract our attention. Heb. *'ărōmimkā, 'ōdeh shimkā.* Ref. to Pent. (Ex. 15. 2). Ap. 92.
wonderful things = a wonderful deed.
2 strangers = foreigners. See note on 5. 17.
4 strength = stronghold.
poor. Heb. *dal* = impoverished, reduced. See note on "poverty", Prov. 6. 11.
when the blast of the terrible ones is = for the blast of the terrible ones [is], &c.
blast. Heb. *rūach* (Ap. 9), as in 37. 7. Ex. 15. 8. 2 Kings 19. 7. **5 branch** = triumphal song.
be brought low = become low.
6 the LORD of hosts. See note on 1 Sam. 1. 3.
people = the peoples.
a feast. Note the Fig. *Paronomasia* (Ap. 6) in this verse: **a feast** (Heb. *mishtēh*) **of fat things** (Heb. *shᵉmānīm*), **a feast of** (Heb. *mishtēh*) **wines on the lees** (Heb. *shᵉmārīm*); **of fat things** (Heb. *shᵉmānīm*) **full of marrow** (Heb. *mᵉmuhyim*), **of wines on the lees** (Heb. *shᵉmārīm*). All these words are thus heaped together to impress us with the greatness of this feast.
wines on the lees. Heb. *shᵉmārīm* (Ap. 27. VIII), see above = wines purified from the lees.
7 destroy = swallow up, as in *v.* 8.
this mountain: i.e. Zion (2. 1, 2; 24. 23).
cast = covered. **people** = the peoples.
8 swallow up. Same word as "destroy" (*v.* 7), so as to cause a thing to disappear and be no more. Cp. Num. 16. 30. Ps. 69. 15; 106. 17. Jonah 1. 17.
in victory. Heb. *nezah* = for ever. Occurs in Isa. 13. 20; 28. 28; 33. 20; 34. 10; and in the "latter" portion, 57. 16; rendered "victory" in 1 Chron. 29. 11. 1 Sam. 15. 29. Quoted in 1 Cor. 15. 54: where we have the Holy Spirit's comment on the word, giving the additional thought of "victory". See Ap. 79. II.
the Lord = Adonai. Ap. 4. VIII (2).
GOD = Jehovah. Ap. 4. II. **rebuke** = reproach.
9 we have waited. Ref. to Pent. (Gen. 49. 18. See Ap. 36). Ap. 92.
we have waited. Fig. *Anaphora.* Ap. 6.
10 Moab . . . as straw . . . for the dunghill. Note the Fig. *Homœopropheron* (Ap. 6). **Moab . . . Māthbēn** *b*ᵉ Mo Madmēnāh.
straw. Instead of the usual word *teben*, the word *mathbēn*, which occurs only here, is used to complete the Fig. *Homœopropheron.* See above. **trodden down** = beaten to pieces by treading. **for the dunghill** = in Madmenah, as in 10. 31 and Jer. 48. 2 R.V. quite wrong, "in the water of the dunghill". Dung is never watered in the East, but dried, and used as fuel (Ezek. 4. 15), and is found only in the streets of towns and villages. In Ps. 83. 10 "earth" is *'ădāmāh* = ground. See note there. **11 spread forth His hands.** In the East all swimmers swim "hand over hand", and beat the water with a loud noise. Parallel with the beating of straw in *v.* 10. Cp. Isa. 63. . as = according as. **spoils** = devices, or artifices. **12 bring down, lay low, and bring to the ground.** Note the Fig. *Synonymia* (Ap. 6), to emphasise the certainty and reality of what had been expressed by the Fig. *Simile* in *vv.* 10, 11.

26. 1–21 [For Structure see next page].

1 In that day: i.e. in the yet future day, when these judgments shall have been accomplished. **Judah.** In ch. 26 we have the Song of Judah (*v.* 1); in ch. 27, the Song of Israel. Cp. *vv.* 6, 12.

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2 Open ye the gates, that the righteous nation
which °keepeth the truth may enter in.
3 Thou wilt keep *him* in °perfect peace, *whose*
°mind *is* stayed *on Thee:* because he °trusteth
in Thee.
4 [3]Trust ye in °the LORD for ever: for in
°THE LORD °JEHOVAH *is* °everlasting
strength:

k[1] q[1] (p. 962)

5 For He °bringeth down them that dwell on
high; the lofty city, He layeth it low; He
layeth it low, *even* to the °ground; He bringeth
it *even* to the dust.
6 The foot shall tread it down, *even* the feet
of the °poor, *and* the steps of the °needy.

i[2]

7 The °way of °the just *is* °uprightness: Thou,
most upright, dost °weigh the path of °the just.
8 Yea, in the [7]way of Thy judgments, O [4]LORD,
have °we waited for Thee; the desire of *our*
°soul *is* to Thy name, and to the °remembrance
of Thee.
9 With my [8]soul have I desired Thee in the
night; yea, with my °spirit within me will
I seek Thee °early: for °when Thy judgments
are in the earth, the inhabitants of the world
will learn righteousness.

k[2]

10 Let favour be shewed to °the wicked, *yet*
will he not learn righteousness: in the land of
uprightness will he deal unjustly, and will not
behold the majesty of [4]the LORD.
11 [4]LORD, *when* Thy hand is lifted up, they
will not see: *but* they shall see, and be ashamed
for *their* envy at the people; yea, °the fire of
Thine enemies shall devour them.

i[3]

12 [4]LORD, Thou wilt °ordain peace for us:
for Thou also hast wrought all our works °in
us.
13 O [4]LORD our °God, *other* °lords beside
Thee have °had dominion over us: *but* by Thee
only will we °make mention of °Thy name.

k[3]

14 °*They are* dead, they shall not live; *they*
are °deceased, °they shall not rise: therefore
hast Thou visited and destroyed them, and
made all their memory to perish.

i[4]

15 °Thou hast °increased °the nation, O [4]LORD,
°Thou hast increased the nation: Thou art
glorified: Thou °hadst removed *it* far *unto* all
the ends of the earth.
16 [4]LORD, in trouble have they visited Thee,
they poured out a prayer *when* Thy °chastening
was upon them.
17 °Like as a woman with child, *that* draweth
near the time of her delivery, is in pain, *and*
crieth out in her pangs; so have we been in
Thy sight, O [4]LORD.
18 We have been with child, we have been in
pain, we have as it were brought forth °wind;

26. 1-21 (E, p. 961). SONG IN JUDAH.
(*Repeated Alternation.*)

E | i[1] | 1-4. The righteous. Their salvation.
k[1] | 5, 6. The wicked. Brought down.
i[2] | 7-9. The righteous. Their way.
k[2] | 10, 11. The wicked. Devoured.
i[3] | 12, 13. The righteous. Their God.
k[3] | 14. The wicked (Rephaim). No resurrection.
i[4] | 15-19-. The righteous nation. Increased. Resurrection.
k[4] | -19. The wicked (Rephaim). No resurrection.
i[5] | 20. The righteous nation. Preserved.
k[5] | 21. The wicked. Destroyed.

2 keepeth the truth = maintaineth fidelity. No Article. Cp. Deut. 32. 20. Occurs only here, in Isaiah.
3 perfect peace. Heb. peace, peace. Fig. *Epizeuxis* (Ap. 6), for emphasis, beautifully expressed in the A.V. The same expression occurs in 57. 19, indicating the unity of the book. See note on 24. 16, and Ap. 79. II. Cp. 27. 5. mind = thought.
trusteth = confideth. Heb. *bāṭaḥ*. See Ap. 69. I.
4 the LORD. Heb. Jehovah. Ap. 4. II.
THE LORD. Heb. Jah. Ap. 4. III. In Isaiah, only here and 12. 2; 38. 11, 11.
JEHOVAH. One of the four passages where the A.V. transliterates the word instead of translating it. See note on 12. 2, and Ap. 48.
everlasting strength = a rock of ages. Ref. to Pent. (Deut. 32. 4, 18, 30, same word as here). See Ap. 92. Found only in Deuteronomy and as applied to God (see Ap. 79. II); and here, and 30. 29, in the "former" portion; and 44. 8 in the "latter" portion. Cp. Hab. 1. 12. 1 Sam. 2. 2. 2 Sam. 23. 3, and Psalms.
5 bringeth down, &c. See note on 25. 12.
ground = earth. Heb. *'ereṣ*.
6 poor = wretched, afflicted. Here singular. Heb. *'ānāḥ*. See note on Prov. 6. 11.
needy = lowly ones.
7 way. See note on "path", 2. 3.
the just = a just one.
uprightness = a perfect or level way.
weigh = ponder.
8 we waited. See note on 25. 9.
soul. Heb. *nephesh*. Ap. 13.
remembrance. Ref. to Pent. Same as "memorial" in Ex. 3. 15. The words are quoted again in Pss. 102. 12; 135. 13 and Hos. 12. 5, and nowhere else. Ap. 92.
9 spirit. Heb. *rūaḥ*. Ap. 9.
early = with the dawn.
when, &c. Hence the multitudes which come out of the great tribulation in Rev. 7. 14-17.
10 the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x.
11 the fire, &c. Or, fire shall devour Thine adversaries (R.V.).
12 ordain = arrange.
in us = for us. Cp. Phil. 2. 13.
13 God. Heb. Elohim. Ap. 4. I.
lords = owners. Referring to the Canaanite oppressors of Israel and their false gods.
had dominion = domineered, or lorded it.
make mention = call upon.
Thy name = Thee. See note on Ps. 20. 1.
14 They are dead: i.e. the "other lords" of *v.* 13. Heb. *mēthīm*. Not dead men, as such, for "all" men shall rise again (Dan. 12. 2. John 5. 28, 29. Acts 23. 6, 8; 24. 15. 1 Cor. 15. 22. Rev. 20. 4-6, 13), but those referred to in *v.* 13.
deceased = the *Rephaim*. This is a proper name, and should not be translated. Where it is translated it is always rendered "giants" or "dead" (*v.* 19. Job 26. 5. Ps. 88. 10. Prov. 2. 18; 9. 18; 21. 16. Isa. 14. 9); why not so here? or transliterated, as it is in 17. 5. they shall not rise. These *Rephaim* will not rise. They were the progeny of the fallen angels: these latter are kept "in prison" (1 Pet. 3. 19), in "chains" (2 Pet. 2. 4. Jude 6), "reserved" unto judgment: but their progeny will "not rise" (*vv.* 14, 19) or be judged, for they have been "visited", "destroyed", and "perished". See Ap. 23 and 25. **15** Thou hast increased. Fig. *Epizeuxis*. Ap. 6. increased = added to. the nation: i.e. Israel. The future nation of Matt. 21. 43. hadst removed, &c. = hast enlarged or extended all the boundaries of the land. Heb. *raḥaḳ*, as in Mic. 7. 11. **16** chastening = discipline. **17** Like as a woman, &c. Ref. to Pent. (Gen. 3. 16). Ap. 92. Cp. 13. 8; 37. 3; 42. 14; 66. 7, 9. These refer to the birth-pangs of the Great Tribulation, which issue in the new nation. **18** wind. Heb. *rūaḥ*. Ap. 9.

we have not wrought any deliverance in the earth; °neither have the inhabitants of the °world fallen.

19 °Thy dead *men* shall live, *together with* °my dead body °shall they arise. Awake and sing, ye that °dwell in dust: for thy dew *is* °*as* the dew of herbs,

°and the earth shall °cast out °the dead.

20 °Come, My People, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for °a little moment, until the indignation be overpast.

21 For, behold, [4]the LORD [20] cometh out of His place to punish the inhabitants of the earth for their °iniquity: the earth also shall °disclose her blood, and shall no more cover her slain.

27 °In that day °the LORD with °His sore and great and °strong sword shall punish °leviathan the °piercing serpent, even leviathan that °crooked serpent; and He shall slay the °dragon that *is* in the °sea.

2 [1]In that day °sing ye unto her, A vineyard of °red wine.

3 ℸ [1]the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 °Fury *is* °not in Me: who would set the °briers *and* thorns against Me in battle? I would go through them, I would burn them together.

5 °Or let him take hold of °My strength, *that* he may make peace with Me; *and* he shall make peace with Me.

6 °He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of °the world with fruit.

7 Hath He smitten him, °as He smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 °In measure, °when it shooteth forth, °Thou wilt debate with it: He stayeth His °rough °wind in the day of the °east °wind.

9 °By this therefore shall the °iniquity of Jacob be °purged; and °this *is* all the fruit to take away his °sin; when He maketh all the stones of °the altar °as chalkstones that are beaten °in sunder, °the groves and °images shall °not stand up.

neither have the inhabitants of the world fallen = nor did the inhabitants of the world come to the light: i.e. by being born. The Heb. *nāphal*, to fall, is used of birth, as Heb. *nēphel* occurs only in Job 3. 16. Ps. 58. 8. Ecc. 6. 3.

world = the inhabited world. Heb. *tēbēl*.

19 Thy dead men = Thy dead ones. Heb. *mēthīm*, as in *v.* 14. These are very different from the dead in *v.* 14. They are Jehovah's dead. These shall rise.

my dead body shall . . . arise = my corpse (a noun of multitude).

shall they arise (pl. verb): i.e. all the dead bodies of Jehovah's people. All these shall awake and sing (Ps. 17. 15).

dwell in dust = lie in the dust: i.e. buried in the dust of the earth.

as the dew of herbs = like the dew upon herbs: i.e. revivifying them. Cp. 66. 14.

and = but; introducing the important contrast already expressed in *v.* 14.

cast out: or, cast away. Not yield up in resurrection. Whom will the earth thus cast away? See the answer in the word which follows.

the dead = the *Rephaim*. See note on *v.* 14, and Ap. 23 and 25. These will "not rise".

20 Come = Go.

a little moment. See note on Prov. 5. 14.

21 iniquity. *'āvāh*. Ap. 44. iv.

disclose her blood. Ref. to Pent. (Gen. 4. 10, 11). Ap. 92.

27. 1 In that day: i.e. the period of judgment foretold in 26. 21.

the LORD. Heb. Jehovah. Ap. 4. II.

His . . . strong sword. Fig. *Anthropopatheia*. Ap. 6.

leviathan. Three great aquatic animals are here mentioned: probably referring to Israel's three great enemies: Assyria (with Nineveh, on the Tigris); Babylon (on the Euphrates); and Egypt (on the Nile); with Satan himself behind them all, as their great instigator.

piercing = fleeing, or fugitive (like the Tigris).

crooked—tortuous (like the winding Euphrates).

dragon = the crocodile of the Nile.

sea = the Nile, as in 19. 5. Nah. 3. 8.

2 sing: or, answer.

red wine. Heb. *chemer*. Ap. 27. III. Some codices, with one early printed edition, Aram., and Sept., read *chemed*, pleasant, or lovely.

4 Fury. Heb. *chēmah* = heat, wrath, displeasure.

not in Me: i.e. not now. There was in the other song (5. 5–7): but now, "in that day", all wrath will have gone.

briers and thorns: i.e. the *internal* enemies of the vineyard (as the wild beasts are the external enemies). These are now the objects of His wrath, not His vineyard.

5 Or: i.e. if such enemies wish to avert My wrath, then let them make peace with Me. My strength = Me, as a refuge or protection. 6 He shall cause, &c. This verse is not an "addendum", or "irrelevant", or "an illegible gap". It is necessary in order to give us the subject of the song, which is reserved till this verse. The symbol is to tell us that Israel is the vineyard (cp. *v.* 12). See the Structure on p. 961; and note that in E (26. 1-21) we have the Song of Judah, while in *E* (27. 2-6) the Song concerning Israel. the world = the inhabited world. Heb. *tēbēl*.

27. 7-13 (*D*, p. 961). ACKNOWLEDGMENT. (*Alternation.*)

D | 1 | 7. Enemies.
| m | 8, 9. Israel.
| *l* | 10, 11. Enemies.
| *m* | 12, 13. Israel.

7 as, &c. = according to the stroke of those, &c. 8 In measure = By measure. Referring to the smiting of Israel, as being in a limited measure. Heb. *sᵉ'āh*. Ap. 51. III. 3. (11), (5). when it shooteth forth = when Thou didst send it forth (i.e. the stroke of *v.* 7). Thou wilt debate with it = Thou wilt curb it (i.e. the stroke of *v.* 7). Heb. *rīb* = plead, as in 1. 17; 3. 13; 51. 22. Jer. 2. 9, 29; 12. 1; 50. 34. Mic. 7. 9. rough = harsh, or severe. wind. Heb. *rūach*. Ap. 9. east wind. A violent, hot, scorching wind; pernicious to the fruit of a vineyard. 9 By this = In this way. iniquity. Heb. *'āvāh*. Ap. 44. iv. purged = covered: i.e. atoned for. Heb. *kāphar*. See note on Ex. 29. 33. this is all the fruit = all this is the fruit or result. sin. Heb. *chāṭā'*. Ap. 44. i. the altar = [all] altars. as = no better than. in sunder = to pieces. the groves = the Asherahs. Ap. 42. images = images of Ashtoreth. See note on 17. 8. not = no more.

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10 °Yet the defenced city *shall be* desolate, *and* the habitation °forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and °consume the branches thereof.

11 When °the boughs thereof are withered, °they shall be °broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore He That made them will not have mercy on them, and He That formed them will shew them no favour.

m 12 And it shall come to pass °in that day, *that* [1]the LORD shall °beat off from the °channel of the °river unto the stream of Egypt, and ye shall be gathered one by one, O ye °children of Israel.

13 And it shall come to pass [12]in that day, *that* the great trumpet shall be blown, and they shall come which were °ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship [1]the LORD in the °holy °mount at Jerusalem.

D J[1]K[1]Mn (p. 964)

28 °Woe to the °crown of pride, °to the drunkards of °Ephraim, whose glorious beauty *is* °a fading flower, which *are* on the head of the °fat valleys of them that are overcome with °wine!

o 2 °Behold, °the LORD* °hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall °cast down to the earth with the hand.

3 The [1]crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which *is* on the head of the [1]fat valley, shall °be [1]a fading flower, °*and* as the °hasty fruit before the summer; which *when* he that looketh upon it °seeth, while it is yet in his hand he °eateth it up.

5 In that day shall °the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His People,

6 And for a °spirit of judgment to him that sitteth in judgment, and for strength to them that °turn the battle to the gate.

n 7 But °they also have erred through [1]wine, and through °strong drink are out of the way; the priest and the prophet have erred through °strong drink, they are swallowed up of [1]wine, they are out of the way through °strong drink; they err in vision, they stumble *in* °judgment.

8 For all °tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

N p 9 °Whom shall He teach knowledge? and whom shall He make to understand doctrine? *them that are* weaned from the °milk, *and* drawn from the °breasts.

q 10 °For precept °*must be* upon precept, pre-

10 Yet = For. **forsaken.** See note on 1. 4.
consume = devour.
11 the boughs, &c. = her harvest drieth up.
they. Fem., i.e. the "stones" of *v.* 9.
broken off = broken, or destroyed.
12 in that day: *vv.* 12, 13 refer to Israel, as *vv.* 7, 10, and 11 refer to Israel's enemies.
beat off: i.e. as olives from a tree = "beat off [his fruit]": i.e. gather the sons of Israel.
channel = flood.
river: i.e. the Euphrates. **children** = sons.
13 ready to perish. So the end will be like the beginning. See Deut. 26. 5.
holy. See note on Ex. 3. 5. **mount** = mountain.

28. 1—35. 10 (*D*, p. 930). WOES. ALTERNATED WITH JEHOVAH'S GLORIES.
(*Repeated Alternation.*)

D
- J[1] | K[1] | 28. 1-22. Ephraim (Samaria and Israel).
  - L[1] | 28. 23-29. Jehovah the Instructor.
- J[2] | K[2] | 29. 1-21. Jerusalem and Lebanon.
  - L[2] | 29. 22-24. Jehovah the Redeemer.
- J[3] | K[3] | 30. 1-17. The Egyptian League.
  - L[3] | 30. 18-33. Jehovah the gracious One.
- J[4] | K[4] | 31. 1-9. Apostates.
  - L[4] | 32. 1-20. Jehovah the righteous King.
- J[5] | K[5] | 33. 1-12. The Assyrian spoiler.
  - L[5] | 33. 13-24. Jehovah the King in His beauty.
- J[6] | K[6] | 34. 1-17. Gentile nations.
  - L[6] | 35. 1-10. Jehovah, the King in His glory.

28. 1-22 (K[1], above). EPHRAIM. (SAMARIA AND ISRAEL). (*Introversions and Alternation.*)

K[1]
- M | n | 1. Ephraim. Pride.
  - o | 2-6. Jehovah the Instructor.
  - *n* | 7, 8. Judah. Drink.
    - N | p | 9. Whom shall He teach.
      - q | 10, 11. Teaching. Mocking.
    - *N* | *p* | 12. Refusal to hear.
      - *q* | 13. Teaching. Threatening.
- *M* | r | 14, 15. Judah. Scorners.
  - s | 16, 17. Jehovah's foundation.
  - *r* | 18-22. Judah. Scorners.

1 Woe = Ho! We now come (in *D*, see above) to a cycle of woes corresponding with the "burdens" (in **D**, p. 930). In these "woes" Jehovah's purpose is alternately thrown into sharp contrast (see the Structure of *D*, above).
crown of pride = pride's crown, or proud crown (i.e. Samaria; cp. Amos 6. 1, 8). Fig. *Enallagē* (Ap. 6). Referring to the circle of towers which girdled Samaria.
to = of.
Ephraim = one tribe. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for all the tribes of Israel.
a fading flower. Cp. 1. 30; 40. 7.
fat = rich, or luxuriant.
wine. Heb. *yayin*. Ap. 27. I.
2 Behold. Fig. *Asterismos* (Ap. 6).
the LORD* = Jehovah (Ap. 4. II). One of 134 places where "Jehovah" of the primitive text was changed to "Adonai"; so some codices, with two early printed editions. See Ap. 32.
hath a mighty and strong one = hath a mighty one, immensely strong: i.e. Assyria (2 Kings 17. 5, 6; 18. 10).
cast down = cast [Ephraim] down.
4 be = become. **and.** Omit.
hasty fruit = early fig [becomes]. **seeth.** The A.V. of 1611 had "seeth it". **eateth it up** = swalloweth it. **5** the LORD of hosts. See note on 1. 9. **6** spirit. Heb. *rûach*. Ap. 9.
turn = turn, or drive, back. **7** they. Referring to Judah. **strong drink.** Heb. *shēkār*. Ap. 27. IV. judgment = pronouncing judgment. **8** tables. Used at sacrificial feasts (Tabernacles, Harvest, &c.). **1** Sam. 20. 34. Ezek. 40. 39-43. Mal. 1. 7, 12. **9** Whom = Whom [say they]. milk . . . breasts? (Two questions.) **10** For = For [say they] mimicking the prophet as though he were teaching little children in a school. must be: or, [hath been]. The verse then reads:

"For it is *zav lāzāv, zav lāzāv*
ḳav lāḳāv, ḳav lāḳāv
zᵉ'ēr shām, zᵉ'ēr shām."

The Figs. *Epizeuxis* and *Paronomasia* (Ap. 6), for emphasis. It may be Englished by: "Law upon law, Saw upon saw".

cept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 °**For with °stammering lips and °another tongue will ° He speak to this People.**

12 °To whom He said, "This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing:" yet they would not hear.

13 But the word of [5]the LORD °was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they °might go, and °fall backward, and be broken, and snared, and °taken.

14 Wherefore hear the word of [5]the LORD, ye scornful °men, that rule this People which *is* in Jerusalem.

15 Because ye have said, "We have °made a covenant with death, and with °hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:"

16 Therefore thus saith °the Lord GOD, °"**Behold, ° I lay °in Zion for a foundation °a stone, °a tried stone, a precious corner *stone*, °a sure foundation: he that believeth shall °not make haste.**

17 °Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your [15]covenant with death shall be disannulled, and your agreement with [15]hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall °take you: for morning by morning shall it pass over, by day and by night: and it shall be a °vexation only *to* understand the °report.

20 For °the bed is shorter than that *a man* can stretch himself *on it:* and the covering narrower than that he can wrap himself *in it.*

21 For [5]the LORD shall rise up as *in* mount °Perazim, He shall be wroth as *in* the valley of °Gibeon, that He may do His work, °His strange work; and bring to pass His act, °His strange act."

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from [16]the Lord GOD of hosts a consumption, even determined, upon the whole °earth.

23 Give ye ear, and hear My voice; hearken, and hear My speech.

24 Doth the plowman °plow all day to sow? doth °he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter

11 For=Yea, verily. Taking the words out of their own taunting lips, and turning them against themselves. Quoted in 1 Cor. 14. 21.

stammering=jabbering.

another=foreign. Referring to the Assyrian language they were (alas!) soon to hear (cp. 33. 19. Deut. 28. 49). **He speak**: i.e. by the Assyrians.

12 To whom He said: or, He (Jehovah) Who said to them: i.e. by His prophets (7. 4; 8. 6; 30. 15. Jer. 6. 16).

13 was=became. Giving back to the scoffers their own words (from *v.* 10) in the form of a threatening.

might=may.

fall backward, &c. Note the Fig. *Synonymia* (Ap. 6), by which the similar words are heaped together to impress on them the solemnity and certainty of the judgment. **taken**=caught.

14 men. Pl. of *'ĕnōsh.* Ap. 14. III.

15 made=cut, or solemnised.

made a covenant. It is alleged that the use of the word "covenant" is confined to Jehovah by the "second Isaiah" (i.e. after ch. 40): but it is so used before that (see 24. 5; 33. 8). But why should not a covenant be made with, and by, other parties as it is here in 28. 15, 18? See Ap. 79. II.

hell. Heb. Sheōl. Ap. 35.

16 the Lord GOD=Heb. Adonai Jehovah. See Ap. 4. VIII (2).

Behold. Fig. *Asterismos* (Ap. 6), emphasising the contrast between the false foundation of *v.* 15 with the true foundation. (This is quoted in Rom. 9. 33. 1 Pet. 2. 6.)

I lay=I have laid. So the Syr. and Sept. Laid, in the counsels of eternity: in Abraham's promise (Gen. 12); in David's covenant (2 Sam. 7).

in Zion. In Zion; not Zion itself.

a stone. This is a distinct reference to Gen. 49. 24. It is the Immanuel (of ch. 7), the promised Son (of ch. 9), the rod from Jesse's stem (of ch. 11).

a tried stone=a test stone: i.e. tested itself, and testing others. Cp. *v.* 17, and Zech. 3. 9.

a sure foundation. Fig. *Polyptōton* (Ap. 6), for emphasis. Heb. a foundation founded: i.e. a well-founded foundation, or a firm or sure foundation.

not make haste=be constant, steady, not fleeing away. See note on Prov. 8. 30. Note the Fig. *Metonymy* (of Subject), Ap. 6; by which the hastening, or flight, is put for the confusion and shame which is the cause of it. Sept. reads "ashamed". In Rom. 9. 33; 10. 11. 1 Pet. 2. 6, the Fig. is translated, and means therefore exactly the same thing: =shall have no need for hurried flight (cp. 49. 23).

17 Judgment also will I lay to the line, &c.= I will make judgment the line, and righteousness the plumb-line.

19 take you=take you away.

vexation=terror.

report=hearing. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is heard.

20 the bed, &c. This allegory is to show that their false security as to the approach of Sennacherib would afford them no real rest, it would soon be disturbed.

21 Perazim . . . Gibeon. This could not be known or understood without reference to 2 Sam. 5. 20, and Josh. 10. 10; and this reference must have been in writing: too long before (700 years) to be a matter of mere memory. See Ap. 92.

His strange work=strange His work [is]. Heb. *zūr* =foreign.

His strange act=unwonted [is] His act. Heb. *nākar.*

22 earth=land, or soil.

28. 23-29 (L[1], p. 964). JEHOVAH THE INSTRUCTOR. (*Alternation.*)

L[1] | t | 23–25. Ploughing and sowing.
u | 26. Divine instruction.
t | 27, 28. Threshing.
u | 29. Divine instruction.

24 plow all day: i.e. continually = ever keep ploughing? See the note on *v.* 28. **he open**=he [for ever] open.

649-588 the cummin, and cast in °the principal wheat and the appointed barley and the rie in their °place?

u (p. 965) 26 °For his °God doth instruct him to discretion, *and* doth teach him.

t 27 For the fitches are not threshed with a °threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 °Bread *corn* is °bruised; °because he will not °ever be threshing it, nor break *it with* the wheel of his cart, nor °bruise it *with* his horsemen.

u 29 °This also cometh forth from [5]the LORD of hosts, *Which* is wonderful in counsel, *and* °excellent in °working.

J² K² v (p. 966) **29** °Woe °to °Ariel, to Ariel, °the city *where* David °dwelt! add ye °year to year; °let them kill sacrifices.

2 Yet I will distress [1]Ariel, and there shall be heaviness and sorrow: and it shall be unto Me °as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, *and* shalt speak out of the °ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath °a familiar spirit, out of the °ground, and thy speech shall °whisper out of the dust.

5 Moreover the multitude of thy °strangers shall be °like small dust, and the multitude of the °terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be °visited of °the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against °Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be °as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his °soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his °soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

w 9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with °wine; they stagger, but not with °strong drink.

10 For °**the LORD °hath poured out upon you the °spirit of deep sleep**, and hath closed your eyes: the prophets and your rulers, the seers hath He covered.

11 And the vision °of all is become unto you as the words of a °book that is sealed, which *men* deliver to one that is learned, saying, "Read this, I pray thee:" and he saith, "I cannot; for it *is* sealed:"

12 And the [11]book is delivered to him that is not learned, saying, "Read this, I pray thee:" and he saith, "I am not learned."

25 the principal wheat = wheat in rows. Only here.
place = due order. Connect "appointed" with "place", not with "barley".

26 For his God, &c. Render: "For One hath instructed him in the right course; his God doth teach him". God. Heb. Elohim. Ap. 4. I.

27 threshing instrument. Only here, and 41. 15.

28 Bread = Corn. Bread is put by Fig. *Metonymy* (of Effect), Ap. 6, for the corn of which it is made. Cp. Job 28. 5.
bruised = crushed: i.e. reduced to powder. Cp. Ex. 32. 20. 2 Kings 23. 6. Render, as a question: Is corn crushed?
because = nay. The Heb. accent *t^ebīr* is disjunctive and requires this rendering. Cp. R.V. marg., and Job 22. 2.
ever = for ever.

29 This: i.e. this same design in His treatment of His people. His purpose is the same as that of the husbandman. Cp. Amos 9. 9.
excellent = lofty.
working = wisdom. The sort of wisdom which carries the purpose through to permanency. Heb. *tūshīyah*. See note on Prov. 2. 7.

29. 1-21 (K², p. 964). JERUSALEM AND LEBANON. (*Extended Alternation.*)

K² | v | 1-8. Woe. Jerusalem.
w | 9-12. Stupefaction.
x | 13, 14. Reason.
v | 15-17. Woe. Lebanon.
w | 18, 19. Illumination.
x | 20, 21. Reason.

1 Woe. The second of the six woes, indicated in the Structure (*D*, p. 930).
to Ariel. Note the Fig. *Epizeuxis* (Ap. 6). See note on 24. 16.
Ariel = either a lion of GOD (El, Ap. 4. IV) (2 Sam. 23. 20); or the altar-hearth of GOD (Ezek. 43. 15, 16; and the Moabite Stone, line 12, Ap. 54). Jerusalem is called Har-el on old Egyptian monuments.
the city. Put by Fig. *Polyonymia* (Ap. 6) for Jerusalem. "City" is in the construct state: = city of [the spot] where David camped.
dwelt = encamped.
year. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for festival.
let them kill, &c.: or, let the feasts go round. Fig. *Eironeia*. Ap. 6.

2 as Ariel = as a veritable hearth of GOD.
4 ground = earth.
a familiar spirit = an *Ob*. See note on Lev. 19. 31.
whisper = peep, chirp, or mutter.
5 strangers: i.e. adversaries.
like, &c. . . . as, &c. Fig. *Hyperbole*. Ap. 6.
terrible ones = tyrants.
6 visited. These judgments (in *v.* 6) refer to the deliverance from Jerusalem's enemies.
the LORD of hosts. See note on 1 Sam. 1. 3.
7 Ariel. Here it is plainly Jerusalem.
8 as = according as.
soul. Heb. *nephesh*. Ap. 13.
9 wine. Heb. *yayin*. Ap. 27. I.
strong drink. Heb. *shēkār*. Ap. 27. IV.
10 the LORD. Heb. Jehovah. Ap. 4. II.
hath poured, &c. Quoted in Rom. 11. 8.
spirit. Heb. *rūach*. Ap. 9.
11 of all = of the whole, or altogether.
book = scroll, or document, in writing.
13 the LORD*. One of the 134 places where the *Sopherim* say they changed Jehovah of the primitive text to Adonai. See Ap. 32.
said. Quoted in Matt. 15. 7-9. Mark 7. 6.
but though.

x **13 Wherefore °the LORD* °said, "Forasmuch as this people draw near *Me* with their mouth, and with their lips do honour Me, °but have**

removed their heart far from Me, and their fear toward Me is °taught by the precept of °men:

14 Therefore, behold, I will proceed to do a marvellous work among this People, *even* a marvellous work and a wonder: °for the °**wisdom of their wise *men* shall perish, and the °understanding of their prudent *men* shall be hid.**"

15 Woe unto them that seek deep to hide their counsel from [10]the LORD, and their works are in the dark, and they say, "Who seeth us? and who knoweth us?"

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work °say of him that made it, "He made me not?" or shall the thing framed say of him that framed it, "He had no [14]understanding"?

17 *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the °book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The °meek also shall increase *their* joy in [10]the LORD, and the °poor among °men shall rejoice in °the Holy One of Israel.

20 For °the terrible one is brought to nought, and the scorner is consumed, and all that watch for °iniquity are cut off:

21 That °make a [19]man an offender for a word, and lay a snare for him that °reproveth in the gate, and turn aside the °just for °a thing of nought.

22 Therefore thus saith [10]the LORD, Who redeemed °Abraham, concerning °the house of Jacob, "Jacob shall not now be ashamed, neither shall °his face now wax pale.

23 But when he seeth his °children, the work of Mine hands, in the midst of him,

they shall sanctify My °name, and sanctify [19]the Holy One of Jacob, and shall fear °the God of Israel.

24 They also that erred in [10]spirit °shall come to [14]understanding, and they that murmured shall °learn doctrine."

30 °"Woe to the °rebellious °children," saith °the LORD, "that °take counsel, but not of Me; and that °cover with a covering, but not of °My Spirit, that they may add °sin to °sin:

2 That °walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the °strength of Pharaoh, and to °trust in the shadow of Egypt!

3 Therefore shall the [2]strength of Pharaoh be your shame, and the [2]trust in the shadow of Egypt *your* confusion.

4 For °his princes were at °Zoan, and his ambassadors came to °Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach."

taught by the precept of men = a commandment of men in which they have been schooled: i.e. taught by rote.

men = mortals. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

14 for. Quoted in 1 Cor. 1. 19.

wisdom. Heb. *ḥāḵam*. } See notes on
understanding. Heb. *bīnāh*. } Prov. 1. 2.

16 say. Cp. 45. 9.

18 book = scroll.

19 meek = oppressed.

poor = oppressed. Heb. *'ebyōn*. See note on Prov. 6. 11.

men. Heb. *'ādām*. Ap. 14. I.

the Holy One of Israel. See note on Isa. 1. 4.

20 the terrible one = the tyrant.

iniquity. Heb. *'āven*. Ap. 44. iii.

21 make a man an offender for a word = who bring a man into condemnation by a word (i.e. by false witness).

reproveth = decideth: i.e. in judgment.

just = righteous.

a thing of nought. See note on "confusion", 24. 10.

29. 22-24 (L^2, p. 964). JEHOVAH THE REDEEMER. (*Introversion.*)

L^2 | y | 22. The word of Jehovah. Spoken.
z | 23–. The work of Jehovah. Seen.
| –23. The work of Jehovah. Effect.
y | 24. The word of Jehovah. Understood.

22 Abraham. Ref. to Pent. as well known. Ap. 92.

the house of Jacob. See note on 2. 5.

his face . . . wax pale. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for fear.

23 children = young children.

the God of Israel. This expression occurs seven times in Isaiah (here; 41. 17; 45. 3, 15; 48. 1, 2; 52. 12). Elsewhere twenty-nine times, without Jehovah preceding (Gen. 33. 20. Ex. 24. 10. Num. 16. 9. Josh. 22. 16. 1 Sam. 1. 17; 5. 7, 8, 8, 8, 10, 11; 6. 3, 5; 25. 32. 2 Sam. 23. 3. Ezra 3. 2; 8. 35; 9. 4. 1 Chron. 4. 10; 5. 26. 2 Chron. 29. 7. Ps. 69. 6. Ezek. 8. 4; 9. 3; 10. 19, 20; 11. 22; 43. 2).

24 shall come, &c. = shall know discernment.

learn doctrine = accept instruction.

30. 1-17 (K^3, p. 964). THE EGYPTIAN LEAGUE. (*Extended Alternation and Introversion.*)

K^3 | O | 1, 2, Rebellion against Jehovah.
P | 3–5. Egypt. Disappointment from.
Q | a | 6. Property. Removal.
b | 7. Reason. Egypt's help, vain.
O | 8–11. Rebellion against Jehovah.
P | 12–14. Egypt. Destruction of.
Q | b | 15. Egypt's help, vain.
a | 16, 17. Persons. Flight.

1 Woe. The third of the six woes (see ***D***, p. 930).

rebellious = stubborn, or backsliding.

children = sons.

the LORD. Heb. Jehovah. Ap. 4. II.

take counsel = carry out a purpose.

cover with a covering: or, pour out a libation; and so, make an alliance.

My Spirit = Me. Heb. *rūach*. Ap. 9.

sin. Heb. *ḥaṭa*. Ap. 44. i.

2 walk = are setting out. This prophecy had been given in the days of Hezekiah (617–588), and was then being fulfilled in Israel.

strength of Pharaoh. Cp. *v.* 7, where it is shown to be a vain help. In *vv.* 2, 3, "strength" is literal. In *v.* 7 it is a Figure.

trust = flee for refuge to. Heb. *ḥāṣah*. Ap. 69. II. Same word as in *v.* 3, but not the same as in *v.* 12.

4 his: i.e. Pharaoh's.

Zoan. Now *Ṣān*. In the time of Moses it was the capital or court of Pharaoh, and the scene of his miracles (Ps. 78. 12, 43), and the seat of wisdom (19. 11, 13). Occurs elsewhere Num. 13. 22. Ezek. 30. 14. At Zoan began the exodus.

Hanes. Called Tahapanes (Jer. 2. 16). Now *Tell Defenneh*, about seventy miles from Cairo, the capital of a minor district. Succeeded Memphis as the capital before Abraham's time. Known to the Greeks as Hiracleopolis Magna. The name occurs only here in Scripture.

Q a (p. 967) 649-588

6 The °burden of the beasts of °the south: into the land of trouble and anguish, from whence *come* the young and old lion, °the viper and fiery flying serpent, they will carry their °riches upon the shoulders of young asses, and their treasures upon the bunches of camels, °to a people *that* shall not profit *them.*

b

7 For the Egyptians shall help in vain, and to no purpose: therefore °have I cried concerning this, °"Their strength *is* to sit still."

c

8 Now go, write it before them in °a table, and °note it in a book, that it may be for °the time to come for ever and ever:

9 That *this is* a rebellious People, lying °children, °children *that* will not hear the °law of [1]the LORD:

10 Which say to the seers, "See not;" and to the prophets, "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the °path, cause °the Holy One of Israel to cease from before us."

P

12 Wherefore thus saith [11]the Holy One of Israel, "Because ye despise this word, and °trust in oppression and perverseness, and stay thereon:

13 Therefore this °iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And He shall break it °as the breaking of the potters' vessel that is broken in pieces; He shall not spare: so that there shall not be found in the bursting of it a sherd to take °fire from the hearth, or to take water *withal* out of the °pit."

Q b

15 For thus saith °the Lord GOD, [11]the Holy One of Israel; "In returning and rest shall ye be saved; in quietness and in °confidence shall be your °strength: and ye would not.

a

16 But ye said, 'No; for we will °flee upon °horses;' therefore °shall ye flee: and, 'We will ride upon the °swift;' therefore shall they that pursue you be °swift.

17 °One thousand °*shall flee* at the °rebuke of one; at the °rebuke of five shall °ye flee: till ye be left as °a beacon upon the top of a mountain, and as an °ensign on an hill."

L[3] c' (p. 968)

18 And therefore will [1]the LORD wait, that He may °be gracious unto you, and therefore will He be exalted, that He may °have mercy upon you: for [1]the LORD *is* a °God of judgment: °blessed *are* all they that °wait for Him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee.

20 And °*though* the °LORD* give you the bread of adversity, and the water of afflic-

6 burden. Refers to the lading of the animals of the ambassadors who were going down to Egypt with rich gifts to secure an alliance, and thus reversing the steps of their national deliverance. It is not a fresh "burden", "the beginning of which has been lost".

the south = *the Negeb*, which must be passed through to get to Egypt. See notes on Gen. 13. 1, and Ps. 126. 4.

the viper, &c. Ref. to Pent. (Deut. 8. 15). Occurs in Isaiah only here, and in 59. 5. Ap. 92.

riches. Heb. *ḥāyil* = strength. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the riches or treasures carried by it.

to = [relying] upon: i.e. the Egyptians, as stated in preceding clause.

7 have I cried concerning this = have I called (or named) her.

Their strength, &c. Heb. Egypt—sitting still (and thus not giving the help that was being sought). Rahab = pride, or strength, is put by Fig. *Metonymy* (of Adjunct), Ap. 6, for Egypt, the proud or strong one. Note the wrong but common use of this verse, through not heeding the context.

8 a table = a tablet.

note = inscribe. Ref. to Pent. (Ex. 17. 14; 24. 4; 34. 27, 28. Num. 33. 2. Deut. 31. 9, 24). Ap. 92.

the time to come = the latter day.

9 children = sons.

law: or, instruction contained in the law of Moses. See note on 1. 10.

11 path. See note on 2. 3.

the Holy One of Israel. See note on 1. 4. Ps. 71. 22.

12 trust = confide. Heb. *bāṭaḥ* (Ap. 69. i). Not the same word as in *vv.* 2, 3. Same as in *v.* 15.

13 iniquity. Heb. *'āvāh.* Ap. 44. iv.

14 as the breaking of the potters' vessel. The reference is to the manufacture of *ḥomrah*, by breaking up pottery to powder in order to make cement of it. Carried on in the valley of Hinnom. See note on Jer. 19. 1, 2.

fire from the hearth = that which is kindled.

pit = cistern.

15 the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII.

confidence = trust: i.e. trust [in Jehovah]. Heb. *bāṭaḥ*, as in *v.* 12. Ap. 69. i.

strength = real power. Heb. *g'būrah.* Not the same word as in *vv.* 2, 3: but the same as in 28. 6.

16 flee . . . horses . . . shall ye flee. Note the Fig. *Paronomasia* (Ap. 6). Heb. *nānūs . . . sūs . . . t'nūsūn*, for emphasis.

swift . . . shall they . . . be swift. Fig. *Paronomasia* (Ap. 6). Heb. *ḳal . . . yiḳḳallū*, for emphasis; not a mere "play on words".

17 One thousand shall flee. Ref. to Pent. (Lev. 26. 8. Deut. 28. 25; 32. 30). Ap. 92.

shall flee. The Fig. *Ellipsis* (Ap. 6) is correctly supplied from the next clause.

rebuke = threat.

ye flee = ye [all] flee.

a beacon = a pole, or mast. **ensign** = flagstaff.

30. 18-33 (L[3], p. 964). JEHOVAH THE GRACIOUS ONE. (*Repeated Alternation.*)

L[3] | c[1] | 18-21. Blessing for Israel. Spiritual.
d[1] | 22. Judgment on idols.
c[2] | 23-26. Blessing for Israel. Temporal.
d[2] | 27, 28. Judgment on nations.
c[3] | 29. Blessing for Israel. Spiritual.
d[3] | 30-33. Judgment on Assyria.

18 be gracious = show you favour, or grace.

have mercy upon you = show you compassion.

God. Heb. Elohim. Ap. 4. I.

blessed = O the happinesses [of all, &c.]. The first of three in Isaiah (32. 20; 56. 2).

wait = look for.

20 though. Omit "though", and read it as a direct promise: "Jehovah will give you affliction [as] bread and adversity [as] water".

LORD* = Jehovah (Ap. 4. II). One of the 134 places where the *Sopherim* changed Jehovah of the primitive text for Adonai (Ap. 32. Some codices, with three early printed editions, read "Jehovah" in the text.

tion, °yet shall not thy °teachers °be removed into a °corner any more, but thine eyes shall °see thy °teachers:

21 And thine ears shall hear a word behind thee, saying, "This *is* the way, walk ye in it," when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the °covering of thy graven images of silver, and the °ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, "Get thee hence."

23 Then shall He give the rain of °thy seed, that thou shalt sow the ground withal; and bread of the increase of the °earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that °ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers *and* °streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that [1]the LORD bindeth up the breach of His People, and healeth the stroke of their wound.

27 °Behold, °the name of [1]the LORD cometh from far, burning *with* His anger, and the burden *thereof is* heavy: His lips are full of indignation, and His tongue as a devouring fire:

28 And His °breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the °people, causing *them* to err.

29 Ye shall have a song, as in the night °*when* a °holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into °the mountain of [1]the LORD, to the °mighty One of Israel.

30 And [1]the LORD shall cause His glorious voice to be heard, and shall shew the lighting down of His arm, with the indignation of *His* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of [1]the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And *in* °every place where the grounded staff shall pass, which [1]the LORD shall lay upon him, *it* shall be with °tabrets and harps: and in battles of °shaking will He fight with it.

33 For °Tophet *is* ordained of old; yea, for °the king it is prepared; He hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the °breath of [1]the LORD, like a stream of brimstone, doth kindle it.

31 °Woe to them that go °down to Egypt for help; and stay on horses, and °trust in chariots, because *they are* many; and in horsemen, because they are very strong;

yet shall not thy teachers = and thy teachers shall not.

corner. Heb. occurs only here.

teachers. Perhaps pl. of Majesty = thy great Teacher (i. e. Jehovah).

be removed into a corner = hide Himself.

see = be clearly seeing.

22 covering. Heb. *ṣāphā(ṣippōi)*. Ref. to Pent. Occurs only here, Ex. 38. 17, 19, and Num. 16. 38, 39. Ap. 92.

ornament. Heb. *'āphuddah* (rendered ephod). Ref. to Pent. Occurs only here, Ex. 28. 8, and 39. 5.

23 thy seed. Another reading (Ben Naphtali) is "thy land".

earth = ground, or soil.

24 ear. Old English = to plough: from Anglo-Saxon *erian*: and this from the Latin *arare*: the Aryan root AR entering into many words with a cognate reference. ARt (ploughing being the oldest art); oAR (with which the water is ploughed); ARtos (Greek for bread); eARth; ARatrum (Latin, a plough); ARare (to plough). The verb "ear" is found only here, Deut. 21. 4, and 1 Sam. 8. 12. The noun "earing" occurs in Gen. 45. 6, and Ex. 34. 21.

25 streams. Heb. *yiblēi* (from *yābal* = to bring, or conduct along). Occurs only here in the "former" portion, and only in 44. 4, in the "latter" portion of Isaiah, where it is rendered "watercourses". Ap. 79. II.

27 Behold. Fig. *Asterismos*. Ap. 6.

the name. See note on Ps. 20. 1.

28 breath = blast. Heb. *rūach*. Ap. 9. See note on 25. 4.

people = peoples.

29 when a holy solemnity is kept. Ref. to Pent. and the habitual keeping of the feasts there prescribed (Lev. 23. 2, &c.). See Ap. 92.

holy. See note on Ex. 3. 5.

the mountain of the LORD. See notes on 2. 3, and Ezek. 28. 16.

mighty One = Rock. Ref. to Pent. (Deut. 32. 4, 15, 18, 30, 31). Cp. Isa. 26. 4. Ap. 92.

32 every place where the grounded staff, &c. = every stroke of the staff of doom, which, &c.

tabrets = drums. See note on 1 Sam. 10. 5. Heb. *toph*, forming the Fig. *Paronomasia* with *Tophet* in next verse, for emphasis (Ap. 6).

shaking = tumult.

33 Tophet = the place of burning. In the valley of Hinnom, the place where continual fires consumed the refuse of Jerusalem. Cp. Rev. 19. 20; 20. 10.

the king = Moloch. See note on 1 Kings 11. 7.

breath. Heb. *nᵉshamah* (Ap. 16). See note on 2. 22.

31. 1-9 (K^4, p. 964). APOSTATES.
(Repeated Alternation.)

K^4 | e^1 | 1–. Trust in Egypt. Woe.
f^1 | –1, 2. Jehovah. Rejection.
e^2 | 3–. Trust in Egypt. Vain.
f^2 | –3–6. Jehovah. Protection.
e^3 | 7. Trust in Jehovah. Exhortation.
f^3 | 8, 9. Jehovah. Deliverance.

1 Woe. The fourth of the six woes. See the Structure (***D***, p. 930).

down. It is always "down" to Egypt, geographically and morally.

trust = confide. Heb. *bāṭaḥ*. Ap. 69. i.

the Holy One of Israel. See note on 1. 4. Ps. 71. 22.

neither seek the LORD. Cp. 30. 2. Ref. to Pent. (Deut. 17. 16). Ap. 92.

the LORD. Heb. Jehovah (with *'eth*). Ap. 4. II.

2 evil . . . evildoers. Heb. *rā'aʿ*. Ap. 44. viii.

iniquity. Heb. *'āven*. Ap. 44. iii.

but they look not unto °the Holy One of Israel, °neither seek °the LORD!

2 Yet *He* also *is* wise, and will bring °evil, and will not call back His words: but will arise against the house of the °evildoers, and against the help of them that work °iniquity.

e² (p. 969) 3 Now the Egyptians *are* °men, and not °GOD; and their horses °flesh, and not °spirit.

649–588 f² When [1] the LORD shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath [1] the LORD spoken unto me, "Like as the lion and the young lion roaring on his °prey, when a °multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them: so shall °the LORD of hosts come down to fight °for mount Zion, and °for the hill thereof.

5 °As birds flying, so will [4] the LORD of hosts °defend Jerusalem; °defending also He will deliver *it; and* °passing over He will preserve *it.*"

6 °Turn ye unto *Him from* whom the °children of Israel have deeply revolted.

e³ 7 "For in that day °every man shall cast away his °idols of silver, and his °idols of gold, which your own hands have made unto you *for* a °sin.

f¹ 8 Then shall the Assyrian fall with the sword, not of a °mighty man; and the sword, not of a °mean man, shall devour him: but he shall flee from the sword, and his young men shall be °discomfited.

9 And he shall °pass over to his strong hold for fear, and his princes shall be afraid of the ensign," saith [1] the LORD, Whose fire *is* in Zion, and His furnace in Jerusalem.

L⁴ R (p. 970) **32** °Behold, °a king shall reign °in righteousness, and princes shall rule °in judgment.

S 2 °And a °man shall be as an hiding place from the ° wind, and a covert from the tempest; as °rivers of water in a dry place, as the shadow of a great rock in a ° weary land.

T 3 [2]And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 °The heart also of the rash shall understand knowledge, [2]and the tongue of the stammerers shall be ready to speak plainly.

5 ° The ° vile person shall be no more called °liberal, nor the °churl said *to be* bountiful.

6 For the °vile person will speak villany, and his heart will work °iniquity, to practise hypocrisy, and to utter error against °the LORD, to make empty the °soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The °instruments also of the [5]churl *are* °evil: he °deviseth °wicked °devices to destroy the °poor with lying words, even when the °needy speaketh right.

8 But the °liberal [7]deviseth °liberal things; and by °liberal things shall he stand.

U i (pp. 970, 971) 9 Rise up, °ye women that are at ease; °hear my voice, ye °careless daughters; give ear unto my speech.

3 men, and not GOD. Fig. *Pleonasm* (Ap. 6). The statement put two ways for great emphasis (positive and negative). **men.** Heb. *'ādām.* Ap. 14. I. **GOD.** Heb. *'El* = the mighty God. Ap. 4. IV. **flesh, and not spirit.** Fig. *Pleonasm* (Ap. 6). See above. **spirit.** Heb. *rūach.* Ap. 9.

4 prey = live prey. **multitude** = crowd. **the LORD of hosts.** See note on 1. 9 and 1 Sam. 1. 3. **for**: or, over.

5 As birds flying. As birds hovering [covering and protecting their nest with their wings], so will, &c. The Fig. *Ellipsis* is to be thus supplied. Ref. to Pent. (Deut. 32. 11). Ap. 92.

defend = shield. The verb is found only in Isaiah's utterances (2 Kings 19. 34, 20. 6. Isa. 31. 5; 37. 35; 38. 6; and Zech. 9. 15; 12. 8.

defending, &c. = shielding. Only used of God. Only here, 2 Kings 19. 34; 20. 6. Lit. "[then there will be] a shielding, and He will rescue; a passing over [as in Egypt at the Passover], and he will cause to escape."

passing over. Ref. to Pent. (Ex. 12. 13, 23, 27). Ap. 92. This word is nowhere else used in this sense.

6 Turn = Return. **children** = sons.

7 every man. Heb. *'ĭsh.* Ap. 14. II. **idols** = nothings. **sin.** Heb. *chăṭā'.* Ap. 44. i.

8 mighty man. Heb. *'ĭsh.* Ap. 14. II. **mean man.** Heb. *'ādām.* Ap. 14. I. **discomfited** = become tributaries.

9 pass over. Not the same word as in *v.* 5 (which is *pāṣaḥ*). Here, Heb. *'ābar*, to cross over, or retreat.

32. 1-20 (L⁴, p. 964). **JEHOVAH'S RIGHTEOUS KING.** (*Extended Alternation.*)

L⁴ | R | 1. The King reigning in righteousness.
S | 2. The Land. } Effect: Protection.
T | 3–8. The People. }
U | 9–14. Desolation.
R | 15–. The Spirit poured out.
S | –15–17. The Land. } Effect: Security.
T | 18, 19. The People. }
U | 20. Cultivation.

1 Behold. Fig. *Asterismos.* Ap. 6. **a king.** Ref. to Pent. (Deut. 17. 14, 15). Ap. 92. **in** = for, in the interest of.

2 And. Note the Fig. *Polysyndeton* (Ap. 6) in *vv.* 2–5, emphasising every detail. **man.** Heb. *'ĭsh.* Ap. 14. II. **wind.** Heb. *rūach.* Ap. 9. **rivers of water.** Heb. *palgê māyim.* Channels for irrigation in a garden. See notes on Prov. 21. 1. Ps. 1. 3. **weary** = thirsty.

4 The heart also = And the heart: preserving the Fig. *Polysyndeton* (*v.* 2). Ap. 6.

5 The vile person. Some codices, with two early printed editions, Sept., and Syr., read "And the", thus preserving the Fig. *Polysyndeton* (*v.* 1). Ap. 6. **vile person** = fool. Heb. *nābal.* See note on Prov. 1. 7 and on 1 Sam. 25. 3. **liberal** = noble. **churl** = miser, or covetous. Note the *Alternation* in *vv.* 5–7:—

g | 5–. vile.
h | –5. churl.
g | 6. vile.
h | 7. churl.

6 vile ... villany. Note the Fig. *Paronomasia* (Ap. 6). Heb. *nābāl nᵉbālāh.* **iniquity.** Heb. *'āven.* Ap. 44. iii. **the LORD.** Heb. Jehovah. Ap. 4. II. **soul.** Heb. *nephesh.* Ap. 13.

7 instruments also of the churl. Note the Fig. *Paronomasia* (Ap. 6). Heb. *vᵉkelay kēlayv.* Eng. chattels of the churl. **evil.** Heb. *rā'a'.* Ap. 44. viii. **deviseth** = counselleth. **wicked.** Heb. *rāshā'.* Ap. 44. x. **devices** = plans. **poor** = wretched. Heb. *'ānāh.* See note on Prov. 6. 11. **needy** = helpless, weak in will and wealth. Heb. *'ebyōm.* See note on Prov. 6. 11. **8 liberal** = noble: freehearted, freehanded.

32. 9-14 [For Structure see next page].

9 ye women. Fig. *Synecdoche* of Species, "women" being put for the whole nation, now reduced by sin to utter weakness; or, a special message, as in 3. 16–26. **hear my voice.** Ref. to Pent. (Deut. 4. 33, 36), Ap. 92. **careless** = confident. Heb. *bāṭaḥ.* Ap. 69. i. Used here of self-confidence, in irony.

10 Many days and years shall ye be troubled, ye [9]careless women:
for the vintage shall fail, the gathering shall not come.
11 Tremble, [9]ye women that are at ease; be troubled, ye [9]careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.
12 They shall lament for the teats, for the °pleasant fields, for the fruitful vine.
13 Upon the land of My people shall come up thorns *and* briers; yea, upon all the houses of joy *in* the joyous city:
14 Because the palaces shall be °forsaken; the multitude of the city shall be °left; the forts and towers shall be for dens °for ever, a joy of wild asses, a pasture of flocks;
15 Until the °spirit be °poured upon us from on high,
and the wilderness be a fruitful field, and the fruitful field be counted for a forest.
16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.
17 And the °work of righteousness shall be peace; and the effect of righteousness quietness and °assurance for ever.
18 And My People shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;
19 When it shall °hail, coming down on the forest; and the city shall be low in a low place.
20 °Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

33 °Woe to thee °that spoilest, and thou *wast* not spoiled; and °dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.
2 O °LORD, be gracious unto us; we have waited for Thee: be Thou their °arm °every morning, our salvation also in the time of trouble.
3 At the noise of the tumult °the people fled; at the lifting up of Thyself °the nations were scattered.
4 And your spoil shall be gathered *like* the gathering of the °caterpiller: as the running to and fro of locusts shall He run upon them.
5 [2]The LORD is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness.
6 And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of [2]the LORD °*is* his treasure.
7 °Behold, their valiant ones shall cry without: °the ambassadors of peace shall weep bitterly.
8 The °highways °lie waste, the °wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no °man.

32. 9-14 (U, p. 970). DESOLATION.
(*Extended Alternation.*)

U | i | 9. Women at ease. Call to hear.
  | k | 10–. Trouble.
  | l | –10. Reason.
  | i | 11. Women at ease. Call to tremble.
  | k | 12, 13. Trouble.
  | l | 14. Reason.

12 pleasant fields = fields of desire. Fig. *Enallage*. Ap. 6. **14** forsaken = neglected.
left. See note on "forsake", 1. 4.
for ever. Fig. *Synecdoche* (of the Whole), Ap. 6. Put for a prolonged period. Note the limitation by the word "until" in the next verse.
15 spirit. Heb. *rūach*. Ap. 9. Cp. Joel 2. 28. Ezek. 36. 25–27.
poured. Heb. *ʿārāh*. Occurs in Isa. 3. 17; 22. 6, and here in the "former" portion; and in 53. 12, the "latter" portion. **17** work = tillage.
assurance = confidence. Heb. *bāṭaḥ* (Ap. 69. i). Same word as careless (*v.* 9), but not in irony.
19 hail, coming down. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *ūbārad bᵉredeth*; Eng. *hail hailing*.
20 Blessed = O the happinesses of you, &c. The second of the three occurring in Isaiah. See note on 30. 18. Cp. 56. 2.

33. 1-12 (K[5], p. 964). THE ASSYRIAN SPOILER.
(*Repeated Alternation.*)

K[5] | m[1] | 1. The spoiler.
     | n[1] | 2. Jehovah. Prayer to.
     | m[2] | 3, 4. The spoiler.
     | n[2] | 5, 6. Jehovah. Praise to.
     | m[3] | 7–9. The spoiler.
     | n[3] | 10–12. Jehovah. Answer of.

1 Woe. The fifth of the six Woes. See the Structure (*D*, p. 930). The Structure of K[5], above, will make this section quite clear, and show that the verses are not "out of place", or "disarranged".
that spoilest = thou plunderer.
dealest treacherously = thou traitor.
2 LORD. Heb. Jehovah. Ap. 4. II.
arm. Put by Fig. *Metonymy* (of Cause) for the strength and defence put forth by it. Ap. 6.
every morning: i.e. continually.
3 the people = peoples. the nations = nations.
4 caterpiller = locusts. **6** is = that [is].
7 Behold. Fig. *Asterismos*. Ap. 6.
the ambassadors. Note the Fig. *Asyndeton* (Ap. 6), in *vv.* 7–12. **8** highways. See note on 7. 3.
lie waste = are desolate. See note on 1. 7.
wayfaring man = he that walketh along the path. See note on "path", 2. 3.
man = mortal. Heb. *ʾĕnōsh*. Ap. 14. III.
9 mourneth. See note on 3. 26.
hewn down = withered.
Sharon. Occurs in the "former" portion, only here and 35. 2; and in the "latter" portion, only in 65. 10. Ap. 79. II.
shake off. Heb. *nāʿar*. A rare word. Occurs twice in the "former" portion (here, and *v.* 15), and once in the "latter" portion (52. 2). Ap. 79. II.
10 saith the LORD = may Jehovah say. See note on 1. 11.
11 breath, as fire = breath as a fire. Heb. *rūach*. Ap. 9.

9 The earth °mourneth *and* languisheth: Lebanon is ashamed *and* °hewn down: °Sharon is like a wilderness; and Bashan and Carmel °shake off *their fruits*.
10 "Now will I rise," °saith [2]the LORD; "now will I be exalted; now will I lift up Myself.
11 Ye shall conceive chaff, ye shall bring forth stubble: your °breath, *as* fire, shall devour you.

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12 And °the people shall be *as* the °burnings of lime: *as* °thorns cut up shall they be burned in the fire."

L^5 o^1 (p. 972)

13 Hear, °ye *that are* far off, °what I have done; and, ye *that are* near, acknowledge My might.

14 The sinners in Zion are afraid; °fearfulness hath °surprised the hypocrites. °Who °among us shall dwell with the devouring fire? °who among us shall dwell with everlasting burnings?

15 °He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that ⁹shaketh his hands from holding of bribes, that stoppeth his ears from °hearing of °blood, and shutteth his eyes from seeing °evil;

16 °He shall dwell on high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see °the king in his beauty: they shall behold the land that is very °far off.

p^1

18 Thine heart shall meditate terror. Where *is* the °scribe? where *is* the °receiver? where *is* °he that counted the towers?

19 Thou shalt not see a °fierce people, a people of a deeper speech than thou canst perceive; of a °stammering °tongue, *that thou canst* not understand.

o^2

20 °Look upon Zion, °the city of our °solemnities: thine eyes shall see Jerusalem a quiet habitation, a °tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious ²LORD *will be* unto us a place of broad rivers *and* streams;

p^2

wherein shall go no galley with oars, neither shall °gallant ship pass thereby.

o^3

22 For ²the LORD *is* our Judge, ²the LORD *is* our Lawgiver, ²the LORD *is* our King; ℌe will save us.

p^3

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; °the lame take the prey.

o^4

24 And the inhabitant shall not say, "I am sick:" the People that dwell therein *shall be* °forgiven *their* °iniquity.

K^6 V q

34 Come near, ye nations, to hear; and hearken, ye °people: let the earth hear, and all that is therein; the °world, and °all things that come forth of it.

2 For the indignation of °the LORD *is* upon all nations, and *His* fury upon all their armies: He hath °utterly destroyed them, He hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the °mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.

r

5 For My sword shall be bathed in heaven:

12 the people = peoples.
burnings of lime: i.e. fuel for limekilns.
thorns cut up. These are the common fuel used in limekilns in Palestine.

33. 13-24 (L^5, p. 964). JEHOVAH. THE KING IN HIS BEAUTY. (*Repeated Alternation.*)

L^5 | o^1 | 13-17. The king. Seen in the Land.
| p^1 | 18, 19. Enemy not seen.
| o^2 | 20, 21-. The glorious Jehovah. Seen in Zion.
| p^2 | -21. Enemy not seen.
| o^3 | 22. Jehovah. Present to save.
| p^3 | 23. Enemy. Destroyed.
| o^4 | 24. Jehovah. His People forgiven.

13 ye: i.e. the heathen.
what I have done: i.e. in the destruction of Sennacherib's army.
14 fearfulness = trembling. Heb. *r'ʿādah*. Only here in Isaiah; and elsewhere, only in Job 4. 14. Pss. 2. 11; 48. 6.
surprised = seized.
Who . . . ? who . . . ? Fig. *Erotēsis* (Ap. 6). The answer implied being the negative.
among = for.
15 He, &c. This is not the answer to *v.* 14, but the subject of the Promise in *v.* 16, "He . . . shall dwell on high". Hence it is emphatic. Ref. to Pent. (Deut. 10. 17; 16. 19; 27. 25). Ap. 92.
hearing of = listening to.
blood = murderers. Fig. *Metalepsis* (of Subject), Ap. 6; by which "blood" is first put for bloodshedding, and, secondly, bloodshedding put for those who shed it.
evil. Heb. *rāʿ'*. Ap. 44. x.
17 the king. See *v.* 22.
far off = far stretching.
18 scribe = the counter.
receiver = the weigher.
he that counted, &c. Referring to Sennacherib's besieging army.
19 fierce, &c. Ref. to Pent. (Deut. 28. 49, 50). Ap. 92.
stammering = jabbering.
tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the language spoken by it.
20 Look = Gaze.
the city. Fig. *Polyonymia*. Ap. 6.
solemnities = festal-days. Ref. to Pent., where the word frequently occurs (cp. Lev. 23. Num. 15, &c.). Ap. 79. II.
tabernacle = tent. Heb. *'ohel*. Ap. 40. 3.
21 gallant = mighty, or noble.
23 the lame take the prey. Referring to the spoil taken from the dead of the Assyrian host. See 2 Kings 19. 35.
24 forgiven their iniquity. Ref. to Pent. (Ex. 28. 21; 32. 32. Num. 14. 19).
iniquity. Heb. *'āvāh*. Ap. 44. iv.

34. 1-17 (K^6, p. 964). GENTILE NATIONS. (*Extended Alternations.*)

K^6 | V | 1-8. Nations and armies.
| W | 9, 10. The land.
| X | 11-. Wild creatures.
| Y | -11. The line of confusion.
| V | 12. Nobles and Princes.
| W | 13-. The land.
| X | -13-16. Wild creatures.
| Y | 17. The line of confusion.

1-8 (V, above). NATIONS AND ARMIES. (*Introversion.*)

V | q | 1-4. Wrath.
| r | 5, 6-. Sword.
| r | -6, 7. Sacrifice.
| q | 8. Vengeance.

1 people = peoples.
world = the inhabited world. Heb. *tēvēl*.
all things, &c. = and all that is therein.
2 the LORD. Heb. Jehovah. Ap. 4. II.
utterly destroyed = devoted to destruction, or, placed under a Divine ban.
3 mountains shall be melted with their blood. Fig. *Hyperbole* (Ap. 6). So *vv.* 4 and 5.

behold, it shall come down upon Idumea, and upon the people ° of My curse, to judgment.

6 The sword of [2] the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams:

for [2] the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the ° unicorns shall come down with them, and the bullocks with the bulls; and their land shall be ° soaked with blood, and their dust made fat with fatness.

8 For *it is* the day ° of [2] the LORD'S vengeance, *and* the year of recompences for the controversy ° of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it:

and He shall stretch out upon it the line of ° confusion, and the ° stones of ° emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall ° come up in her palaces, nettles and brambles in the fortresses thereof:

and it shall be an habitation of dragons, *and* a court for owls.

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the ° screech owl also shall rest there, and find for herself ° a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ° Seek ye out of ° the book of [2] the LORD, and read: no one of these shall ° fail, none shall want her mate: for My mouth it hath commanded, and His ° Spirit it hath gathered them.

17 And He hath cast the lot for them, and His hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

5 of My curse: i.e. I have devoted.
7 unicorns: or, rhinocerots. Heb. *r'ēmīm.*
soaked = drunken. Fig. *Hyperbole.* Ap. 6.
8 of = for. **11** confusion. See note on 24. 10.
confusion . . . emptiness. Heb. *tohū . . . bohū.* Ref. to Pent. (Gen. 1. 2), "without form and void" = waste and desolate. Only there, here, and Jer. 4. 23 beside. Ap. 92.
stones of emptiness. Fig. *Metonymy* (of Cause), Ap. 6, "stones" being put for what causes the land to lie empty or untilled. **13** come up in = climb.
14 screech owl. Heb. *Lilīth.* Used to-day of any being of the night, as the English "bogy" is used. Charms are used against it to-day in Palestine.
a place, &c. = a roost. **16** Seek = Search.
the book of the LORD. This proves there was a book in existence, which could be searched. See Ap. 47.
fail = be missing. Heb. *'ādar.* Not the same word as in 19. 5 (see note there). Occurs here in "former" portion, and 40. 26 in "latter" portion. See Ap. 79. II.
Spirit. Heb. *rūach.* Ap. 9.

35. 1-10 (L^6, p. 964). JEHOVAH: THE KING IN HIS GLORY. (*Alternation*).

L^6 | s^1 | 1, 2. The Land.
| t^1 | 3–6–. The People.
| s^2 | –6–8–. The Land.
| t^2 | –8. The People.
| s^3 | 9–. The Land.
| t^3 | –9, 10. The People.

Ch. 35 is the sequel to this long series of Burdens (**D**) and Woes (***D***); it sets forth the future return of Israel.
1 The wilderness, &c.: i.e. the land of Edom referred to in 34. 9–16. While Edom becomes a waste, the Land becomes a paradise; and the way of the return thither a peaceful highway.
shall be glad for them = shall rejoice over them, as in the first occ. Deut. 28. 63; 30. 9, and Jer. 32. 41.
them: i.e. the noisome creatures of 34. 14–16, which were the evidences of the vengeance of 34. 8 and the glorious results as seen in 35. 4. The former portrays one aspect of it, and the latter the other. The wilderness is glad for the removal of the Edomites, of which removal the presence of the wild creatures (34. 13–17) was the token. See Ap. 82.
and = but; giving the contrast.
the desert shall rejoice, and blossom, &c. The description in this chapter leaves little to be interpreted. It requires only to be *believed.* No amount of spiritual blessing through the preaching of the Gospel can produce these physical miracles.
2 Sharon. See note on 33. 9.
the LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
3 Strengthen, &c. Quoted in Heb. 12. 11, 12.
5 Then the eyes, &c. When Messiah came, *these* miracles (not miracles *qua* miracles) were the evidence that He had indeed come to save His People (Matt. 11. 1–6), but they rejected Him. Hence, this with other similar prophecies are in abeyance. John had based his own claims on 40. 3, while the Lord based His claims on 35. 5, 6.

35 ° The wilderness and the solitary place ° shall be glad for ° them; ° and ° the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and ° Sharon, they shall see the glory of ° the LORD, *and* the excellency of our ° God.

3 °**Strengthen ye the weak hands, and confirm the feeble knees.**

4 Say to them *that are* of a fearful heart, "Be strong, fear not: behold, your [2] God will come *with* vengeance, *even* [2] God *with* a recompence; He will come and save you."

5 ° Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing:

for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

649-588 8 And an °highway shall be there, and a way,
and it shall be called ° The way of holiness;
t^2 (p. 973) the unclean shall not pass over it; ° but *it shall be* for those: the wayfaring men, though fools,
shall not °err *therein.*

s^3 9 °No lion shall be there, nor *any* ravenous
beast shall go up thereon, it shall not be found
there;

t^3 but the redeemed shall walk *there:*
10 And the ransomed of [2]the LORD shall
return, and come to Zion with songs, and
everlasting joy upon °their heads: they shall
obtain joy and gladness, and sorrow and
°sighing shall flee away.

A^1 D u^1 (p. 974) 603 **36** Now ° it came to pass ° in the fourteenth
year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the
°defenced cities of Judah, °and took them.
2 And the king of Assyria sent °Rabshakeh
from °Lachish to Jerusalem unto king Hezekiah °with a great army. And °he stood by
the conduit of the upper pool in the °highway
of the fuller's field.

v^1 3 Then came forth unto him °Eliakim, Hilkiah's son, which was over the °house, and
°Shebna the °scribe, and Joah, Asaph's son,
the recorder.

u^2 4 And [2]Rabshakeh said unto them, "Say ye
now to Hezekiah, 'Thus saith °the great king,
the king of Assyria, 'What confidence *is* this
wherein thou °trustest?
5 °I say, *sayest thou,* (but *they are but* °vain
words) '*I have* counsel and strength for war':
now on whom dost thou 'trust, that thou
rebellest against me?
6 Lo, thou 'trustest in the staff of this broken
reed, on Egypt; whereon if a °man lean, it will
go into his hand, and pierce it: so *is* Pharaoh
king of Egypt to all that 'trust in him.
7 But if °thou say to me, 'We 'trust in °the
LORD our °God': °*is it* not *he,* Whose high
places and Whose altars Hezekiah hath taken
away, and said to Judah and to Jerusalem, 'Ye
shall worship before this altar''?
8 Now therefore give pledges, I pray thee, to
my °master the king of Assyria, and I will
give thee two thousand horses, if thou be able
on thy part to set riders upon them.

8 highway. See note on 7. 3. Occurs only here. **The way, &c.** = the holy road.
but, &c.: i.e. yet for those very persons it will exist.
err therein = go astray.
9 No lion shall be there, &c. Ref. to Pent. (Lev. 26. 6). Ap. 92.
10 their heads. Put by Fig. *Synecdoche* (of Part), Ap. 6, for themselves. **sighing.** See note on 21. 2.
Ch. 40 takes up this theme, after the historical episode of chs. 36–39, which is necessary for the understanding of the references to the Assyrian invasion.

36. 1—39. 8 (**C**, p. 930). HISTORIC EVENTS AND PROPHECIES. (HEZEKIAH.)
(*Extended and Repeated Alternation.*)

C | Z^1 | A^1 | 36. 1—37. 13. The King of Assyria. His summons to surrender Jerusalem.
B^1 | 37. 14–20. Hezekiah's fear and prayer.
C^1 | 37. 21–38. Isaiah. Answer to prayer, and promise of deliverance from Sennacherib.
Z^2 | A^2 | 38. 1. "The King of Terrors". His solemn summons to Hezekiah to surrender his life.
B^2 | 38. 2, 3. Hezekiah's fear and prayer.
C^2 | 38. 4–22. Isaiah. Answer to prayer and promise of deliverance from death.
Z^3 | A^3 | 39. 1. The King of Babylon. His letters and present.
B^3 | 39. 2. Hezekiah. Fearless and prayerless.
C^3 | 39. 3–8. Isaiah. His message of deliverance to Babylon.

36. 1—37. 13 (A^1, above). THE KING OF ASSYRIA. (*Introversion.*)

A^1 | D | 36. 1–21. Rabshakeh. First embassy.
E | 36. 22—37. 7. Hezekiah. Reception of message.
D | 37. 8–13. Rabshakeh. Second embassy.

36. 1-21 (D, above). RABSHAKEH. (FIRST EMBASSY.) (*Repeated Alternation.*)

D | u^1 | 1, 2. Rabshakeh. Mission.
v^1 | 3. Eliakim. Comes forth.
u^2 | 4–10. Rabshakeh. Message to Hezekiah.
v^2 | 11. Eliakim. Answer.
u^3 | 12–20. Rabshakeh. Message to the People.
v^3 | 21. Eliakim. Answer him not.

For the general notes on this chapter see notes on 2 Kings 18. 13—20. 10.
1 it came to pass. Note the insertion of these historical events in the midst of prophecy, corresponding with those concerning the reign of Ahaz (**C**, p. 930). Cp. 2 Kings 18. 13—20. 19, on which Isaiah is not dependent, and 2 Chron. 32. 1–33, which is not dependent on either (see Ap. 56). This history is a proof of Isaiah's prophetic mission and gifts. History and prophecy are thus combined: for the latter is history foretold, and the former is (in this and many cases) prophecy fulfilled: the two accounts being perfectly independent. **in the fourteenth year:** i.e. 628 B.C. See Ap. 50. V, pp. 59, 60. After Hezekiah's reformation (2 Chron. 29. 1—32. 1). Samaria had been taken by Shalmaneser in Hezekiah's sixth year (2 Kings 18. 10). The date (fourteenth year) no "error". **defenced cities** = fortified cities. **and took them.** See the list and number of them (forty-six) on Sennacherib's hexagonal cylinder in the British Museum. See Ap. 67 (xi), p. 98. **2 Rabshakeh:** or, "political officer". Probably a renegade Jew. **Lachish.** Now *Tell el Hesy,* or *Umm Lâkis.* See the work on the excavations there, published by the "Palestine Exploration Fund". Cp. note on 2 Kings 18. 17; and 19. 8. **with a great army.** Foretold in 29. 1–8, as foretold in 22. 15–25. **he stood.** In the same spot where Isaiah stood with Ahaz twenty-eight years before. See 7. 3. **highway.** See note on 7. 3. **3 Eliakim.** See and cp. 22. 20–25. The promise of 22. 20, 21 was already fulfilled. **house.** Put by Fig. *Metonymy* (of Subject), Ap. 6, for household. Eliakim fulfils Shebna's office, as foretold in 22. 15–25. **Shebna.** See 22. 15. **scribe:** or, secretary. Title used of a state officer, first in 2 Sam. 8. 17. Connected with finance (2 Kings 22. 3). Jer. 52. 25. **4 the great king.** Contrast Ps. 47. 2. **trustest** = hast confided. Heb. *bâtah.* Ap. 69. i. See Hezekiah's "Songs of the Degrees" (Pss. 121. 3; 125. 1, 2; 127. 1; 130. 5–8; and Ap. 67 (xi)). **5 I say, sayest thou.** Some codices read "Thou sayest", as in 2 Kings 18. 20. **vain words** = lip-talk. Heb. word of lips. **6 man.** Heb. *'Ish.* Ap. 14. II. **7 thou.** Some codices read "ye", as in 2 Kings 18. 22. **the LORD.** Heb. Jehovah. Ap. 4. II. **God.** Heb. Elohim. Ap. 4. I. **is it not He . . .?** Manifesting Rabshakeh's ignorance. **8 master.** Heb. *'Adonai.* Ap. 4. VIII (2).

9 How then wilt thou turn away the face of
one captain of the least of my master's serv-
ants, and put thy [4]trust on [5]Egypt for chariots
and for horsemen?
10 And [6]am I now come up without [7]the LORD
against this land to destroy it?' the LORD said
unto me, 'Go up against this land, and destroy
it.'"
11 [5]Then said [3]Eliakim and [3]Shebna and
Joah unto Rabshakeh, "Speak, I pray thee,
unto thy servants in the Syrian language; for
we understand *it:* and speak not to us in the
[5]Jews' language, in the ears of the people that
are on the wall."
12 But [2]Rabshakeh said, "Hath my master
sent me to thy master and to thee to [5]speak
these words? *hath he* not *sent me* to the [5]men
that [5]sit upon the wall, that they may eat their
own dung, and drink their own piss with you?"
13 Then [2]Rabshakeh stood, and cried with
a loud voice in the Jews' language, and said,
"Hear ye the words of [4]the great king, the
king of Assyria.
14 Thus saith the king, 'Let not Hezekiah de-
ceive you: for he shall not be able to deliver you.
15 Neither let Hezekiah make you [4]trust in
[7]the LORD, saying, [7]'The LORD will surely
deliver us: [5]this city shall not be delivered
into the hand of the king of Assyria.'
16 Hearken not to Hezekiah': for thus saith
the king of Assyria, 'Make *an agreement* with
me *by* a present, and come out to me: and eat
ye [5]every one of his vine, and [5]every one of
his fig tree, and drink ye [5]every one the waters
of his own cistern;
17 Until I come and [5]take you away to a land
like your own land, a land of corn and [5]wine,
a land of [5]bread and vineyards.
18 *Beware* lest Hezekiah persuade you, saying,
[7]'The LORD will deliver us.' [5]Hath any of the
gods of the nations delivered his land out of
the hand of the king of Assyria?
19 [5]Where *are* the gods of [5]Hamath and [5]Ar-
phad? where *are* the gods of [5]Sepharvaim? and
have they delivered Samaria out of my hand?
20 Who *are they* among all the gods of these
lands, that have delivered their land out of my
hand, that [7]the LORD should deliver Jerusalem
out of my hand?'"
21 But they held their peace, and answered
him not a word: for the king's commandment
was, saying, "Answer him not."

22 Then came [3]Eliakim, the son of Hilkiah,
that *was* over the household, and [3]Shebna the
scribe, and Joah, the son of Asaph, the recorder,
to Hezekiah with *their* clothes rent, and told
him the words of [2]Rabshakeh.

37 And it came to pass, when king Hezekiah
heard *it,* that he rent his clothes, and
covered himself with sackcloth, and [5]went into
the house of [5]the LORD.

2 And he sent [5]Eliakim, who *was* over the
household, and [5]Shebna the scribe, and the
[5]elders of the priests covered with sackcloth,
unto Isaiah the prophet the son of Amoz.
3 And they said unto him, "Thus [5]saith Heze-
kiah, 'This day *is* a day of trouble, and of
rebuke, and of [5]blasphemy: for the [5]children
are come to the birth, and *there is* not strength
to bring forth.
4 It may be [1]the LORD thy [5]God will hear
the [5]words of [5]Rabshakeh, whom the king of
Assyria his master hath sent to [5]reproach the
living [5]God, and will reprove the [5]words which
[1]the LORD thy [5]God hath heard: wherefore [5]lift
up *thy* prayer for the remnant that is left.'"
5 So the servants of king Hezekiah came to
Isaiah.

6 And [5]Isaiah said unto them, "Thus shall
ye say unto your master, 'Thus saith [1]the
LORD, 'Be not afraid of the [4]words that thou
hast heard, wherewith the servants of the
king of Assyria have [3]blasphemed Me.
7 Behold, I will send [5]a blast upon him, and

9 Egypt. Hezekiah at first looked for help there (see 20. 3–6; 30. 2–5; 2 Kings 18. 21).
10 am I now come up. As foretold twenty-eight years before (10. 6–8). If Rabshakeh knew of this, it shows the falsehood of "half the truth".
11 Then said, &c. This led only to grosser insults.
Jews'. The name by which the People were known of old, to foreigners. See note on *v.* 2. No proof of a later authorship. "Hebrew" is the later word for the *language* (cp. 19. 18).
12 speak these words. See Ap. 67 (i).
men. Heb. pl. of *'ĕnōsh.* Ap. 14. III.
sit upon the wall = maintain their posts: i.e. till reduced to these extremities.
15 this city. Some codices, with two early printed editions, Sept., and Syr., read "and this city": i.e. "therefore this city".
16 every one = man, as in *v.* 6.
17 take you away. As he did Israel (2 Kings 18. 11).
wine = new wine. Heb. *tīrōsh.* Ap. 27. II.
bread. Put by Fig. *Synecdoche* (of Part), Ap. 6, for all kinds of food.
18 Hath, &c.? = [Reflect]: Hath, &c.?
19 Where: or, Why, where. Some codices, with two early printed editions, read "Where then".
Hamath. Now *Hama,* north of Damascus (Amos 6. 14).
Arphad. Now *Tell Erfād,* 13 miles north of Aleppo.
Sepharvaim. Now *Sippara* on the Euphrates, above Babylon.

36. 22—37. 7 (E, p. 974). HEZEKIAH. RECEPTION OF MESSAGE. (*Alternation.*)

E | w | 36. 22. Hezekiah. Message received from Rabshakeh.
x | 37. 1. Jehovah. Answer sought from.
w | 37. 2–5. Hezekiah. Message sent to Isaiah.
x | 37. 6, 7. Jehovah. Answer sent from.

37. 1 went into the house of the LORD. See Hezekiah's reference to his love for, and use of, the Temple in his "Songs of the Degrees" (Pss. 122. 1, 9; 134. 1, 2; and Ap. 67 (xiii)).
the LORD. Heb. Jehovah. Ap. 4. II.
2 Eliakim . . . Shebna. See note on 36. 3.
elders of the priests. These now added to the embassy. Joah absent.
3 saith = hath said.
blasphemy = reproach. Note the reference to this in Hezekiah's "Songs of the Degrees" in Pss. 120. 2, 3; 123. 3, 4; and Ap. 67 (i).
children = sons.
4 God. Heb. Elohim. Ap. 4. I.
words. See note on "blasphemy" (*v.* 3).
Rabshakeh = the Rabshakeh. See note on 36. 2.
reproach = revile.
lift up thy prayer. Note the reference to Hezekiah's "Songs of the Degrees" in Pss. 120. 1; 123. 1–3; 130. 1, 2; and Ap. 67 (iv). Trust (36. 4, 7, 15) leads to prayer.
6 Isaiah said. The message in *vv.* 6, 7 is shorter and calmer than the second.
7 a blast. Heb. *rūach.* Ap. 9. See 2 Kings 19. 35.

603 he shall hear °a rumour, and return to his own land; and I will cause him to °fall by the sword in his own land.'"

D (p. 974) 8 So [4]Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he °was departed from Lachish.

9 And °he heard say concerning °Tirhakah king of °Ethiopia, "He is come forth to make war with thee." And when he heard *it*, he sent messengers to Hezekiah, saying,

10 "Thus shall ye speak to Hezekiah king of Judah, saying, 'Let not thy [4]God, in Whom thou °trustest, deceive thee, saying, 'Jerusalem shall not be given into the hand of the king of Assyria.'

11 °Behold, thou hast heard what the kings of Assyria have done to °all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* °Gozan, and Haran, °and Rezeph, and the °children of Eden which *were* in Telassar?

13 Where *is* the king of °Hamath, and the king of °Arphad, and the king of the city of °Sepharvaim, °Hena, and °Ivah?'"

B[1] 14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah [1]went up unto the house of [1]the LORD, and °spread it before [1]the LORD.

15 And Hezekiah prayed unto [1]the LORD, saying,

16 "O °LORD of Hosts, °God of Israel, That °dwellest *between* the cherubims, Thou *art* °the °God, *even* Thou alone, of all the kingdoms of the earth: Thou hast °made heaven and earth.

17 Incline Thine °ear, O [1]LORD, and hear; open Thine °eyes, O [1]LORD, and see: and hear all the [4]words of Sennacherib, which hath sent to [4]reproach the °living [4]God.

18 Of a truth, [1]LORD, the kings of Assyria have laid waste all the °nations, and their countries,

19 And have cast their gods into the fire: for they *were* no gods, but the work of °men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O [1]LORD our [4]God, °save us from his hand, that all the kingdoms of the earth may know that Thou *art* [1]the LORD, *even* Thou only."

C[1] y (p. 976) 21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, "Thus [3]saith [1]the LORD [16]God of Israel, 'Whereas °thou hast prayed to me against Sennacherib king of Assyria:

z 22 This *is* the word which [1]the LORD hath spoken concerning him; 'The virgin, the daughter of Zion, hath °despised thee, *and* °laughed thee to scorn; the daughter of Jerusalem hath °shaken her head at thee.

23 Whom hast thou [4]reproached and [3]blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against °the Holy One of Israel.

24 By thy servants hast thou [4]reproached the °LORD*, and hast said, 'By the multitude of my chariots °am ℶ come up to the height of the mountains, to the sides of °Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir trees thereof: and I will enter into the height of his border, *and* the forest of his Carmel.

25 ℶ have digged, and drunk water; and with the sole of my feet have I dried up all the °rivers of the °besieged places.'

a rumour. Not that of *vv.* 8, 9, but that of *v.* 36, on hearing which he returned to his own land (*v.* 37).

fall by the sword. See note on *v.* 37.

8 was departed from Lachish: having raised the siege. See note on 2 Kings 18. 17; 19. 8.

9 he heard. The "rumour" of *v.* 7.

Tirhakah. The Taracus of the inscriptions. The third and last of Manetho's twenty-sixth dynasty. This reference to the Ethiopian dynasty in Isaiah's time is an "undesigned coincidence".

Ethiopia. Judah's hope in Ethiopia was vain (see 20. 1–6).

10 trustest = confidest. Heb. *bāṭaḥ*. Ap. 69. i. See note on 36. 4.

11 Behold. Fig. *Asterismos*. Ap. 6.

all lands = all the earths: i.e. all such countries specially connected with Israel.

12 Gozan, &c. These places are all in Mesopotamia.

and Rezeph. The Heb. pointing connects this with the next clause.

children = sons.

13 Hamath . . . Arphad . . . Sepharvaim. See notes on 36. 19.

Hena. Now (prob.) *'Anah*, on the Euphrates.

Ivah. Now (prob.) *Hît*, on the Euphrates.

14 spread it, &c. See note on "lift up", &c. (*v.* 4).

16 LORD of Hosts. See note on 1. 9, and 1 Sam. 1. 3.

God of Israel. See note on 29. 23.

dwellest: or, sittest enthroned.

the. Heb. הַ, the [God]. Cp. 1 Kings 18. 39.

God. Heb. Elohim (with Art.) = the [true] God.

made heaven and earth. Note the reference to this in Hezekiah's "Songs of the Degrees" (Pss. 121. 1, 2; 123. 1; 124. 8; 134. 3; and Ap. 67 (v)).

17 ear . . . eyes. Fig. *Anthropopatheia*. Ap. 6.

eyes. Heb. text reads "eye". But A.V. reads "eyes", with some codices, five early printed editions, Sept., Syr., and Vulg.

living. In contrast with idols.

18 nations, and their countries. Heb. *hā-'ărāẓōth . . . 'arṣām*: as in *v.* 11. The latter word put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the people inhabiting the lands. Note also the Fig. *Paronomasia* (Ap. 6). Some codices read "nations, and their land".

19 men's. Heb. *'ādām*. Ap. 14. I.

20 save us. Some codices add "I (or, we) pray Thee". Cp. 2 Kings 19. 19.

37. 21–38 (C[1], p. 974). ISAIAH. ANSWER TO PRAYER. (*Alternation.*)

C[1] | y | 21. Hezekiah. Prayer regarded.
| z | 22–29. King of Assyria. Apostrophe to.
| y | 30–32. Hezekiah. Sign given to.
| z | 33–38. King of Assyria. Destruction of.

21 thou hast prayed. See note on "lift up" (*v.* 4).

22 despised . . . laughed . . . shaken, &c. Fig. *Prosopopœia*. Ap. 6.

shaken = wagged. Denoting derision and scorn.

23 the Holy One of Israel. See note on 1. 4.

24 LORD*. One of the 134 places where the *Sōpherim* changed "Jehovah" of the primitive text to "Adonai". See Ap. 32.

am ℶ come up = have I scaled. Cp. 36. 10. These boasts probably refer to the future as well as the past.

Lebanon, &c. Cp. 2 Kings 19. 23. Fulfilling 14. 8 (see note there). As Hannibal later scaled the Alps.

25 rivers = arms, or canals. Cp. 19. 6, and Mic. 7. 12.

besieged places. Heb. *matsōr*. Put for Egypt.

26 Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have °formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were °*as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.

28 But I know thy °abode, and thy °going out, and thy coming in, and thy rage against Me.

29 Because thy rage against Me, and thy °tumult, is come up into Mine ears, therefore will I put °My hook in thy nose, and My bridle in thy lips, and I will °turn thee back by the way by which thou camest.'

30 And this *shall be* a °sign unto thee, °'Ye shall eat *this* year such as °groweth of itself; and the second year that which °springeth of the same: and in the third year °sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah °shall again take root downward, and bear fruit upward:

32 For out of Jerusalem [31]shall go forth a remnant, and they that escape out of mount Zion: the °zeal of [16]the LORD of hosts [31]shall do this.'"

33 Therefore thus saith [1]the LORD concerning the king of Assyria, "He [31]shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same [31]shall he return, and shall not come into this city," saith [1]the LORD.

35 "For I will °defend this city to save it for Mine own sake, and for °My servant °David's sake."

36 °Then the angel of [1]the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when °they arose early in the morning, behold, they *were* all dead corpses.

37 So Sennacherib king of Assyria departed, °and went °and returned, °and dwelt at Nineveh.

38 [37]And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer °his sons smote him with the sword; and they escaped into the land of Armenia: and °Esar-haddon his son reigned in his stead.

38 °In those days was Hezekiah °sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, "Thus saith °the LORD, °'Set thine house in order: for thou shalt °die, and not live.'"

2 Then Hezekiah turned his face toward the wall, and °prayed unto [1]the LORD,

3 And said, "Remember now, O [1]LORD, I beseech Thee, how I have walked before Thee °in truth and with a perfect heart, and have done *that which is* good in Thy sight." And Hezekiah °wept sore.

4 Then °came the word of [1]the LORD to Isaiah, saying,

5 "Go, and say to Hezekiah, 'Thus saith [1]the LORD, °the °God of David thy father, 'I

26 formed = purposed. Cp. 10. 5, 15; 30. 32.

27 as the grass. Note Hezekiah's reference to this in his "Songs of the Degrees" (Ps. 129. 5–7). See Ap. 67. ii.

28 abode = sitting down.

going out, and thy coming in. Put by Fig. *Synecdoche* (of Part), Ap. 6, for life in general.

29 tumult = arrogance.

My hook, &c. Assyrian sculptures represent captives thus led. Jehovah would treat them as they treated others.

turn thee back. See Hezekiah's reference to this (Ps. 129. 4, 5). Ap. 67. iii.

30 sign. See note on **7.** 11.

Ye shall eat, &c. No seed would be sown on account of the (foretold) devastation wrought by the invasion. Hezekiah refers to this "sign" in his "Songs of the Degrees" (Pss. 126. 5, 6; 128. 2). See Ap. 67. ix.

groweth of itself. Ref. to Pent. (Lev. 25. 5, 11). Only here, 2 Kings 19. 29, and Job 14. 19.

springeth of the same = shooteth up of itself, or from the roots. Heb. *shahîth*, occurs only here.

sow ye. See note above.

31 shall. Hezekiah refers to Jehovah's repeated promises on which he relies (cp. 2 Kings 19. 30–34). See Pss. 121. 2–8; 124. 1–3, 6; 125. 2; 126. 2, 3; 127. 1. See Ap. 67. vii.

32 zeal = jealousy. Ref. to Pent. Cp. 9. 7. See Ap. 92.

35 defend = shield. See note on Isa. 31. 5.

My servant. Three are so called in this book: David (here); Israel or Jacob (the nation) (41. 8; 42. 19; 43. 10; 44. 1; 45. 4; 48. 20; 49. 3 and whole chapter); and Messiah (42. 1; 65. 8).

David's sake. Note how Hezekiah refers to these words in his "Songs of the Degrees" (Ps. 132. 1, 10). See Ap. 67. viii.

36 Then, &c. Cp. 2 Kings 19. 35–37.

they: i.e. the Israelites.

37 and. Note the Fig. *Polysyndeton* (Ap. 6) in this verse, to emphasise his departure and return, which leads up to what he returned for; also, that he did this without taking the city. Nebuchadnezzar makes no reference to this in his inscription.

38 his sons . . . Esar-haddon. See note on 2 Kings 19. 37.

38. 1 In those days: i.e. Hezekiah's fourteenth year: for fifteen years (603–588 B.C.) are added to his life (*v.* 5), and he reigned twenty-nine years (2 Kings 18. 2); 14 + 15 = 29.

sick. This sickness was therefore during the siege.

the LORD. Heb. Jehovah. Ap. 4. II.

Set thine house in order = Give charge concerning thy house.

die, and not live = thou wilt certainly die. Fig. *Pleonasm* (Ap. 6): by which a thing is put both ways (positive and negative) for emphasis.

2 prayed. As in 37. 4 ("lift up") and *vv.* 14, 15. Contrast 39. 2, where, when the king of Babylon sent letters and he neglected prayer. See the Structure of **C**, p. 974).

3 in truth. See note on 10. 20.

wept sore = wept a great weeping. Fig. *Polyptôton* (Ap. 6), for emphasis. Cp. 2 Kings 20. 3.

38. 4–22 (C^2, p. 974). ISAIAH. ANSWER TO PRAYER. (*Alternation.*)

C^2 | F | 4–6. Jehovah's Message to Hezekiah.
| G | 7, 8. The Sign given.
| F | 9–20. Hezekiah's Prayer to Jehovah.
| G | 21, 22. The Sign asked for.

4 came. The only occurrence of this in the case of Isaiah. Cp. Gen. 15. 1.

5 the God of David. This Divine title reminds and assures Hezekiah that Jehovah would be faithful to His promise made to David in 2 Sam. 7. See Ap. 67. viii, and note on 2 Kings 20. 5.

God. Heb. Elohim. Ap. 4. I.

603-588 have heard thy prayer, I have seen thy tears: behold, I will add unto thy days °fifteen years.
6 And °I will deliver thee and this city out of the hand of the king of Assyria: and °I will °defend this city.

G (p. 977) 7 And this *shall be* °a sign unto thee from [1]the LORD, that [1]the LORD will do this thing that He hath spoken;
8 °Behold, I will bring again °the shadow of the °degrees, which is gone down in the sun °dial of Ahaz, ten °degrees backward.'" So the sun returned ten °degrees, by which °degrees it was gone down.

F a (p. 978) 9 °The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

b 10 ℨ said "in the cutting off of my days, I shall go to the gates of °the grave: I am deprived of the residue of my years."
11 I said, "I shall not °see °THE LORD, *even* °THE LORD, °in the land of °the living: I shall behold °man no more with the inhabitants of °the world.
12 Mine °age is departed, and is removed from me as a shepherd's tent: I have cut off °like a weaver my life: He will cut me off with pining sickness: from day *even* to night wilt Thou make an end of me."
13 °I reckoned till morning, *that*, °as a lion, °so will He break all my bones: from day *even* to night wilt Thou make an end of me.
14 °Like a crane *or* a swallow, so did I chatter: I did °mourn as a dove: mine eyes fail *with looking* upward: O °LORD*, I am oppressed; °undertake for me.
15 What shall I say? He hath both spoken unto me, and Himself hath done *it*: I shall go °softly all my years in the bitterness of my °soul.
16 O °LORD*, °by these *things men* live, and in all these *things is* the life of my °spirit: so wilt Thou recover me, and make me to live.
17 °Behold, for peace I had great bitterness: but Thou hast in love to my [15]soul *delivered it* from the °pit of corruption: for Thou hast cast all my °sins °behind Thy back.
18 For °the grave cannot praise Thee, death can °*not* °celebrate Thee: °they that go down into the pit cannot hope for Thy truth.
19 °The living, the living, he shall praise Thee, as I *do* this day: °the father to the °children shall make known Thy truth.
20 [1]The LORD °*was ready* to save me:

a °therefore °we will sing my songs to the stringed instruments all the days of our life in °the house of [1]the LORD.

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fifteen years. Hence the number of the "Songs of the Degrees". See Ap. 67.
6 I will deliver thee and this city. The city was thus still besieged.
I will. Hezekiah trusted this promise. See Ap. 67. vii.
defend = shield. See note on 31. 5.
7 a sign = the sign. Hezekiah had asked for this sign (see *v.* 22). This shows that *v.* 22 is not "displaced" as alleged. See the Structure on p. 977; and cp. note on 7. 11.
8 Behold. Note Fig. *Asterismos* (Ap. 6) for emphasis.
the shadow of the degrees. It is to these "degrees", or steps of the sundial of Ahaz his father, that Hezekiah refers in the title for "The Songs of the Degrees". See Ap. 67.
degrees = steps. Note the emphasis placed on these by the fivefold repetition of the word.
dial = degrees (making the fifth repetition of the word).

38. 9-20 (*F*, p. 977). HEZEKIAH'S PRAYER TO JEHOVAH. (*Introversion.*)

F | a | 9. The Superscription.
b | 10-20-. The Prayer.
a | -20. The Subscription.

9 The writing, &c. Heb. *michtab*. Another spelling of *michtam*. See Ap. 65. xii. This verse is the superscription common to most Psalms, corresponding with the subscription (*v.* -20). See Ap. 65.
10 the grave. Heb. *Sheôl*. Ap. 35. See note on Matt. 16. 18.
11 see THE LORD = appear before Jah. Ref. to Pent. See note on 1. 12; and on "appear" (Ex. 23. 15; 34. 20).
THE LORD. Heb. Jah. Ap. 4. III. Note the emphasis given here by the Fig. *Epizeuxis* (Ap. 6).
in the land of the living. This expression occurs three times with the Art. ("the living") in the Hebrew (viz. here; Job 28. 13; and Ps. 142. 5). Without the Art. it occurs eight times. See note on Ezek. 26. 20.
the living: i.e. alive on the earth. Not *Sheôl*, which is the place of the dead.
man. Heb. *'âdâm*. Ap. 14. I.
the world. Heb. *hâdel* = a quiet land: i.e. when this invasion shall be ended. Some codices read *heled* (transposing the *l* and *d*) = the transitory world: *hâdel* occurs only here.
12 age. Heb. *dôr* = generation, or succession.
like a weaver. Supply Ellipsis thus: "like a weaver [his thread]." See note on "weave" (19. 9).
13 I reckoned = I waited expectantly.
as a lion = as a lion [awaits his prey].
so will He break. See note on Ps. 22. 16.
14 Like a crane or a swallow: or, like a twittering swallow.
mourn. See note on Ps. 55. 17. Cp. Ezek. 7. 16.
LORD*. This is *Adonai* in the Heb. text, but it is one of the 134 places where it was altered to Adonai, as Jehovah is read in the famous Hillel Codex (A.D. 600), quoted in the *Massôrah*, and followed by A.V. and R.V.
undertake = be a surety. Cp. Job 17. 3 ("put me in surety").
15 softly = slowly. Heb. *dâdah*. Only here and in Ps. 42. 4 ("went"). soul. Heb. *nephesh*. Ap. 13.
16 LORD* = Jehovah (Ap. 4. II). One of the 134 places where the *Sôpherim* changed "Jehovah" of the primitive text to "Adonai" (see Ap. 32).
by these, &c. = upon these [Thy doings (*v.* 15) men]
spirit. Heb. *rûach*. Ap. 9.
17 Behold. Fig. *Asterismos*. Ap. 6. pit of corruption = pit or corruption. sins. Heb. *châtâ'*. Ap. 44. i. behind Thy back. Sins unforgiven are said to be "before His face" (Ps. 109. 14, 15. Jer. 16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.
18 the grave. Heb. *Sheôl*. Ap. 35. Put here by Fig. *Metonymy* (of Subject), Ap. 6, for those who are in it. not. Note the Ellipsis of the second negative. See note on Gen. 2. 6, and 1 Kings 2. 9. Cp. for the teaching Pss. 6. 5; 30. 9; 88. 10, 12. Ecc. 9. 10. celebrate. See note on "shall not give their light" (13. 10). they. Some codices read "and they".
19 The living, the living. Fig. *Epizeuxis* (Ap. 6), for emphasis, implying that only such are able to praise. the father to the children. Note the reference to the Pentateuch (Deut. 4. 9; 6. 7). children = sons.
20 was ready. Supply "was gracious".
therefore, &c. Note the subscription (*a*) above. we will sing my songs: i.e. the "Songs of the Degrees" (Ap. 67). Where are "my songs", and what were they if not the fifteen songs named after the ten degrees by which the shadow of the sun went back on the sundial of Ahaz (*vv.* 7, 8)? the house of the LORD. Note Hezekiah's love for this in these songs (Pss. 122. 1, 9; 134. 1, 2). See Ap. 67. xiii.

21 For Isaiah had said, "Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover."

22 Hezekiah also had said, °"What *is* the [7]sign that I shall go up to [20]the house of the LORD?"

39 °At that time Merodach-baladan, the son of Baladan, °king of Babylon, sent °letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was °glad of them, °and shewed them the house of °his °precious things, °the silver, °and the gold, and the spices, °and the precious ointment, °and all the house of °his armour, °and all that was found in °his °treasures: there was °nothing in °his house, nor in all °his dominion, that Hezekiah shewed them not.

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, "What said these °men? and from whence came they unto thee?"

And Hezekiah said, "They are come from a far country unto me, *even* from Babylon."

4 Then said °he, "What have they seen in thine house?"

And Hezekiah answered, "All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them."

5 Then said Isaiah to Hezekiah, "Hear the word of °the LORD of Hosts:

6 °'Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left,' saith °the LORD.

7 'And of °thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be °eunuchs in the palace of the king of Babylon.'"

8 Then said Hezekiah to Isaiah, °"Good *is* the word of [6]the LORD which thou hast spoken." He said moreover, °"For there shall be peace and truth in my days."

40 °"Comfort ye, °comfort ye My People," °saith your °God.

2 "Speak ye °comfortably to Jerusalem, and °cry unto her, that her °warfare is accomplished, that her °iniquity is pardoned: for

22 What is the sign . . .? See on 7, 8.

39. 1 At that time: i.e. shortly after the two miracles of the shadow and Hezekiah's recovery from his sickness. Cp. 2 Chron. 32. 31.

king of Babylon. The third king of the Structure ***C*** on p. 974.

letters and a present. These were more potent than Sennacherib's hosts; just as Ahab's daughter and feast were than his men of war with Jehoshaphat. See 2 Chron. 18. 1–3. Cp. with 2 Chron. 17. 1–3.

2 glad of them. This is further Divine information, given by Him Who knew Hezekiah's heart. 2 Kings 20. 13 records what Hezekiah did: viz. "hearkened unto them". Man could see the *ear*, but only Jehovah could know the *heart*. Hezekiah forgot to pray, as in 37. 4, 14, 15; and 38. 2. Hence his failure.

and. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise and call attention (by five "ands") to every detail.

his. Note the Fig. *Repetitio* (Ap. 6) to mark Hezekiah's ostentation and failure in not giving Jehovah all the glory.

precious things. Hezekiah's possession of these riches, after the depletion of his treasuries in 2 Kings 18. 15, 16, is explained and accounted for by a reference to 2 Chron. 32. 22, 23, 27, and to the spoil of the Assyrians' camp (2 Kings 19. 35).

the silver, and the gold. Ref. to Pent. (Deut. 17. 17).

treasures = treasuries.

nothing. Emphasising the completeness of his act.

39. 3–8 (C³, p. 974). ISAIAH. HIS MESSAGE. (*Alternation.*)

C³ | c¹ | 3–. Isaiah. Question.
| d¹ | –3. Hezekiah. Information.
| c² | 4–. Isaiah. Question.
| d² | –4. Hezekiah. Ostentation.
| c³ | 5–7. Isaiah. Denunciation.
| d³ | 8. Hezekiah. Submission.

3 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

4 he: i.e. Isaiah.

5 the LORD of Hosts. See note on 1 Sam. 1. 3.

6 Behold. Fig. *Asterismos* (Ap. 6), for emphasis.

the LORD. Heb. Jehovah. Ap. 4. II.

7 thy sons. Hezekiah had none as yet, and Jehovah's promise to David (2 Sam. 7. 16) seemed in danger of failing. Manasseh was not born till the third of the fifteen added years. Hence his reference to this position in the "Songs of the Degrees". See Pss. 127. 3–5; 128 (quoting in *vv.* 5, 6 the words in Isa. 39. 8). Hezekiah did not marry till after this, and there may be a reference to his marriage to Hephzi-bah in 62. 4, which serves as the basis of the comparison in his prophecy concerning the future blessing of Israel.

eunuchs. See Dan. 1. 3, 4.

8 Good. Hezekiah's submission was like Eli's. Cp. 1 Sam. 3. 18. 2 Kings 20. 19. Job 1. 21; 2. 10. James 5. 10, 11.

For = Nevertheless. The Heb. distinctive accent *mēyrka* thus marks it.

40. 1–11 (***B***, p. 930). THE VOICE FROM THE WILDERNESS. THE GATHERING. (*Introversion.*)

B | H | 1, 2. Comfort for Jerusalem. Iniquity gone.
| J | 3–5. The voice. Jehovah's work. Glorious.
| J | 6–8. The voice. Jehovah's word. Eternal.
| H | 9–11. Comfort for Zion. Adonai Jehovah come.

This chapter commences a new Prophecy (see Ap. 82), and follows that in 34. 1—35. 10, after the historic episode of chs. 36—38. It will be seen that it forms an integral part of the prophet Isaiah's book, as this member ***B*** forms a perfect Correspondence with **B** (ch. 6), and cannot be wrenched from it without destroying the whole. Other evidences may be seen in Ap. 79 and 80. **1 Comfort ye.** Note the Fig. *Epizeuxis* (Ap. 6), for emphasis, and see Ap. 82. **saith.** See note on 1. 11. **God.** Heb. Elohim. Ap. 4. I. **2 comfortably to** = to the heart of: i.e. affectionately. Cp. Gen. 34. 3; 50. 21. Judg. 19. 3. Hos. 2. 14. **cry** = proclaim. Note the same word, and truth, in *v.* 3. **warfare** = hard service or forced service. **iniquity.** Heb. *'āvāh*. Ap. 44. iv.

603-588 she hath received of °the LORD'S hand °double for all her °sins."

J (p. 979)

3 °The voice of °him that [2]crieth in the wilderness, "Prepare ye the way of [2]the LORD, make straight in the desert a °highway for our [1]God.

4 °Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of [2]the LORD shall be revealed, and all °flesh shall see *it* together: for the mouth of [2]the LORD hath spoken *it*."

J

6 °The voice said, [2]"Cry." And he said, "What shall I [2]cry?" "All [5]flesh °*is* grass, and all the °goodliness thereof °*is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the °spirit of [2]the LORD bloweth upon it: surely the people [6]*is* grass.

8 The grass withereth, the flower fadeth: but the word of our [1]God shall °stand for ever."

II

9 °O Zion, °that bringest °good tidings, get thee up into the high mountain; °O Jerusalem, °that bringest °good tidings, lift up thy voice with °strength; lift *it* up, be not afraid; say unto the cities of Judah, °"Behold your [1]God!"

10 °Behold, °the Lord GOD will come with °strong *hand*, and His arm shall rule for Him: behold, His reward *is* with Him, and His work before Him.

11 He shall °feed His flock like a shepherd: He shall °gather the lambs with His arm, and carry *them* in His bosom, *and* shall gently lead those that are with young.

A K[1] P[1] (p. 980)

12 °Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in °a measure, and weighed the mountains in scales, and the hills in a balance?

the LORD'S. Heb. Jehovah. Ap. 4. II.

double = in full. Put by Fig. *Metonymy* (of Subject), Ap. 6, for that which is complete, thorough, ample. See 61. 7. Gen. 43. 22. Job 11. 6; 41. 13. Jer. 16. 18; 17. 18. Zech. 9. 12. 1 Tim. 5. 17. Cp. Job 42. 10. Gal. 6. 7–9.

sins. Heb. *chāṭā'*. Ap. 44. i.

3 The voice, &c. Quoted in Matt. 3. 3. Mark 1. 3. Luke 3. 4–6. John 1. 23. 1 Pet. 1. 24. Cp. the voice from the temple in ch. 6, concerning the scattering, and this voice outside the land concerning the gathering. The voice was not Isaiah's, but heard by him in vision. John Baptist claims it; but this People would not hear; and He Whom he heralded was crucified and His kingdom was rejected (John 1. 11). The King and the kingdom are therefore alike in abeyance, and the prophecy yet awaits its further fulfilment. Cp. Heb. 2. 8. Rev. 3. 21, 22, &c.

him that crieth = him that proclaimeth. These words are ascribed to Isaiah by the Holy Spirit in Matt. 3. 3, &c. Ch. 42. 1–4 is so ascribed in Matt. 12. 17–21; ch. 53. 1 in John 12. 38. Rom. 10. 16; ch. 53. 4 in Matt. 8. 17; ch. 53. 7, 8 in Acts 8. 32, 33; and 61. 1 in Luke 4. 18, 19. Not to a "second Isaiah". Ap. 79. II.

highway. See note on 7. 3.

4 Every valley, &c. These physical marvels are supernatural, and can never be produced by the *spiritual* and holy living of individual Christians.

5 flesh. Fig. *Synecdoche* (of Genus), Ap. 6, put for all people.

6 The voice = A voice. This is a second "voice": the voice of Jehovah.

is grass. Fig. *Metaphor* (Ap. 6), by which the assertion is boldly made that one thing *is* another (i.e. *represents* it). It differs from the Fig. *Simile* in the next clause, which asserts that one thing only *resembles* another.

goodliness = grace, or loveliness.

is as. Fig. *Simile*. Ap. 6.

7 spirit. Heb. *ruach*. Ap. 9.

8 stand for ever. Cp. 46. 10, 11; 55. 10, 11. Ps. 119. 89–91. Zech. 1. 5. Matt. 5. 18; 24. 35. Mark 13. 31. John 10. 35; 12. 34. 1 Pet. 1. 25.

9 O Zion, that bringest: or, O thou that tellest good tidings to Zion. Cp. 41. 27.

that bringest. This is feminine, personifying the "herald-band".

good = joyful.

O Jerusalem. See note on "O Zion", above.

strength = power, strength (to endure). Heb. *koaḥ*. Same as in *v.* 31; not the same as in *v.* 10.

Behold your God. See note on the Structure of the four Gospels, which shows this sentence as being applicable to the Gospel by John. **10 Behold.** Fig. *Asterismos*. Ap. 6. **the Lord GOD.** Heb. Adonai Jehovah (Ap. 4). This title is used because of His connection here with the earth. **strong** = mighty strength (to hold fast). Heb. *ḥazak*. Not the same word as in *vv.* 9, 26, 29, 31. **11 feed His flock.** As in the wilderness. See 63. 11. Pss. 77. 20; 78. 52, 53; 80. 1. **gather** = take up.

40. 12—66. 24 (*A*, p. 930). EXHORTATIONS: PROMISSORY AND PROPHETIC.

(Alternation and Introversion.)

A | K | 40. 12–31. God's Controversy with the Nations. Vanity of Idols.
L | M | 41. 1—42. 16. Messiah's Anointing and Mission.
N | 42. 17—45. 15. Jehovah's Controversy with Israel.
K | 45. 16—47. 15. God's Controversy with the Nations. Vanity of Idols.
L | *N* | 48. 1–22. Jehovah's Controversy with Israel.
M | 49. 1—66. 24. Messiah's Mission and Triumph.

40. 12–31 (K. above). GOD'S CONTROVERSY WITH THE NATIONS. VANITY OF IDOLS.

(Extended and Repeated Alternation.)

K | O[1] | P[1] | 12. Challenge by Jehovah. Omnipotence.
Q[1] | 13, 14. Question as to knowledge.
R[1] | 15–17. Nations insignificant.
O[2] | P[2] | 18–20. Challenge by Jehovah. Comparison.
Q[2] | 21. Question as to knowledge.
R[2] | 22–24. Peoples of the earth insignificant.
O[3] | P[3] | 25–27. Challenge by Jehovah. Equality.
Q[3] | 28. Question as to knowledge.
R[3] | 29–31. His People. Weakness revived.

These chapters (40. 12—66. 24) form a group corresponding with chs. 1–5; and, like them, consist of exhortations and prophecies, while they are set in contrast with them, being promissory instead of reprehensory. Their subjects, as respectively repeated, will be seen in the Structure of *A*, above. They look beyond the Captivity. **12–14 Who... Who... With whom...?** in *vv.* 12–14 are introductory: while the Fig. *Erotēsis* emphasises the importance of Him Who speaks. **a measure** = a [*Shālish*] measure. See Ap. 51. III. 3 (11).

13 [12] **Who hath directed the [7]Spirit of [2]the LORD, or** *being* **° His counseller hath °taught Him?**
14 With whom took He counsel, and *who* °instructed Him, and [13]taught Him in the °path of judgment, and [13]taught Him knowledge, and shewed to Him the way of understanding?
15 [10]Behold, the nations *are* as a drop °of a bucket, and are counted as the small dust of the balance: [10]behold, He taketh up the °isles as a very little thing.
16 And Lebanon *is* °not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.
17 All °nations before Him *are* as °nothing; and they are counted to Him less than nothing, and °vanity.
18 To whom then will ye liken °GOD? or what likeness will ye compare unto Him?
19 The workman °melteth a °graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.
20 He that *is* so impoverished that he hath no oblation °chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to °prepare a °graven image, *that* shall not be moved.
21 °Have ye not known? °have ye not heard? hath it not been told you from the beginning? °have ye not understood from the foundations of the earth?
22 *It is* He That °sitteth °upon the °circle of the earth, and the inhabitants thereof *are* as grasshoppers; That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:
23 That bringeth the princes to nothing; He maketh the judges of the earth as [17]vanity.
24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as °stubble.
25 "To whom then will ye liken Me, or shall I be equal?" [1]saith the °Holy One.
26 "Lift up your eyes on high, and behold Who hath created these *things*, That bringeth out their host by number: He °calleth them all °by names by the greatness of His might, for that *He is* °strong in power; not one °faileth.
27 °Why sayest thou, O Jacob, and speakest, O Israel, 'My way is hid from [2]the LORD, and my judgment is passed over from my [1]God?'
28 °Hast thou not known? °hast thou not heard, *that* the everlasting [1]God, [2]the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? °*there is* no searching of His understanding.
29 He giveth power to the faint; and to *them that have* no might He increaseth °strength.
30 Even the youths shall faint and be weary, and the young men shall °utterly fall:
31 But they that wait upon [2]the LORD shall °renew *their* °strength; they shall °mount up with wings as eagles; they shall °run, and not be weary; *and* they shall °walk, and not faint."

41 Keep silence before me, O °islands; and let the people °renew *their* °strength: let them °come near; then let them speak: let us °come near together to judgment.

13 His counseller = the man (Heb. *'ish*. Ap. 14. II) of His counsel. Note the Fig. *Ellipsis* (Ap. 6) = "[who being] His counseller hath", &c.?
taught Him = made Him know. Heb. *yāda'*.
14 instructed Him = made Him understand.
path. See note on 2. 3.
taught = trained. Heb. *lāmad*.
15 of = on: i. e. hanging from.
isles = maritime countries. See note on 11. 11.
16 not sufficient: i. e. for the wood-offering. Cp. Neh. 10. 39.
17 nations = the nations.
nothing. See note on 5. 8. Not the same word as in following clause.
vanity = a desolation. Heb. *tohū*. Same as "without form" (Gen. 1. 2). See note on 24. 10. Cp. *v.* 23.
18 GOD. Heb. El. Ap. 4. IV.
19 melteth = casteth.
graven. Heb. *peṣel*. Here made by casting.
20 chooseth. See note on 1. 29.
prepare = construct. See note on "the smith", &c., 44. 12.
graven = carved. Same word, but made by cutting.
21 Have ye not . . . ? Fig. *Erotēsis* (Ap. 6), for emphasis.
22 sitteth. Fig. *Anthropopatheia*. Ap. 6.
upon = above.
circle = circuit, or vault: i. e. as far as one can see, around or above. See Job 22. 14. Prov. 8. 27.
24 stubble = straw. Heb. *kash*.
25 Holy. See note on Ex. 3. 5.
26 calleth = calleth for, summoneth.
by names. See Ps. 147. 4; and Ap. 12.
strong = strong (for activity in working). Not the same word as in *vv.* 9, 29, 31 (Heb. *'āmaẓ*).
faileth = is missing (when called). Cp. 1 Sam. 30. 19. 2 Sam. 17. 22. See note on 34. 16.
27 Why . . . ? Note the Fig. *Erotēsis* (Ap. 6), to emphasise the conclusion drawn from *v.* 26.
28 Hast . . . ? Fig. *Erotēsis* (Ap. 6), for emphasis.
there is. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "and [so] there is".
29 strength = strength (for defence). Not the same word as in *vv.* 9, 10, 26, 31 (Heb. *'ōzam*).
30 utterly fall. Note Fig. *Epizeuxis* (Ap. 6) for this emphasis. Heb. "they fall, they fall".
31 renew = change. Heb. *ḥālaph*, to change for the better. See note on Lev. 27. 10.
strength = strength (to endure). Same word as in *v.* 9. Not the same as in *vv.* 26, 29.
mount up . . . run . . . walk. Note the Fig. *Catabasis* (Ap. 6), to call attention (by Application) to the progress of experience in grace. At first we fly (cp. Paul, 2 Cor. 11. 5; 12. 11); then we run (cp. Paul, Eph. 3. 8); then we walk (cp. Paul, 1 Tim. 1. 15).

41. 1—42. 17 (M, p. 980). MESSIAH'S ANOINTING AND MISSION. (*Division.*)

M | S[1] | 41. 1–29. Types.
M | S[2] | 42. 1–17. Antitype.

41. 1–29 (S[1], above). TYPES. (*Division.*)

S[1] | T[1] | 41. 1–20. Abraham. From the East (*v.* 2). Past.
S[1] | T[2] | 41. 21–29. Cyrus. From the North (*v.* 25). Future.

41. 1–20 (T[1], above). ABRAHAM AND ISRAEL. (*Extended Alternation.*)

T[1] | U | 1. Islands. Jehovah's call.
T[1] | V | 2, 3. Type. Abraham.
T[1] | W | 4. Jehovah the Doer.
T[1] | *U* | 5–7. Islands. Answer to Jehovah's call.
T[1] | *V* | 8–19. Type. Israel.
T[1] | *W* | 20. Jehovah the Doer.

1 islands = coast-lands. See note on 11. 11.
renew. Same word as in 40. 31.
strength = strength (to endure); not the same word as in 40. 9, 26, 29, 31. Heb. *koaḥ*.
come near = draw nigh.

V 603-588 2 Who raised up °the righteous *man* from the east, called him to His foot, gave the nations before him, and made *him* rule over °kings? He gave *them* as the dust to his sword, *and* as driven °stubble to his bow.

3 °He pursued them, *and* passed safely; *even* by the °way *that* he had not gone with his feet.

W 4 Who hath wrought and done *it*, calling the generations from the beginning? ℑ °**the** LORD, °**the first, and** °**with the last**; °ℑ *am* ℌe.

U 5 The [1]isles °saw *it*, and °feared; the ends of the earth were °afraid, °drew near, and came.

6 They helped every °one his neighbour; and *every one* said to his brother, "Be of good courage."

7 So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil, saying, "ℑt *is* ready for the sodering:" and he fastened it with nails, *that* it should not be moved.

V e 8 But thou, Israel, *art* °My servant, Jacob whom I have °chosen, the seed of **Abraham** °**My friend.**

9 *Thou* whom I have taken from the ends of the earth, and called thee from °the chief men thereof, and said unto thee, "Thou *art* [8]My servant; °I have [8]chosen thee, and not cast thee away.

10 °Fear thou not; for ℑ *am* with thee: °be not dismayed; for ℑ *am* thy °God: I will °strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.

f 11 °Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and °they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* °them that contended with thee: they that war against thee shall be as °nothing, and as a thing of nought.

e 13 For ℑ [4]the LORD thy [10]God will hold thy right hand, saying unto thee, [10]'Fear not;' ℑ will help thee.

14 [10]Fear not, °thou worm Jacob, *and* ye °men of Israel; ℑ will help thee," saith [4]the LORD, and °thy Redeemer, °the Holy One of Israel.

f 15 [11]"Behold, I will °make thee a new sharp °threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the °wind shall carry them away, and the whirlwind shall scatter *them*: and thou shalt rejoice in [4]the LORD, *and* shalt °glory in [14]the Holy One of Israel.

17 *When* the °poor and needy seek water, and *there is* none, *and* their tongue °faileth for thirst, ℑ [4]the LORD will °hear them, *I* °the [10]God of Israel will not °forsake them.

18 I will °open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

2 the righteous man from the east: i.e. Abraham. Cp. Cyrus raised up from the north, *v.* 25.

kings: i.e. those mentioned in Gen. 14. 1, 8, 9.

stubble = straw. Heb. *kash*, as in 40. 24.

3 He pursued them: i.e. Abraham pursued them unto Dan. Ref. to Pent. (Gen. 14. 14, 15). Ap. 92.

way. See note on "path." Ch. 2. 3.

4 the LORD. Heb. Jehovah. Ap. 4. II.

the first, and . . . last. Occurs here and **44.** 6; 48. 12. Thus, three times in Isaiah, and three times in the Apocalypse (Rev. 1. 17; 2. 8; 22. 13).

with the last: i.e. He who called Abraham, the first, will be with the last (Messiah), Who is the subject of this prophecy.

ℑ am ℌe: or, I AM.

5 saw . . . feared . . . afraid . . . drew near. Note the Fig. *Paronomasia* (Ap. 6). Heb. *rā'ū . . . w'yiyra'ū . . . yeḥĕrādū . . . ḳārbū.*

6 one = man. Heb. *'ish.*

41. 8-19 (*V*, p. 981). TYPE. ISRAEL.
(*Alternation.*)

V | e | 8-10. Encouragement. "Fear not".
| f | 11, 12. Ascendency.
| *e* | 13, 14. Encouragement. "Fear not".
| *f* | 15-19. Victory.

8 My servant. See note on 37. 35 for the three "servants" in Isaiah. This was Israel, as the seed of Abraham, not Cyrus (yet). Cp. *vv.* 21-29.

chosen. See note on 1. 29.

My friend. See note on 2 Chron. 20. 7.

9 the chief men = the remote parts.

I have chosen thee. Gen. 12. 1. Josh. 24. 2-4. Neh. 9. 7. Acts 7. 2-7. Ref. to Pent. (Deut. 7. 6; 10. 15; 14. 2). Ap. 92.

10 Fear thou not. Ref. to Pent. (Deut. 31. 6, 8).

be not dismayed = look not around. Some codices, with Syr., read "and be not", &c. It is this that dismays (see notes on Pss. 73 and 77).

God. Heb. Elohim. Ap. 4. I.

strengthen = strength (inherent, for activity). Heb. *'āmaẓ.* Not the same word as in *vv.* 1 and 21.

11 Behold. Fig. *Asterismos.* Ap. 6.

Behold, all they, &c. Ref. to Pent. (Ex. 23. 22). Ap. 92.

they that strive = the men (Heb. *'ish*, Ap. 14. II) of thy strife: i.e. thine accusers.

12 them that contended = the men (Heb. *'ish*) of thy contention.

nothing. See note on 5. 8.

14 thou worm. To emphasise the weakness of Israel; marked also by the Fig. *Asterismos* (Ap. 6), "Behold".

men. Heb. *mĕthīm.* Ap. 14. V.

thy Redeemer. Ref. to Pent. (Gen. 48. 16. Ex. 6. 6; 15. 13). Ap. 92.

the Holy One of Israel. See note on 1. 4.

15 make thee = set thee for.

threshing instrument. See note on 28. 27.

16 wind. Heb. *rūach.* Ap. 9.

glory. See note on 13. 10.

17 poor = wretched. Heb. *'ānīh.* See note on Prov. 6. 11. faileth. See note on 19. 5.

hear = answer.

the God of Israel. See note on 29. 23.

forsake. See note on 1. 4.

18 open rivers, &c. Note that all these physical marvels must be accomplished by the miraculous power of God, not by the spirituality of His People. See note on 35. 1.

20 and. Note the Fig. *Polysyndeton* (Ap. 6) for emphasis.

W 20 That they may see, °and know, °and consider, °and understand together, that the hand of the LORD hath done this, and [14]the Holy One of Israel hath created it.

21 Produce your cause," °saith [4]the LORD;
"bring forth your °strong *reasons*," saith °the
King of Jacob.
22 "Let them bring *them* forth, and shew Us
what shall happen: let them shew the former
things, what they *be*, that we may consider
them, and know the latter end of them; or
declare Us things for to come.
23 Shew the things that are to come hereafter,
that We may know that ye *are* gods: yea, do
good, or do °evil, that We may be dismayed,
and behold *it* together.

24 [11]Behold, ye *are* of nothing, and your work
of nought: an abomination *is he that* [8]chooseth
you.

25 I have °raised up *one* from the north, and
he shall °come: from the rising of the sun °shall
he call upon °My name:

and he shall come upon °princes as *upon*
morter, and as the potter treadeth clay.

26 Who hath declared from the beginning,
that we may know? and beforetime, that we
may say, '*He is* righteous?' yea, *there is* none
that sheweth, yea, *there is* none that declareth,
yea, *there is* none that heareth your words.
27 °The first *shall say* to Zion, [11]'Behold,
°behold them:' and I will give to Jerusalem
one that bringeth good tidings.
28 For I beheld, and *there was* no °man; even
among them, and *there was* no counseller, that,
when I asked of them, could answer a word.

29 [11]Behold, they *are* all vanity; their works
are [12]nothing: their °molten images *are* °wind
and °confusion.

**42 °Behold °My Servant, Whom I uphold;
Mine elect, *in Whom* °My soul °de-
lighteth; I have °put °My spirit upon Him:
He shall bring forth judgment to the Gentiles.**
**2 He shall not, °cry, nor lift up, nor cause
His voice to be heard in the street.**
**3 A bruised reed shall He not break, and °the
smoking °flax shall He °not quench: He shall
bring forth judgment °unto truth.**
4 He shall not °fail nor °be discouraged, till
He have set judgment °in the earth: and the
°isles shall °wait for His °law."

5 Thus saith °GOD °the LORD, He That
created the heavens, °and stretched them out;
He That spread forth the earth, and that which
cometh out of it; He That giveth °breath unto
the people upon it, and [1]spirit to them that
walk therein:
6 "[3][5]the LORD have called thee in righteous-
ness, and will hold thine hand, and will keep
thee, and give thee for a covenant of the People,
for °**a light of the Gentiles**;
7 °To open the blind eyes, to bring out the
°prisoners from the prison, *and* them that °sit
in darkness out of the prison house.

41. 21-29 (T^2, p. 981). TYPE. CYRUS.
(*Introversion and Alternation.*)

T^2 | X | g | 21–23. Challenge as to Prediction.
h | 24. Nothingness.
Y | 25–. Cyrus. Raised up. The act.
Y | –25. Cyrus. Raised up. The purpose.
X | g | 26–28. Challenge as to Prediction.
h | 29. Nothingness.

21 saith the LORD. See note on 1. 11.
strong = strong (for weight or importance). Heb. *azam*. Not same word as in *vv.* 1, 10. Heb. *'āmaz*.
the King of Jacob. This title occurs only here. Heathen kings were the gods of their people. So Jehovah, the King of Jacob, was the God of Israel.
23 evil. Heb. *rā'a'*. See Ap. 44. viii.
25 raised up one from the north: i.e. Cyrus. See Ap. 57. Cp. Abraham (the other type was "from the east", *v.* 2). This prophecy was made 137 years before its fulfilment. Cp. 44. 28; 45. 1.
come = speed.
shall he call upon My name. This is the counterpart of 45. 3, 4. Cp. Ezra 1. 2 and 2 Chron. 36. 22, 23.
My name = Me (emph.). See note on Ps. 20. 1.
princes. The title of Babylonian governors and prefects of provinces. Heb. *sĕganim*. Used once in Ezra (9. 2, "rulers"); nine times in Nehemiah (2. 16, 16; 4. 14, 19; 5. 7, 17; 7. 5; 12. 40; 13. 11); three times in Jeremiah (51. 23, 28, 57); three times in Ezekiel (23. 6, 12, 23). Always rendered "rulers" except here, which is the only occurrence in Isaiah. Cyrus (the Medo-Persian) did fulfil this on the Babylonian "princes".
27 The first shall say = From the first [I have said].
Behold, behold. Fig. *Epizeuxis* (Ap. 6), for emphasis. See note on 24. 16.
28 man. Heb. *'ish*. Ap. 14. II.
29 molten images. See note on 30. 22.
wind = vanity. Heb. *rūach* (Ap. 9). See note on 57. 6. **confusion.** See note on 24. 10.

42. 1-17 (S^2, p. 981). ANTITYPE. MESSIAH.
(*Introversion and Alternation.*)

S^2 | Z | B | i | 1–4. Messiah. Presented.
k | 5–7. Messiah. Addressed.
C | 8. Images.
A | 9. Predictions.
A | 10–12. Praise.
Z | B | i | 13. Messiah. Presented.
k | 14–16. Messiah. Addressing.
C | 17. Images.

1 Behold. Fig. *Asterismos* (Ap. 6). Quoted in Matt. 12. 17–21.
My Servant: i.e. Messiah. See note on 37. 35.
My soul = I Myself. Heb. *nephesh*. Ap. 13.
delighteth = is well-pleased. **put** = bestowed.
My spirit. Heb. *rūach* (Ap. 9). Here is the doctrine of the Trinity: (1) The Father, the speaker; (2) My "Servant", the Messiah, the Son; and (3) My Spirit. See note on "stretched out" in *v.* 5.
2 cry. See the Divine interpretation "strive" (Matt. 12. 19).
3 the smoking flax: i.e. the wick (made of flax) that is burning dim.
flax. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the wick made of it.
not quench: i.e. not put it out, but trim it and make it burn brightly. This was the servant's work.
unto = in accordance with.
4 fail = go out (as a lamp).
be discouraged = break, or break down.
in = upon.
isles = maritime countries. The Divine interpretation = "Gentiles" (Matt. 12. 18–21). See note on 11. 11.
wait. Ref. to Pent. (Gen. 8. 12 "stayed"). Ap. 92. **law.** See note on 1. 10. **5 GOD.** Heb. El. Ap. 4. IV. **the LORD.** Heb. Jehovah. Ap. 4. II. **and stretched them out** = they that stretched them out. Cp. "us", "our" (Gen. 1. 26). Cp. "image" (singular). **breath.** Heb. *nĕshāmāh* (Ap. 16). See note on 2. 22. **6 a light of the Gentiles.** Quoted in Luke 2. 32. Cp. 49. 6. **7 To open the blind eyes.** Renewing the prophecy of 35. 5. **prisoners.** See 49. 9; 61. 1. **sit.** Put by Fig. *Synecdoche* (of Species) Ap. 6, for being in a permanent condition.

C (p. 983) 603-588

8 °I *am* [5]the LORD: that *is* My name: and My glory °will I not give to °another, neither My °praise to graven images.

A

9 [1]Behold, °the former things are come to pass, and °new things do I declare: before they spring forth I tell you of them.

A

10 °Sing unto [5]the LORD a new song, *and* His praise from the end of the earth, ye that go down to the sea, and all that is therein; the [4]isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto [5]the LORD, and declare His praise in the [4]islands.

Z B i (p. 984)

13 [5]The LORD shall °go forth as a °mighty man, He shall °stir up °jealousy like a °man of war: He shall °cry, yea, °roar; He shall prevail against His enemies.

k

14 I have long time holden My peace; I have been still, *and* refrained Myself: *now* will I [13]cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers [4]islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; °I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. °These things °will I do unto them, °and not forsake them.

C

17 They shall be turned back, they shall be greatly ashamed, that °trust in graven images, °that say to the molten images, 'Ye *are* our gods.'

N D n (p. 984)

18 °Hear, ye deaf; and look, ye blind, that ye may see.

o

19 Who *is* blind, but °My servant? or deaf, as My messenger *that* I sent? who *is* blind as *he that is* °perfect, and blind as [5]the LORD'S servant?

20 °Seeing many things, but thou observest not; °opening the ears, but °he heareth not."

p

21 [5]The LORD is well pleased for His righteousness' sake; °He will magnify the [4]law, and make *it* honourable.

q

22 But °this *is* a People robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, "Restore."

n

23 °Who among you will give ear to this? *who* will hearken and hear for the time to come?

o

24 Who gave °Jacob for a spoil, and °Israel to the robbers? did not [5]the LORD, He against Whom we have °sinned? for they would not walk in His ways,

p

neither were they obedient unto His [4]law.

q

25 Therefore He hath poured upon him the fury of His anger, and the °strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

8 I am. Ref. to Pent. (Ex. 3. 15). Ap. 92.
will I not give. Ref. to Pent. (Ex. 20. 5). Ap. 92.
another: i.e. a strange god.
praise. Heb. *hālal*. Not confined to the "former" part of Isaiah, as alleged. See 13. 10; 38. 18. See Ap. 79. II.

9 the former things, &c. Referring to his prophecies, among others, concerning Sennacherib, chs. 10 and 37.
new things, &c. Thus uniting the predictions of the earlier chapters with the so-called "second" part. See Ap. 79. II.

10 Sing. Fig. *Pœanismos*. Ap. 6.

13 go forth. This is an enlargement of 41. 15, 16. Still more so in Rev. 6. 2; 19. 11.
mighty man. Heb. *gibbōr*. Ap. 14. iv.
stir up = awaken, incite. See note on Song 2. 7.
jealousy. Ref. to Pent. (Ex. 20. 5). Ap. 92.
man. Heb. *'ish*. Ap. 14. II.
cry . . . roar. Fig. *Anthropopatheia*. Ap. 6.

16 I will lead = I have led.
I will lead them, &c. Some codices, with Sept., Syr., and Vulg., commence this sentence with "And".
These things, &c. Ref. to Pent. (Deut. 31. 8). Ap. 92.
will I do = have I done. and not = and have not.

17 trust = confide. Heb. *batah*. Ap. 69. i.
that say, &c. Ref. to Pent. (Ex. 32. 4). Ap. 92.

42. 18—45. 15 (N, p. 980). JEHOVAH'S CONTROVERSY WITH ISRAEL.

(*Extended Alternation and Introversion.*)

N | D | 42. 18–25. Remonstrance. Morals.
E | 43. 1–7. Encouragement. "Fear not." } Israel.
F | 43. 8–13. Witnesses.
G | l | 43. 14–17. Babylon. Destruction.
m | 43. 18–21. Remembrance. Negative.
D | 43. 22–28. Remonstrance. Ceremonials.
E | 44. 1–5. Encouragement. "Fear not." } Israel.
F | 44. 6–20. Witnesses.
G | m | 44. 21–23. Remembrance. Positive.
l | 44. 24—45. 15. Jerusalem. Restoration.

42. 18–25 (D, above). REMONSTRANCE. MORALS. (*Extended Alternation.*)

D | n | 18. Call to hear.
o | 19, 20. Israel. "Blind and deaf".
p | 21. The Law magnified by Jehovah.
q | 22. Judgments.
n | 23. Call to hear.
o | 24–. Jacob. "Spoiled and robbed".
p | –24. The Law disregarded by Israel.
q | 25. Judgments.

18 Hear. Note the call to hear in the Structure ("n"), corresponding with the call in "n" v. 23.

19 My servant. This is Israel. See the Structures of N, p. 980, and D, above; and see note on 37. 35. Not the same "servant" as in v. 1.
perfect = an intimate friend or trusted one. Heb. *mĕshullām* (plural of *shālam*), to be at peace with. Cp. 2 Sam. 20. 19. Job 22. 21. Ps. 7. 4. It is from this word we have *Mussulman* and *Moslem*. Israel, in the presence of the foe, was, in Jehovah's sight, thus perfect. See Num. 23. 21.

20 Seeing . . . opening the ears. As Israel had done. Ref. to Pent. (Deut. 29. 1, 2). Ap. 92. But Israel was blind and deaf (v. 19). Cp. Jer. 5. 21; 6. 10. Ezek. 12. 2. Matt. 13. 14. John 12. 40.
he. Some codices, with Syr., read "thou" (as in the preceding clause); others read "ye". The pronoun refers to Israel. See v. 19.

21 He will magnify the law. Note the correspondence with v. 24 ("p" and "p" above).

22 this is a People. Showing most clearly that Israel is the subject of this member (D, above).

23 Who . . . ? The other "call to hear" emphasised by the Fig. *Erotēsis* (Ap. 6).

24 Jacob . . . Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. sinned. Heb. *chātā'*. Ap. 44. i.

25 strength = strength (for prevailing). Not the same word as in 41. 1, 10. Heb. *'azaz*: i.e. battle that prevailed against Israel.

43 But now thus saith °the LORD That created thee, O °Jacob, and °He That formed thee, O °Israel,

°"Fear not: for I have °redeemed thee, I have called *thee* by thy name; thou *art* Mine.

2 °When thou passest through °the waters, I *will be* with thee; and through °the rivers, they shall not overflow thee: when thou walkest through °the fire, thou shalt not be burned; neither shall °the flame °kindle upon thee.

3 For °I *am* [1]the LORD thy °God, °the Holy One of Israel, °thy Saviour:

I gave °Egypt *for* thy °ransom, °Ethiopia and °Seba for thee.

4 °Since thou wast precious in My sight, thou hast been honourable, and I have loved thee:

therefore will I give °men for thee, and °people for thy °life.

5 Fear not: for I *am* with thee:

I will bring thy seed from the °east, and gather thee from the °west;

6 I will say to the °north, 'Give up'; and to the °south, 'Keep not back: bring My sons from far, and My daughters from the ends of the earth;

7 *Even* every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him.

8 Bring forth °the blind People that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the 'people be assembled: who among °them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, '*It is* truth.'

10 Ye *are* My witnesses," °saith [1]the LORD, "and °My Servant Whom I have °chosen:

that ye may know and believe Me, and understand that °I *am* He: before Me there was no °GOD formed, neither shall there be after Me.

11 I, *even* I, *am* [1]the LORD; and beside Me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* °no strange *god* among you:

therefore ye *are* My witnesses," [10]saith [1]the LORD,

"that I *am* [10]GOD.

13 Yea, before the day *was* I *am* He; and *there is* none that can deliver out of My hand: I will work, and who shall °let it?"

14 Thus saith [1]the LORD, your °Redeemer, [3]the Holy One of Israel; "For your sake I have sent to °Babylon, and have brought down all °their nobles, and the Chaldeans, °whose cry *is* in the ships.

43. 1–7 (E, p. 984). ENCOURAGEMENT.
(*Introversion and Alternation.*)

E | H | 1–. Israel created and called.
J | r | –1. "Fear not".
s | 2. Preservation.
K | t | 3–. Jehovah. Israel's Saviour.
u | –3. Ransom.
K | t | 4–. Jehovah. Israel's Lover.
u | –4. Ransom.
J | r | 5–. "Fear not".
s | –5–7–. Restoration.
H | –7. Israel called and created.

1 the LORD. Heb. Jehovah. Ap. 4. II.
the LORD That created thee. This is another Jehovah title (cp. Ap. 4. II.) = Jehovah *Boraăka* = Jehovah thy Creator.
Jacob . . . Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. See 42. 24, above.
He That formed thee = thy Former.
Fear not. Cp. *v.* 5.
redeemed. Heb. *gā'al.* See note on Ex. 6. 6.
2 When thou passest = shouldst thou pass: the habitual sense of *kī* with the Future. Ref. to Pent. (Deut. 31. 6, 8).
the waters . . . the rivers . . . the fire . . . the flame = waters . . . rivers . . . fire . . . flame. A general promise of future deliverance put by Fig. *Metonymy* (of Subject), Ap. 6, for troubles of any and all kinds. This promise refers to Israel's future, and not to the Saxon race, or the Church.
kindle upon thee = pass over thee.
3 I am the LORD thy God = I Jehovah am thy God (Heb. Elohim. Ap. 4. I). Note the three titles. He was Israel's God by covenant (note the others in the next clause):—
the Holy One of Israel, in contrast with all false gods. See note on 1. 4, and Ps. 71. 22.
thy Saviour. This is the third title.
Egypt . . . Ethiopia and Seba = Egypt . . . Nubia (Cush), and Ethiopia. These were given to Persia as ransom-money (as it were) for the release of Israel by Persia through the successors of Cyrus (see Xenophon, *Cyr.* viii. 6, 20; and Herod. i. 153; iii. 25). In the time of Isaiah these three were united under one dynasty.
ransom = atonement price. Heb. *kopher.* See note on Ex. 29. 33.
4 Since thou wast = Ever since thou becamest.
men = a man. Can this refer to Christ? Heb. *'ādām.* Ap. 14. I. **people** = peoples.
life = soul. Heb. *nephesh.* Ap. 13.
5–6 east . . . west . . . north . . . south. This contemplates a wider and greater deliverance than that from Babylon, even from "the ends of the earth".

43. 8–13 (F, p. 984). WITNESSES.
(*Alternation.*)
vv. 8, 9. The Challenge.

F | v | 10–. Jehovah's witnesses.
w | –10–12–. The only God.
v | –12–. Jehovah's witnesses.
w | –12, 13–. The only God.

8 the blind People = a blind People: i.e. Israel (see 6. 10; 42. 19, 20. Jer. 5. 21. Ezek. 12. 2. Matt. 13. 14. Acts 28. 26, 27).
9 them. Some codices, with one early printed edition, Syr., and Vulg., read "you".
10 saith the LORD = is Jehovah's oracle.
My Servant: i.e. Israel. See note on 37. 35.
chosen. See note on 1. 29.
I am He: or, "I [am] He [Who is]". Note the Structure, above ("w", and "w").
GOD. Heb. El. Ap. 4. IV.
12 no strange god. Ref. to Pent. (Deut. 32. 12, 16).

See Ap. 92. **13 let it** = avert it. See Amos 1. 3, 6, 9, 11, 13; 2. 1, 4, 6. **14 Redeemer** = Kinsman-Redeemer. Heb. *Go'el.* See note on Ex. 6. 6. **Babylon.** This is the first occurrence of the name in Isaiah. **their nobles** = all of them in flight. **whose cry is in the ships** = the ships which resound with loud outcries (cp. Lam. 2. 19. Num. 24. 24).

603-588 15 ℣ *am* [1]the LORD, your Holy One, the Creator of Israel, your King."
16 Thus saith [1]the LORD, Which °maketh a way in the sea, and a path in the mighty waters;
17 Which bringeth forth the chariot and horse, the army and the power; "they shall lie down °together, they shall not rise: they are extinct, they are quenched as °tow.

m (p. 984) 18 °Remember ye not the former things, neither consider the things of old.
19 Behold, I will do °a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.
20 The beast of the field shall honour Me, the dragons and the owls: because °I give waters in the wilderness, *and* rivers in the desert, to give drink to My people, My chosen.
21 °This People have I formed for Myself; they shall shew forth My praise.

D 22 But thou hast not °called upon Me, O Jacob; but thou hast °been weary of Me, O Israel.
23 °Thou hast not brought Me the small cattle of thy burnt offerings; neither hast thou honoured Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.
24 Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices: °but thou hast °made Me to serve with thy °sins, thou hast wearied Me with thine °iniquities.
25 ℣, *even* ℣, *am* ℌe That blotteth out thy °transgressions °for Mine own sake, and °will not °remember thy [24]sins.
26 Put Me in remembrance: let us plead together: °declare *thou*, that thou mayest be justified.
27 °Thy first father hath [24]sinned, and thy teachers have [25]transgressed against Me.
28 Therefore I have profaned the °princes of the sanctuary, and have given °Jacob to the curse, and °Israel to reproaches.

E **44** Yet now hear, O Jacob °My servant; and Israel, whom I have °chosen:"
2 °Thus saith °the LORD That made thee, and °formed thee from the womb, *Which* will help thee; "Fear not, O Jacob, [1]My servant; and thou, °Jesurun, whom I have [1]chosen.
3 For °I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My °spirit upon thy seed, and My blessing upon thine offspring:
4 And they shall spring up *as* among the grass, °as willows by the °water courses.
5 °One shall say, '℣ *am* [2]the LORD'S;' and °another shall call *himself* by the name of Jacob; and °another shall subscribe *with* his hand unto [2]the LORD, and surname *himself* by the name of Israel."

F I. (p. 987) 6 Thus saith [2]the LORD °the King of Israel, and °his Redeemer °the LORD of hosts; "℣

16 **maketh a way in the sea.** Ref. to Pent. (Ex. 14. 16, 21, 22. Ps. 77. 19). See Ap. 92.
17 **together**: or, at once.
tow=wick. Heb. flax. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the wick made of it.
18 **Remember ye.** Note the correspondence of the members "m" and "*m*" (*v.* 18, and 44. 21).
19 **a new thing.** The future deliverance of Israel will be with greater marvels than at the Exodus.
20 **I give waters, &c.** Ref. to Pent. (Ex. 17. 6. Num. 20. 11).
21 **This People, &c.** For Israel (as Birks puts it) "is the keystone of the whole arch of promise". See note on 44. 7.
22 **called upon Me.** Put by Fig. *Synecdoche* (of Species), Ap. 6, for all that has to do with worship, as developed in *vv.* 23, 24.
been weary of Me. Note the emphasis is on "Me" in these verses (cp. Mic. 6. 3. Mal. 1. 13).
23 **Thou hast not brought Me, &c.** These verses are quite opposed to the alleged indifference of the prophets to the Divine ritual.
24 **but.** Note the solemn antithesis.
made Me to serve. Put by Fig. *Metonymy* (of Effect, of the verb), Ap. 6, for the judicial consequences of their sins.
sins. Heb. *chāṭā'*. Ap. 44. i.
iniquities. Heb. *'āvāh*. Ap. 44. iv.
25 **transgressions**=rebellions. Heb. *pāsha'*. Ap. 44. ix.
for Mine own sake. He does not go out of Himself for the reason which flows from grace.
will not remember. He remembers our infirmities (which man forgets. Ps. 103. 14), but will forget our sins (which man remembers).
remember. Fig. *Anthropopatheia*. Ap. 6.
26 **declare**=recount [thy works, or sins].
27 **Thy first father**: i. e. Jacob, as stated in the next verse (cp. Deut. 26. 5. Ezek. 16. 3, 45).
28 **princes**=priests, whose great duty it was to "teach" the people the Law and Word of God (see notes on Deut. 17. 11; 33. 10).
Jacob . . . Israel. Including the whole Nation: the subject of this prophecy concerning Jehovah's "servant".

44. 1 **My servant.** The subject of these members "E" and "*E*" (p. 984). See note on 37. 35.
chosen. See note on 1. 29.
2 **Thus saith, &c.** Jehovah's first controversy with Israel closes with this member "N" (p. 980); and the second closes with "*N*" (p. 984).
the LORD. Heb. Jehovah. Ap. 4. II. Note the Jehovah title, as in 43. 1, in the members "E" and "*E*" (p. 984).
formed=fashioned.
Jesurun. This is a direct reference to the Pentateuch (Deut. 32. 15; 33. 5, 26), the only three places where this name occurs. See notes there and Ap. 92.
3 **I will pour, &c.** These promises all refer to the day of Israel's future restoration.
spirit. Heb. *rūach*. Ap. 9. For this promise, see Ezek. 36. 25-30; 39. 29. Cp. Isa. 32. 15; 59. 21. Joel 2. 28. Zech. 12. 10. It began at Pentecost (Acts 2. 16); but the kingdom was then rejected (Acts 28. 25, 26), and the promise is now in abeyance. Cp. Joel 2. 28, "afterward".
4 **as willows, &c.** Ref. to Pent. (Num. 24. 6). Ap. 92.
water courses. See note on "streams", 30. 25.
5 **One . . . another . . . another.** Heb. *zeh*=this one, that one, &c.

44. 6-20 [For Structure see next page].

6 **the King of Israel.** Note this title (I) in connection with the O.T. manifestation of the kingdom; (2) the Gospels, the proclamation of the kingdom by the

Son (Matt. 27. 42. Mark 15. 32. John 1. 49; 12. 13). All were rejected, and the kingdom therefore is now in abeyance. **his Redeemer**: i.e. his Kinsman-Redeemer. Ref. to Pent. (see note on 41. 14). **the LORD of hosts.** See note on 1 Sam. 1. 3.

588 *am* °**the first, and** ☽ *am* **the last; and** °**beside Me** *there is* **no** °**God.**

M 7 **And who, as I, shall call, and shall declare**
587) **it, and set it in order for Me, since I** °**appointed** °**the ancient People? and the things that are coming,** °**and shall come, let them shew unto them.**

L 8 **Fear ye not, neither be afraid: have not I told thee from that time, and have declared** *it?* ye *are* **even** °**My witnesses. Is there** °a ⊙⊡⊡ **beside Me? yea,** *there is* °**no God; I know not** *any.*

M N 9 **They that** °**make a graven image** *are* **all of them** °**vanity; and** °**their** °**delectable things shall not profit; and** *they are* **their own witnesses;** °**they see not, nor know; that they may be** °**ashamed.**

10 **Who hath formed a god, or molten a graven image** *that* **is profitable for nothing?**

11 **Behold, all his fellows shall be** [9]**ashamed: and the workmen,** *they are* °**men: let them all be gathered together, let them stand up;** *yet* **they shall fear,** *and* **they shall be** [9]**ashamed together.**

O x 12 °**The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms:**

y **yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.**

x 13 **The carpenter stretcheth out** *his* **rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a** °**man, according to the beauty of a** °**man; that it may remain in the house.**

14 **He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish** *it.*

15 **Then shall it be for a man to burn: for he will** °**take thereof, and warm himself; yea, he kindleth** *it,* **and baketh bread; yea, he maketh a god, and worshippeth** *it;* **he maketh it a graven image, and falleth down thereto.**

y 16 **He burneth part thereof in the fire;** °**with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth** *himself,* **and saith, 'Aha, I am warm, I have seen the fire:'**

17 **And the residue thereof he** °**maketh a god,** *even* **his graven image: he falleth down unto it, and worshippeth** *it,* **and prayeth unto it, and saith, 'Deliver me; for** *thou art* **my god.'**

N 18 **They have** °**not known nor understood: for he hath** °**shut their eyes, that they cannot see;** *and* **their hearts, that they cannot understand.**

19 **And** °**none considereth in his heart, neither** *is there* **knowledge nor** °**understanding to say, 'I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten** *it:* **and shall I make the residue thereof an abomination? shall I fall down to** °**the stock of a tree?'**

20 **He feedeth** °**on ashes: a deceived heart hath turned him aside, that he cannot deliver his** °**soul, nor say,** *'Is there* **not** °**a lie in my right hand?'**

44. 6-20 (*F*, p. 984). WITNESSES. (*Alternation.*)

F | L | 6. Jehovah. His Own Witness.
M | 7. Idolaters. Their own witnesses. Ignorance.
L | 8. Jehovah. His Own Witness.
M | 9-20. Idolaters. Their own witnesses. Impotence.

the first, &c. See note on 41. 4. Quoted in Rev. 1. 17, &c.
beside Me. Ref. to Pent. (Deut. 4. 35; 32. 39). Ap. 92.
God. Heb. Elohim. Ap. 4. I.
7 appointed = set, or established.
the ancient People = the everlasting Nation. The nation of Israel is everlasting, like the Covenant. The nations which oppressed Israel (Egypt, Assyria, Babylon, Rome) have passed away; but Israel remains, and, when restored, will remain for ever. Note and cp. the nine everlasting things in Isaiah: (1) covenant (55. 3; 61. 8; cp. note on Gen. 9. 16); (2) kindness (54. 8); (3) salvation (45. 17); (4) excellency (60. 15); (5) joy (51. 11); (6) name (56. 5); (7) light (60. 19, 20); (8) sign (55. 13); and (9) as the pledge of all, "the everlasting God" (40. 28; 63. 12).
and shall come = and [which] shall come.
8 My witnesses. Note the Structures ("L" and "*L*", above).
a ⊙⊡⊡. Heb. an Eloah. Ap. 4. V.
no God = no Rock. Ref. to Pent. (Deut. 32. 4. Cp. Isa. 26. 4). Ap. 92.

9-20 (*M*, above). IDOLATERS THEIR OWN WITNESSES. IGNORANCE. (*Introversion.*)

M | N | 9-11. Idolaters. Their stupidity.
O | 12-17. The smith and the carpenter.
N | 18-20. Idolaters. Their stupidity.

9 make = fashion, or, form.
vanity = emptiness. Heb. *tohū* (without form), as in Gen. 1. 2. See note on 24. 10.
their = the fashioners'.
delectable things. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the things they have desired.
they: i.e. the makers and worshippers. See the Structure, above.
ashamed: as the Babylonians were when their city was taken by the Medo-Persians.
11 men. Heb. *'ādām.* Ap. 14. I.

12-17 (O, above). THE SMITH AND THE CARPENTER. (*Alternation.*)

O | x | 12-. The smith and his god.
y | -12. His own infirmity.
x | 13-15. The carpenter and his god.
y | 16, 17. His own infirmity.

12 The smith with the tongs, &c. "The smith was more or less a sacred person, and the iron foundry was an annex of heathen temples." Mounds of *scoriæ* and iron slag are found near many heathen temples. So writes Prof. Sayce in *The Proceedings of the Society of Biblical Archæology* (1911). Note the contrast exhibited (apparently on purpose) in 1 Kings 6. 7.
13 man. Heb. *'ish.* Ap. 14. II.
15 take thereof = take [of the wood] thereof.
16 with. Some codices in marg., with one early printed edition, Sept., Syr., and Vulg., read "and with".
17 maketh a = maketh into a.
18 not known = not taken note.
shut = smeared.
19 none considereth = none reflecteth; none bringeth back to his heart.
understanding = discernment.
the stock of a tree = a log of wood.
20 on. The A.V. of 1611 had "of".
soul. Heb. *nephesh.* Ap. 13.
a lie: i.e. the maker's vain fancy.

21 **Remember these, O Jacob and Israel; for** *thou art* [1]**My servant: I have formed thee; thou** *G m*

603–588 *art* [1]My servant: ° O Israel, thou shalt °not be forgotten of Me.
22 °I have blotted out, as a thick cloud, thy °transgressions, and, as a cloud, thy °sins: return unto Me; for I have °redeemed thee.
23 °Sing, O ye heavens; for [2]the LORD hath done *it:* ° shout, ye lower parts of the earth: °break forth into singing, ye mountains, O forest, and every tree therein: for [1]the LORD hath [6]redeemed Jacob, and glorified Himself in Israel."

l P 24 Thus saith [2]the LORD, thy [6]Redeemer, and
 Up. 988, He That [2]formed thee from the womb, "ℑ *am* [2]the LORD That maketh all *things;* That stretcheth forth the heavens alone; That spreadeth abroad the earth by Myself;
25 That frustrateth the °tokens of the °liars, and maketh °diviners mad; That turneth °wise *men* backward, and maketh their knowledge foolish;
26 That confirmeth the word of ° His Servant, and performeth the counsel of His messengers;

Q S That saith to ° Jerusalem, 'Thou shalt be inhabited'; and to the °cities of Judah, 'Ye shall be °built, and I will raise up the decayed places thereof:'
27 That saith to °the deep, 'Be dry, and ° I will dry up thy °rivers:'

T 28 That saith of °Cyrus, '*He is* My shepherd, and shall perform all My pleasure: °even saying to ° Jerusalem, 'Thou shalt be built;' and to the °temple, 'Thy foundation shall be laid.'"

45 Thus saith °the LORD to His anointed, to °Cyrus, whose right hand I have holden, to subdue nations before him, and I will °loose the loins of kings; to °open before him the two leaved gates; and the gates shall °not be shut;
2 "ℑ will go before thee, and make the crooked places °straight: I will °break in pieces the °gates of brass, and °cut in sunder the bars of iron:
3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that ℑ, [1]the LORD, Which °call *thee* by thy name, *am* °the °God of Israel.
4 For Jacob ° My servant's sake, and Israel Mine elect, I have even [3]called thee by thy name: I have °surnamed thee, °though thou hast not known Me.
5 ℑ *am* [1]the LORD, and *there is* none else, *there is* no [3]God beside Me: I °girded thee, °though thou hast not known Me:

E 6 That they may know from the rising of the sun, and from the west, that *there is* °none beside Me. ℑ *am* [1]the LORD, and *there is* none else.
7 I form the light, and create darkness: I

21 O Israel. Some codices, with one early printed edition (Rabbinic, 1517), read "And Israel". The reference is to Gen. 32. 28.
not be forgotten. Because of being the "everlasting Nation" (*v.* 7).
22 I have blotted out. See 43. 25.
transgressions = rebellions. Heb. *pāsha'*. Ap. 44. ix.
sins. Heb. *chāṭā'*. Ap. 44. i.
redeemed. Heb. *gā'al.* See note on Ex. 6. 6.
23 Sing . . . shout. Fig. *Pœanismos* (Ap. 6).
break forth into singing. See note on 14. 7.

44. 24—45. 13 (*l*, p. 984). JERUSALEM RESTORED.

(*Extended Alternation and Introversion.*)

l | P | 44. 24–28–. Jehovah's attributes.
Q | S | 44. –28, 27. Jerusalem. Rebuilding.
T | 44. 28—45. 5. CYRUS.
R | 45. 6–10. Sovereignty.
P | 45. 11, 12. Jehovah's attributes.
Q | T | 45. 13–. CYRUS.
S | 45. –13, 14. Jerusalem. Rebuilding.
R | 15. Inscrutability.

25 tokens = signs. See note on 7. 11.
liars: i.e. the false prophets of the heathen.
diviners: i.e. the astrologers, &c., of Assyria. See note on 47. 13.
wise. Fig. *Antiphrasis* (Ap. 6) = accounted wise.
26 His Servant: i.e. His prophet (Isaiah).
Jerusalem . . . cities, &c. These named first because first built. See *v.* 28. **built** = rebuilt.
27 the deep: i.e. the Euphrates, on which Babylon was built.
I will dry up. Literally fulfilled, at the taking of Babylon, by Cyrus through his general, Gobryas. Cp. Jer. 50. 38; 51. 31, 32, 36.
rivers. Pl. of Majesty for the great river Euphrates.
28 Cyrus. See note on 45. 1.
even saying = and saying: i.e. Jehovah, the Speaker from *v.* 24, and in the preceding clause. It does not mean that Cyrus spoke of rebuilding Jerusalem (for he did not), but it records what Jehovah would say of Cyrus, and what He would say also to Jerusalem. Nehemiah must have obtained a copy of Isaiah on his visit to Jerusalem, or he could not have instructed Cyrus.
Jerusalem. Named before the temple, because the city and its walls were first built, before the temple foundations were laid. See notes on Neh. 7. 4, and on pp. 616-618; also Ap. 57 and 58.
temple. Named after Jerusalem, because the city walls were first built. See note above, and cp. Neh. 7. 4 with Hag. 1. 1–4.

45. 1 the LORD. Heb. Jehovah. Ap. 4. II.
Cyrus. See Ap. 57.
loose the loins. Idiom for weakening. Cp. Job 12. 21. The opposite of "girding" (*v.* 5).
open before him the two leaved gates: i.e. of Babylon, as described by Herodotus. See *Records of the Past*, Part V, p. 162; and cp. Jer. 51. 30, 31.
not be shut. They were found open, and Gobryas and the soldiers of Cyrus entered Babylon without fighting.
2 straight = level.
break in pieces = shiver.
gates of brass. Herodotus (i. 180) tells us that the gates leading to the river were of brass.
cut in sunder = smash.
3 call thee by thy name. Only four named by God before birth: Isaac (Gen. 17. 19); Solomon (1 Chron. 22. 9); Josiah (1 Kings 13. 2); and Cyrus, 137 years before his birth. See Ap. 50, p. 67. **the God of Israel.** See note on 29. 23. **God.** Heb. Elohim. Ap. 4. I. **4 My servant's.** See note on 37. 35. **surnamed.** Cyrus was the additional name divinely given. His Persian name is said to have been Agradates (Strabo, xv. 3, 6). **though thou hast not** = when thou didst not. **5 girded thee.** Contrast "loose" (*v.* 1), and see note on 8. 9. **6 none.** See note on 5. 8.

make peace, and °create °evil: ℑ [1]the LORD do all these *things*.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: °let the earth open, and let them bring forth salvation, and let righteousness spring up together; ℑ [1]the LORD have created it.

9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the °earth. Shall the clay say to him that fashioneth it, 'What makest thou?' or thy work, 'He hath no hands?'

10 Woe unto him that saith unto *his* father, 'What begettest thou?' or to the woman, 'What hast thou brought forth?'"

11 Thus saith [1]the LORD, °the Holy One of Israel, and his °Maker, "Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me.

12 °ℑ have made the earth, and created °man upon it: ℑ, *even* My hands, have stretched out the heavens, and all their host have I commanded.

13 ℑ have °raised him up in righteousness, and I will direct all his ways:

°he shall build My city, and he shall let go My °captives, not for price nor reward," saith °the LORD of hosts.

14 Thus saith [1]the LORD, "The °labour of Egypt, and merchandise of Ethiopia and of the Sabeans, °men of stature, °shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, 'Surely °GOD *is* in thee; and *there is* none else, *there is* [6]no [3]God.'"

15 Verily Thou *art* a [14]GOD That hidest Thyself, O [3]God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of °idols.

17 *But* Israel shall be saved in [1]the LORD with an °everlasting salvation: ye shall not be ashamed nor confounded °world without end.

18 For thus saith [1]the LORD °That created the heavens; God Himself °That formed the earth and °made it; He hath established it, °He created it not °in vain, He formed it to be inhabited: "ℑ *am* [1]the LORD;

and *there is* none else.

19 I have not spoken in secret, in a dark place of the earth:

I said not unto the seed of Jacob, 'Seek ye Me

7 create. Heb. the Poel Participle of the verb *bārā'* (create) which, with "evil", requires the rendering "bring about". Not the same form as in *vv.* 8, 12, or *v.* 18, in connection with the earth. In Jer. 18. 11 the verb is *yāzar*, to frame, or mould. In Amos 3. 6 it is *'āshah*, to bring about. A word of wide meaning; its sense has to be determined by its context. Here, *disturbance* in contrast with "peace."

evil: never rendered "sin". God brings calamity about as the inevitable consequence of sin. It is rendered "calamity" in Ps. 141. 5; "adversity" in 1 Sam. 10. 19. Ps. 94. 13. Ecc. 7. 14; "grief" in Neh. 2. 10. Prov. 15. 10. Ecc. 2. 17. Jonah 4. 6; "affliction" in Num. 11. 11; "misery" in Ecc. 8. 6; "trouble" in Ps. 41. 1; "sore" in Deut. 6. 22; "noisome" in Ezek. 14. 15, 21; "hurt" in Gen. 26. 29; "wretchedness" in Num. 11. 15; also "harm", "ill", and "mischief". Cp. Jer. 18. 11, and Amos 3. 6. See note on "create", above.

8 let the earth open, &c. When the earth opened before it brought forth destruction (Num. 16. 32; 26. 10 and Ps. 106. 17).

9 earth = ground: i.e. here, clay.

11 the Holy One of Israel. See note on 1. 4.

Maker = Former, or Fashioner.

12 have made, &c. Ref. to Pent. (Gen. 1. 1). Ap. 92.

man. Heb. *'ādām*. Ap. 14. I.

13 raised him up: i.e. raised Cyrus up.

he shall build My city. Nehemiah rebuilt only the walls. See Neh. 7. 4. The city was not rebuilt until after the return under Zerubbabel, and the emancipation by Cyrus. See notes on pp. 616–18, and Ap. 68.

captives. Heb. captivity. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the captives in it.

the LORD of hosts. See note on 1 Sam. 1. 3.

14 labour. Put by Fig. *Metonymy* (of Cause), Ap. 6, for that which is produced by it.

men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

shall come over. Some codices, with five early printed editions (one Rabbinic, in margin, 1517), Sept., Syr., and Vulg., read "and they shall", &c.

GOD. Heb. El. Ap. 4. IV.

45. 16—47. 15 (*K*, p. 980). GOD'S CONTROVERSY WITH THE NATIONS. VANITY OF IDOLS. (*Division.*)

K | U[1] | 45. 16–25. The nations.
| U[2] | 46. 1–13. Babylon's idols.
| U[3] | 47. 1–15. Babylon. Doom.

45. 16–25 (U[1], above). THE NATIONS. (*Introversion, and Extended Alternation.*)

U[1] V | a | 16. Idolaters. Their shame and confusion.
b | 17. Israel. Saved.
c | 18–. Earth. Its formation.
d | –18. None beside Jehovah.
e | 19–. The oracles of God. Plain.
f | –19. Call to the seed of Jacob.
W | 20–. The escaped Nation. Called.
V' | a | –20. Idolaters. Their ignorance.
b | 21. Israel's Saviour.
c | 22–. Earth. Call to.
d | –22. "None beside Elohim".
e | 23. The oath of God. Sure.
f | 24, 25. Call to the seed of Israel.

16 idols = images. Heb. *ṣīrīm*. Occurs in this sense only here.

17 everlasting salvation. See note on "ancient"

people (44. 7). **world without end** = the ages of futurity. **18 That created** = the Creator of. Note how these expressions are heaped together to impress us with the fact that the One Who created all ought to be able to tell us, better than ignorant man, how He created it. **That formed** = The Former of. Heb. *yāzar* = to fashion. **made** = the Maker of. **He created.** It did not come of itself by evolution (see Ap. 5 and 8). Ref. to Pent. (Gen. 1. 1). **in vain** = *tohū*. The same word as in Gen. 1. 2 ("without form"). Therefore it must have *become tohū*: which is exactly what Gen. 1. 2 declares (see note there). In Gen. 1. 1 we have "the world that then was" (cp. 2 Pet. 3. 6); and in *v.* 2 we have the ruin into which it fell. We are not told how, when, or why, or how long it lasted. When geologists have settled how many years they require, they may place them between *vv.* 1 and 2 of Gen. 1. In Gen. 1. 2—2. 4, we have "the heavens and the earth which are now" of 2 Pet. 3. 7. Both are set in contrast with the "new heavens and the new earth" of 2 Pet. 3. 13.

603-588 °in vain: ℶ [1]the LORD speak righteousness, I declare things that are right.

W (p. 989) 20 Assemble yourselves and come; draw near together, ye *that are* escaped of the nations:

a they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

b 21 Tell ye, and bring °*them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not ℶ [1]the LORD? and °*there is* no [3]God else beside Me; a just [14]GOD and a Saviour; *there is* none beside Me.

c 22 Look unto Me, and be ye saved, all the ends of the earth:

d for ℶ *am* [14]GOD, and *there is* none else.

e 23 °**I have sworn by Myself, the word is gone out of My mouth *in* righteousness, and shall not return, That °unto Me every knee shall bow, every tongue shall swear.**

f 24 'Surely,' shall *one* say, 'in [1]the LORD have I righteousness and strength:' *even* to Him shall °*men* come; and all that are incensed against Him shall be ashamed.

25 In [1]the LORD shall all the seed of Israel be justified, and °shall glory.'

U² X (p. 990) **46** °Bel boweth down, °Nebo stoopeth, their idols were upon the beasts, and upon the cattle: °your carriages °*were* heavy loaden; °*they are* a burden to the weary *beast.*

2 They stoop, they bow down together; °they could not deliver the burden, but °themselves are gone into captivity.

Y *g* 3 °Hearken unto Me, O °house of Jacob, and all the remnant of the °house of Israel, °which are borne *by Me* from the belly, °which are carried from the womb:

4 And *even* to *your* old age ℶ *am* ℸ; and *even* to hoar hairs will ℶ carry *you:* ℶ have made, and ℶ will bear; °even ℶ will carry, and will deliver *you.*

h 5 To whom will ye liken Me, and make *Me* equal, and compare Me, that We may be like?

X 6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a °god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

Y h 8 °Remember this, and shew yourselves °men: °bring *it* again to mind, O ye °transgressors.

9 Remember the former things of old: for ℶ *am* °GOD, and *there is* none else; *I am* °God, and *there is* °none like Me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, 'My counsel shall stand, and I will do all My pleasure:'

11 Calling a ravenous bird from the east, °the man that executeth My counsel from a far country: yea, I have spoken *it,* °I will also bring it to pass; I [3]have purposed *it,* I will also do it.

19 in vain. Heb. *tohū.* Repeated from *v.* 18. Jehovah did not command His People to seek Him in a pathless and trackless waste, where there are no indications of how He is to be found; but in His Word, where He has revealed Himself clearly and distinctly: not "in secret" or "in darkness" (same words as in *v.* 18). Ref. to Pent. (Deut. 30. 11). Ap. 92. See note on 24. 10.

21 them: i.e. the "image" and "god" of *v.* 20.

there is no God. Note the Fig. *Pleonasm* (Ap. 6), by which the same assertion is made in two ways (pos. and neg.) for emphasis. Cp. the Structure "d" and "*d*", p. 989.

23 I have sworn, &c. Quoted in Rom. 14. 11; and Phil. 2. 10. Ref. to Pent. (Gen. 22. 16). Ap. 92.

unto Me. Ascribed to Christ in the quotation above.

24 men come = one come. Heb. text is sing., as in preceding clause; but pl. in *v.* 1.

25 shall glory. See note on "give light" (13. 10).

46. 1-13 (U², p. 989). BABYLON'S IDOLS.
(*Alternation and Introversion.*)

U² | X | 1, 2. Impotence of idols.
Y | g | 3, 4. Call to hear.
h | 5. Challenge as to comparison.
X | 6, 7. Impotence of idols.
Y | h | 8–11. Challenge as to comparison.
g | 12, 13. Call to hear.

1 Bel. Abbreviation of *Baal* = lord. Here = Zeus, or Jupiter of the Greek and Roman mythology.

Nebo. Answers to the Egyptian Anubis, Greek Hermes, and Roman Mercurius (cp. Acts 14. 12). These gods were indeed brought down. In the *Inscription of Nebuchadonosor,* pp. 15, 21 (Oppert, Rheims, 1866), found at Hillel in 1867 by Sir Hartford Jones, and now in the British Museum, these gods are mentioned, and in this order, with Merodach (Jer. 50. 2). It is a block of black basalt in ten columns, making 620 lines.

your carriages = the things ye carried about: i.e. in procession (Amos 5. 26).

were heavy loaden = are become a burden.

they are a burden = [are even now] loaded on beasts [for exile].

2 they. Aram. and Syr., with five early printed editions, read "and they". But some codices, with two early printed editions, omit "and".

themselves = their soul. Heb. *nephesh.* Ap. 13.

3 Hearken. Note the two calls to hear: here, and *v.* 12 ("*g*" and "*g*", above). See Ap. 82.

house of Jacob. See note on 2. 5.

house of Israel. See note on 5. 7.

which = who are borne. Ref. to Pent. (Ex. 19. 4. Deut. 1. 31; 32. 11). Ap. 92.

which. Some codices, with two early printed editions, Aram., and Sept., read "and who".

4 even = yea. Some codices, with three early printed editions, Syr., and Vulg., omit "yea".

6 god. Heb. El. Ap. 4. IV.

8 Remember. Ref. to Pent. (Deut. 32. 7). Ap. 92.

men. Heb. *'ĕsh.* Ap. 14. II.

bring it again. The Western reading was "and bring it", &c.

transgressors = rebels. Heb. *pāsha'.* Ap. 44. ix.

9 GOD. Heb. El. Ap. 4. IV.

God. Heb. Elohim. Ap. 4. I.

none. See note on 5. 8.

11 the man that executeth My counsel = the man of My counsel: i.e. Cyrus, a type of Messiah, set apart by God for this special service. See Ap. 57.

I will also bring it to pass. Ref. to Pent. (Num. 23. 19).

13 shall not tarry = will not be too late.

g 12 Hearken unto Me, ye stouthearted, that *are* far from righteousness:

13 I bring near My righteousness; it shall not be far off, and My salvation °shall not tarry: and I will place salvation in Zion for Israel My glory.

47 Come down, and sit in the dust, O virgin °daughter of Babylon, sit on the °ground: °*there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and °grind °meal: °uncover thy locks, °make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will °not meet *thee as* a °man.

4 *As for* our Redeemer, °the LORD of hosts °*is* His name, °the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The °lady of kingdoms.

6 I was wroth with My people, I have polluted Mine inheritance, and given them into thine hand: thou didst shew them °no mercy; upon the °ancient hast thou very heavily laid °thy °yoke.

7 And thou saidst, 'I shall be [5]a lady for ever:' *so* that thou didst not lay these *things* to thy heart, neither didst remember °the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest °carelessly, that sayest in thine heart, 'ℑ *am*, and °none else beside me; I shall not sit *as* a widow, neither shall I know the loss of °children:'

9 But these two *things* shall come to thee in a moment in one day, the loss of [8]children, and widowhood: they shall come upon thee in their °perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 For thou hast °trusted in thy °wickedness: thou hast said, 'None seeth me.' Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, 'ℑ *am*, and [8]none else beside me.'

11 Therefore shall °evil come upon thee; thou shalt not know from whence it riseth: and °mischief shall fall upon thee; thou shalt not be able to °put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 °Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest °prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the °astrologers, the star-gazers, °the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver °themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* °thy merchants, from thy youth: °they shall wander every °one to his quarter; none shall save thee.

47. 1–15 (U[3], p. 989). BABYLON. DOOM.
(*Introversion and Alternation.*)

U[3] | Z | 1–5. Call to Babylon. Darkness and silence.
A | i | 6, 7. Crimination. Cruelty and self-exaltation.
k | 8, 9. Retribution. Widowhood.
A | *i* | 10. Crimination. Evil and self-deification.
k | 11. Retribution. Evil and desolation.
Z | 12–15. Call to Babylon. Impotence.

1 daughter of Babylon. Cp. Tyre (23. 12), and see 37. 22. Ps. 137. 28.
ground = earth. Heb. *'ărez*.
there is no throne = throneless.
2 grind meal: the work of slaves (Ex. 11. 5. Matt. 24. 41).
meal. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the corn from which meal is ground.
uncover thy locks = remove thy veil.
make bare the leg = lift up thy skirts or train.
3 not meet thee as a man = not accept or regard any man. man. Heb. *'ādām*. Ap. 14. I.
4 the LORD of hosts. See note on 1 Sam. 1. 3.
the LORD. Heb. Jehovah. Ap. 4. II.
is His name. Ref. to Pent. (Ex. 3. 15; 15. 3). Ap. 92.
the Holy One of Israel. See note on 1. 4.
5 lady of kingdoms = mistress of the kingdoms. The king of Babylon called himself "the King Vicar" (Oppert, *Inscription of Nebuchadonosor*, p. 15). Cp. Ezek. 26. 7. Dan. 2. 37. So the popes name themselves, and are so addressed when crowned. Cp. Rev. 18. 7.
6 no mercy. Cp. 2 Kings 25. 5, 6, 26. Jer. 50. 17; 51. 34.
ancient = elder. Cp. Lam. 4. 16.
thy. In edition of A.V. 1611, "the".
yoke. Cp. Zech. 1. 15.
7 the latter end of it = the issue thereof: but some codices, with one early printed edition (Rabbinic, margin 1517), and Vulg., read "thy latter end". Ref. to Pent. (Deut. 32. 29). Ap. 92.
8 carelessly = confidently.
none else beside me. Babylon and Rome claim the Divine attributes, as used in these chapters. Cp. 45. 6, 14; 46. 9.
none. See note on 5. 8. children = sons.
9 perfection = full measure.
10 trusted = confided. Heb. *batah*. Ap. 69. i.
wickedness. Heb. *rā'ā'*. Ap. 44. viii.
11 evil = calamity. Heb. *rā'ā'*. Ap. 44. viii. Cp. 45. 7.
mischief = ruin; especially as prepared for others. Not the same word as in 59. 4. Only here and Ezek. 7. 26.
put it off = expiate it, or charm it away.
12 Stand now with = Persist in.
prevail = strike terror.
13 astrologers. The scientists of Babylon were divided into three classes: writers of (1) charms to be placed on afflicted persons or houses; (2) formulae of incantations; (3) records of observations which mixed up astronomy with astrology, and resulted, in the case of any two successive or concurrent events, in the conclusion that one was the cause of the other; and, the further conclusion was reached by reasoning from the "particular" to the "general".
the monthly prognosticators = they who make known the future by observing new moons. See the fifth "creation tablet" (British Museum).
14 themselves = their souls. Heb. *nephesh*. Ap. 13.
15 thy merchants. Cp. Rev. 18. 11–19.
they shall wander = stagger onward.
one. Heb. *'ish*. Ap. 14. II.

48. 1–22 [For Structure see next page].

1 house of Jacob. See note on 2. 5.
called by the name of Israel. Ref. to Pent. (Gen. 32. 28; 35. 10). Designates spiritual descent, while "Jacob" denotes natural descent.

48 Hear ye this, O °house of Jacob, which are °called by the name of Israel, and

N 1[1] (p. 992)

603-588 are come forth out of the °waters of Judah, which °swear by the name of °the LORD, and make mention of °the °God of Israel, *but* not °in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon [1]the God of Israel; ° The LORD of hosts *is* His name.

m[1] 3 I have declared °the former things from
(p. 992) the beginning; and they went forth out of My mouth, and I shewed them; I did *them* suddenly, and they came to pass.

l[2] 4 Because I know that thou *art* obstinate, and °thy neck *is* an iron sinew, and thy brow brass;

m[2] 5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, 'Mine idol hath done them, and my graven image, and my molten image, hath commanded them.'

l[3] 6 Thou hast heard, °see all this; and will not ye declare *it?*

m[3] I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, 'Behold, I knew them.'

l[4] 8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a °transgressor from the womb.

m[4] 9 For °My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of °affliction.

11 °For Mine own sake, *even* °for Mine own sake, will I do *it:* for how should °*My name* be polluted? and °I will not give My glory unto another.

l[5] 12 Hearken unto Me, O °Jacob and Israel, My called;

m[5] **ℑ *am* ℌe; ℑ *am* °the first, ℑ also *am* °the last.**

13 Mine hand also hath laid the foundation of the earth, and My right hand hath °spanned the heavens: *when* ℑ call unto them, they °stand up together.

l[6] 14 All ye, assemble yourselves, and hear; which among °them hath declared these *things?*

m[6] [1]The LORD hath loved °him: He will do His pleasure on Babylon, and His °arm *shall be on* the Chaldeans.

15 °ℑ, *even* °ℑ, have spoken; yea, I have called [14]him: I have brought [14]him, and he shall make his way prosperous.

l[7] 16 Come ye near unto Me, hear ye this;

m[7] I have °not spoken in secret from the beginning; from the time that it was, there *am* ℑ: and now °the Lord °GOD, °and His °Spirit, hath sent Me."

17 Thus saith [1]the LORD, thy Redeemer, °the Holy One of Israel; "ℑ *am* [1]the LORD thy [1]God Which teacheth thee to profit, Which leadeth thee by the way *that* thou shouldest go.

18 °O that thou hadst hearkened to My commandments! then had thy °peace been as °a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been °as the sand, and

48. 1-22 (*N*, p. 980). GOD'S CONTROVERSY WITH ISRAEL. (*Repeated Alternation.*)

N | l[1] | 1, 2. Israel. Call to hear.
m[1] | 3. Jehovah. Foreknowledge.
l[2] | 4. Israel. Obstinacy.
m[2] | 5. Jehovah. Foreknowledge.
l[3] | 6–. Israel. Unheedful.
m[3] | –6, 7. Jehovah. Foreknowledge.
l[4] | 8. Treachery.
m[4] | 9–11. Jehovah. Forbearance.
l[5] | 12–. Israel. Call to hear.
m[5] | –12, 13. Jehovah. The only God.
l[6] | 14–. Israel. Call to assemble and hear.
m[6] | –14, 15. Jehovah. Fore-love.
l[7] | 16–. Israel. Call to hear.
m[7] | –16, 17. Jehovah. The only God.
l[8] | 18, 19. Israel. Apostrophe.
m[8] | 20, 21. Jehovah. Redeemer and Supplier.
l[9] | 22. Israel. Sentence.

waters. Some codices, with three early printed editions, read "days".

swear by the name, &c. Ref. to Pent. (Deut. 6. 13). Ap. 92.

the LORD. Heb. Jehovah. Ap. 4. II.

the God of Israel. See note on 29. 23.

God. Heb. Elohim. Ap. 4. I.

in truth. See note on 10. 20.

2 The LORD of hosts. See note on 1 Sam. 1. 3.

3 the former things, &c. Such as the birth of Isaac, the Exodus, &c.

4 thy neck, &c. Ref. to Pent. (Ex. 32. 9). Ap. 92.

6 see = look close into.

8 transgressor = rebel. Heb. *pāsha'*. Ap. 44. ix.

9 My name's. See note on Ps. 20. 1.

10 affliction = humiliation, or oppression.

11 For Mine own sake. Note the Fig. *Epizeuxis* (Ap. 6), for great emphasis.

I will not give, &c. Ref. to Pent. (Ex. 20. 5). Cp. 42. 8. Ap. 92.

12 Jacob and Israel: i. e. the natural and spiritual seed. See note on *v.* 1. Some codices, with two early printed editions, read "Jacob my servant"

the first . . . the last. Cp. 41. 4; 44. 6.

13 spanned = stretched out.

stand up. To listen to my words.

14 them. Some codices, with two early printed editions, and Syr., read "you".

him: i. e. Cyrus: 45. 1; 46. 10, 11.

arm. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the judgment inflicted by it. Note also the Fig. *Anthropopatheia* (Ap. 6).

15 ℑ . . . ℑ. Note the Fig. *Epizeuxis*. Ap. 6.

16 not spoken in secret. Ref. to Pent. (Deut. 30. 11). Cp. 45. 19. Ap. 92.

the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II.

and His Spirit, hath sent Me: or, hath sent both Me and His Spirit: i. e. the prophet, and His Spirit the inspirer of the message sent by Isaiah (cp. Acts 28. 25), "well spake the Holy Ghost by Isaiah", &c. Note the great doctrine of the Trinity.

Spirit. Heb. *rûach*. Ap. 9.

17 the Holy One of Israel. See note on 1. 4.

18 O that thou hadst, &c. Ref. to Pent. (Deut. 5. 29). Cp. Ps. 81. 13. Note Fig. *Œnismos*. Ap. 6 and 92.

peace = well-being, or prosperity. **a** = the.

19 as the sand. Ref. to Pent. (Gen. 22. 17; 32. 12).

the offspring of thy bowels like the gravel
thereof; his name should not have been cut off
nor destroyed from before Me.

20 Go ye forth of Babylon, flee ye from the
Chaldeans, with a voice of singing declare ye,
tell this, utter it *even* to the end of the earth;
say ye, [14]'The LORD hath redeemed °His serv-
ant [1]Jacob.

21 And they thirsted not *when* °He led them
through the deserts: He °caused the waters to
flow out of the rock for them: He clave the
rock also, and the waters gushed out.'

22 *There is* °no [18]peace," saith [1]the LORD,
"unto °the wicked.

49 Listen, O °isles, unto Me; and hearken,
ye °people, from far; °The LORD °hath
called °Me from the womb; from the bowels of
My mother hath He made mention of My name.

2 And He hath made My °mouth like a sharp
°sword; in °the shadow of His °hand hath He
hid Me, and made Me a °polished °shaft; in
His quiver hath He °hid Me;

3 And said unto Me, 'Thou *art* °My Servant,
O °Israel, in Whom I will be glorified.'

4 Then °I said, 'I have laboured in vain,
I have spent My °strength °for nought, and in
vain: *yet* surely My °judgment *is* with [1]the
LORD, and My °work with My °God.'

5 And now," °saith [1]the LORD That formed
Me from the womb

to be His Servant, to bring Jacob again to Him,
"Though Israel be °not gathered, yet shall I
be glorious in the eyes of [1]the LORD, and My
[4]God shall be My °strength."

6 And He said, "It is a °light thing that
Thou shouldest be [3]My Servant to raise up
the tribes of Jacob, and to restore the preserved
of Israel: °**I will also give Thee for a light to
the °Gentiles, that °Thou mayest be My °Sal-
vation unto the end of the earth.**"

7 Thus saith [1]the LORD, the °Redeemer of
Israel, *and* His Holy One, "to Him °Whom
man despiseth, to Him Whom the °nation
abhorreth, to °a servant of rulers, Kings shall
see and arise, princes also shall worship, be-
cause of [1]the LORD That is faithful, *and* °the
Holy One of Israel, and He shall choose
Thee."

8 Thus saith [1]the LORD, "**In °an acceptable**

20 His servant. See note on 37. 35.
21 He led them, &c. Ref. to Pent. (Deut. 8. 2).
caused. Ref. to Pent. (Ex. 17. 6. Num. 20. 11). Ap. 92.
22 no peace, &c. Cp. 57. 20.
the wicked = lawless ones: i.e. the wicked in Israel. Heb. *rāsha'*. Ap. 44. x.

49. 1—66. 24 (*M*, p. 980). MESSIAH'S MISSION AND TRIUMPH. (*Introversion and Alternation.*)

M | B | 49. 1–12. The Messiah in Person. His call, qualifications, and mission.
C | 49. 13–26. Zion. Her reconciliation, restoration, and enlargement.
D | 50. 1–11. Sin: the cause of the Separation.
E | G | 51. 1–8. The call to "Hearken".
H | 51. 9—52. 12. The call to Israel ("Awake").
F | 52. 13—53. 12. Messiah's propitiatory work.
E | *G* | 54. 1—56. 8. The call to "Sing" and "Come".
H | 56. 9—58. 14. The call to Israel's enemies ("Devour").
D | 59. 1–21. Sin: the cause of the Separation.
C | 60. 1–22. Zion. Her reconciliation, restoration, and enlargement.
B | 61. 1—66. 24. The Messiah in Person. His anointing, and final victory.

49. 1–12 (B, above). MESSIAH IN PERSON. CALL, QUALIFICATIONS, AND MISSION. (*Repeated and Extended Alternation.*)

B | n^1 | 1, 2. Messiah. Called.
o^1 | 3. Object. Jehovah's glory.
p^1 | 4. Reception.
n^2 | 5–. Messiah. Formed.
o^2 | –5, 6. Object. Jehovah's glory.
p^2 | 7. Reception.
n^3 | 8. Messiah. Given.
o^3 | 9–11. Object. Israel's blessing.
p^3 | 12. Reception.

1 isles = maritime countries. See note on 11. 11.
people = peoples.
The LORD. Heb. Jehovah. Ap. 4. II.
hath called. Fulfilled in Matt. 1. 18. Luke 1. 28.
Me. The Messiah prophesied of in 7. 14. Neither Isaiah, nor Israel, nor the Church.
2 mouth . . . the shadow . . . hand. Fig. *Anthropopatheia*. Ap. 6.
sword. Cp. Rev. 1. 16; 2. 12, 16; 19. 15.
polished: or, pointed. shaft = arrow.
hid Me. Thirty years at Nazareth.
3 My Servant. See note on 37. 35.
Israel = Prince of GOD. Messiah making this use of, and applying the name to Himself. Israel could not "raise up" Israel (*v.* 6). Christ is called "Israel" in the same way that He is called "David"; and Ps. 24. 6, "Jacob".
4 I said, or thought: i.e. said to Myself.
strength = strength (to endure). Heb. *koaḥ*. Not the same word as in *v.* 5.
for nought. Heb. *tōhū*. See note on 24. 10, "confusion". judgment = vindication. work = recompense. God. Heb. Elohim. Ap. 4. I.
5 saith. Some codices, with Sept. and Syr., read "thus saith". not. Heb. text = *lo* = not; but marked in margin to be read *lō* = to Him, which is confirmed by the list of such readings in the Massōrah. If (in "be not gathered"), the negative be read, then the "though" and the "yet" must be retained; but if the preposition with suffix be read, then the rendering of the clause will be "to bring Jacob again to Him, and that Israel unto Him might be gathered, and I be glorious", &c. Probably both readings may be correct, for Israel was not gathered at His first coming (John 1. 11), but will be at His second coming. strength = strength (for victory). Not the same word as in *v.* 4. Heb. *'āzaz*. **6** light = small. I will also give, &c. Quoted in Luke 2. 32. Acts 13. 47.
Gentiles = nations. Heb. *goyim*. Cp. 42. 6. Therefore not the secret (or Mystery) of the Epistle to the Ephesians. Cp. Gen. 12. 3. Luke 2. 29–32. Thou. This cannot be Israel, for it is expressly fulfilled in Christ. Salvation. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the Saviour Who wrought salvation.
7 Redeemer = Kinsman Redeemer. Heb. *go'ēl*. See note on 41. 14 and Ex. 6. 6. Whom man despiseth = Whom their (i.e. Israel's) soul (Heb. *nephesh*. Ap. 13) despiseth. Cp. 53. 3. Ps. 42. 5, 6. Matt. 26. 67. 1 Cor. 2. 14. nation. Heb. *goi*: i.e. a heathen nation. So called here for its unbelief and rejection of the Messiah. a servant of rulers. Cp. Ps. 2. 2. Matt. 27. 41. the Holy One of Israel. See note on 1. 4.
8 an acceptable time = a time of acceptance. Quoted in 2 Cor. 6. 2.

603–588 **time have I °heard Thee, and in a day of salvation have I helped Thee:** and I will preserve Thee, and give Thee for °a covenant of the People, to °establish the earth, to cause to inherit the °desolate heritages;

o³ (p. 993) 9 °That Thou mayest say to the prisoners, °'Go forth;' °to them that *are* in darkness, 'Shew yourselves.' They shall feed in the ways, and their pastures *shall be* in all high places.

10 °**They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He That hath mercy on them shall lead them, even by the springs of water °shall He guide them.**

11 And I will make all My mountains a way, and My °highways shall be exalted.

p³ 12 °Behold, these shall come from far: and, °lo, these from the north and from the west; and these from the land of °Sinim."

C (p. 994) 13 °Sing, O °heavens; and be joyful, O earth; and °break forth into singing, O mountains: for °[1]the LORD hath °comforted His People, and will have mercy upon His afflicted.

J 14 But °Zion said, "[1]The LORD* hath °forsaken me, and °my LORD* hath forgotten me."

K q 15 °Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet °will ℨ not forget thee.

16 [12]Behold, I have °graven thee upon °the palms of *My* hands; thy walls *are* continually before Me.

r 17 Thy °children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. "*As* ℨ live," saith [1]the LORD, "thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a °bride *doeth*.

q 19 For thy waste and thy [8]desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

r 20 The [17]children °which thou shalt have, after thou hast lost the other, shall say again in thine ears, 'The place *is* too strait for me: give place to me that I may dwell.'

21 °Then shalt thou say in thine heart, °'Who hath begotten me these, seeing ℨ have lost my [17]children, and am desolate, a captive, and removing to and fro? and who hath brought up these? °Behold, ℨ was left alone; °these, where °*had* they *been?*'"

22 Thus saith °the Lord GOD, "Behold, I will °lift up Mine hand to the °Gentiles, and set up My standard to the °people: and they shall bring thy sons in *their* °arms, and thy °daughters shall be carried upon *their* shoulders.

23 And kings shall be thy nursing fathers, and their °queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and °lick up the dust of thy feet;

heard = answered.

a covenant of the People = the covenant of a People. Cp. 42. 6, 7. Heb. *'ām*, not *goi* as in *v.* 7.

establish the earth = raise up the Land.

desolate. See note on 1. 7.

9 That Thou mayest say. This cannot be the nation, but the Messiah.

Go forth. Cp. 42. 7; 61. 1.

to. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "and to".

10 They shall not hunger, &c. Quoted in Rev. 7. 16.

shall He guide them = shall He cause them to rest.

11 highways. See note on 7. 3.

12 Behold . . . lo. Fig. *Asterismos* (Ap. 6) for emphasis.

Sinim. Probably = China. Occurs only here.

49. 13–26 (C, p. 993). ZION. RECONCILIATION, RESTORATION, AND ENLARGEMENT.
(*Extended Alternation.*)

C | 13. INTRODUCTION. The Call to Rejoice.
J | 14. Zion's despondency.
K | 15–23–. Answer. Promise.
L | –23. Jehovah the only God.
J | 24. Zion's despondency.
K | 25, 26–. Answer. Prophecy.
L | –26. Jehovah the only God.

13 Sing = Shout in triumph. Figs. *Pœanismos* and *Prosopopœia*. Ap. 6.

heavens. A.V. edition, 1611, had "heaven".

break forth into singing. See note on 14. 7.

the LORD. A.V. edition, 1611, had "God".

comforted His People. Cp. 40. 1; 51. 3.

14 Zion said. Fig. *Prolepsis* (Ap. 6). This sets at rest the conflicting interpretations.

forsaken. See note on 1. 4.

my LORD*. One of the 134 places where the Sopherim changed ˜ehovah of the primitive text to Adonai. Ap. 32.

15–23– (K, above). ANSWER. PROMISE.
(*Alternation.*)

K | q | 15, 16. Zion. Not forgotten.
r | 17, 18. Her sons. Returned.
q | 19. Zion. Enlarged.
r | 20–23–. Her sons. Replenished.

15 Can a woman, &c. Figs. *Erotēsis* and *Pathopœia*. Ap. 6.

will ℨ not forget. Fig. *Anthropopatheia*. Ap. 6.

16 graven. Denoting permanence.

the palms, &c. Fig. *Anthropopatheia*. Ap. 6.

17 children = sons.

18 bride. First occurrence in this connection.

20 which thou shalt have . . . other = of thy childlessness, or, of whom thou wast bereaved.

21 Then = And.

Who . . . where? Fig. *Erotēsis*. Ap. 6.

Behold. Fig. *Asterismos*. Ap. 6.

these. Some codices, with Sept. and Vulg., read "and these", or "these therefore".

had they been = were they?

22 the Lord GOD. Heb. Adonai Jehovah. See Ap. 4. VIII (2) and II.

lift up Mine hand. Idiom for "call". Fig. *Anthropopatheia*. Ap. 6.

Gentiles = nations. **people** = peoples.

arms = bosom: the folds of the garment forming a large natural pocket; but children were, and still are, usually carried astride the shoulder as soon as they can sit.

daughters shall be carried. Showing the care they shall receive, for girls are usually left to shift for themselves. See note on 60. 4.

23 queens = princesses.

lick up, &c. Denoting subjection and submission, as in Gen. 3. 14. Cp. Ps. 72. 9 and Mic. 7. 17.

and °thou shalt know that ℑ *am* [1]the LORD: for they shall not be ashamed that °wait for Me."

24 Shall °the prey be taken from the °mighty, or the lawful captive delivered?

25 But thus saith [1]the LORD, "Even the °captives of the [24]mighty shall be taken away, and the prey of the °terrible shall be delivered: for ℑ will contend with him that contendeth with thee, and ℑ will save thy [17]children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with °sweet wine:

and °all flesh shall know that ℑ [1]the LORD °*am* thy Saviour and thy [7]Redeemer, °the mighty One of Jacob."

50 °Thus saith °the LORD, °"Where *is* °the bill of your mother's °divorcement, °whom I have °put away?

or which of My creditors *is it* to whom I have °sold you? °Behold, for your °iniquities have ye sold yourselves, and for your °transgressions is your mother °put away.

2 °Wherefore, °when I came, *was there* °no °man? when I called, *was there* none to answer?

°Is My hand shortened at all, that it cannot °redeem? or have I no power to deliver? [1]behold, at My rebuke °I dry up the sea, I make the °rivers a wilderness: °their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering."

4 °The Lord GOD hath given Me the tongue of the learned, °that I should know how to speak a word in season to *him that is* weary: he °wakeneth morning by morning, he °wakeneth Mine ear °to hear as the °learned.

5 [4]The Lord GOD hath opened Mine ear, and ℑ was °not rebellious, neither turned away back.

6 °I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting.

7 For [4]the Lord GOD will help Me; therefore shall I not be confounded: therefore have °I set My face like a flint, and I know that I shall not be ashamed.

8 *He is* near That justifieth Me; °who will contend with Me? let us stand together: °who *is* Mine adversary? let him come near to Me.

9 [1]Behold, [4]the Lord GOD will help Me; [8]who *is he that* shall °condemn Me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 °Who *is* among you that feareth [1]the LORD, that obeyeth the voice of His Servant, that

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6 I gave, &c. Fulfilled in Matt. 26. 67; 27. 26. His death was not an event which happened. He "accomplished" it Himself (Luke 9. 31), and, after saying this, "He steadfastly set His face", as above, "like a flint". He laid down His life Himself: but not till His hour (the right hour) had come (John 10. 15-18).

thou shalt know. Ref. to Pent. (Ex. 6. 7). Ap. 92.

wait for me. Ref. to Pent. (same word as in Gen. 49. 18). Ap. 92.

24 the prey. Ref. to Pent. (Num. 31. 11, 12, 26, 27, 32. Occurs elsewhere only in the next verse and Ps. 22. 15.

mighty = a mighty one (sing.). Heb. *gibbōr*. Ap. 14. IV.

25 captives = captivity. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for "captives".

terrible = tyrant or ruthless one.

26 sweet wine. Heb *'āsīs* = new wine, the product of the same year. Ap. 27. V.

all flesh shall know. Cp. 40. 5; 52. 10.

am thy Saviour: or, am saving thee.

the mighty One of Jacob. Ref. to Pent. (Gen. 49. 24): only here and 60. 16. Nowhere else except Ps. 132. 2, 5. See Ap. 92.

50. 1-11 (D, p. 993). SIN: THE CAUSE OF THE SEPARATION. (*Division.*)

D | M[1] | 1-3. The Breach: caused by Israel's sin.
D | M[2] | 4-11. The Breach: healed by Messiah.

1-3 (M[1], above). THE BREACH: THE CAUSE. (*Introversion.*)

M[1] | s | 1-. Jehovah. Question. Words.
M[1] | t | -1. Not sold by God.
M[1] | *t* | 2-. No help from man.
M[1] | *s* | -2, 3. Jehovah. Question. Power.

1 Thus. Some codices, with two early printed editions, read "For thus".

the LORD. Heb. Jehovah. Ap. 4. II.

Where . . . ? Fig. *Erotēsis*. Ap. 6.

the bill = this bill.

divorcement. Found only here, and in Jer. 3. 8 outside the Pentateuch. See Deut. 24. 1, 3. See Ap. 92.

whom: or, wherewith.

put away . . . sold. Note the *Introversion* of these words in this verse.

Behold. Fig. *Asterismos*. Ap. 6.

sold . . . put away. Note the Introversion.

iniquities. Heb. *'āvāh*. Ap. 44. iv. Cp. 59. 2.

transgressions. Heb. *pāsha'*. Ap. 44. ix.

2 Wherefore . . . ? Fig. *Erotēsis*. Ap. 6.

when I came. Messiah speaks.

no man. See John 1. 11. Cp. Jer. 5. 1. Acts 13. 46; 18. 6; 28. 28. man. Heb. *'ĕsh*. Ap. 14. II.

Is My hand shortened . . . ? Ref. to Pent. (Num. 11. 23). Cp. 59. 1. See Ap. 92.

redeem. Heb. *pādāh*. See note on Ex. 13. 13.

I dry up the sea. Ref. to Pent. (Ex. 14. 21). Ap. 92.

rivers. Plural of majesty: i. e. the great river, the Jordan. Ref. to Pent. (Josh. 4. 7, 18). Ap. 92. Cp. Ps. 107. 33.

their fish stinketh. Ref. to Pent. (Ex. 7. 18, 21).

4-11 (M[2], above). THE BREACH: HEALED BY MESSIAH. (*Alternation.*)

M[2] | u | 4, 5. Messiah. Qualified.
M[2] | v | 6. His reception.
M[2] | *u* | 7-9. Messiah. Helped.
M[2] | *v* | 10, 11. His reception.

4 The Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II.

that I should know, &c. He spake none other words than those given Him by the Father. Cp. the seven times this was asserted by Messiah (John 7. 16; 8. 28, 46, 47; 12. 49; 14. 10, 24; 17. 8).

wakeneth = [continually] wakeneth.

to hear as the learned = to hearken as do the instructed. learned = taught.

5 not rebellious = not perverse or refractory.

7 I set My face like a flint. Note the fulfilment.

who is Mine adversary? = who can convict Me? Lit. who owneth My sentence? **9 condemn Me** = prove Me lawless. **10 Who, &c.** These are the words of the prophet in view of Messiah's reception.

603-588 walketh *in* darkness, and hath no light? let him °trust in the name of [1]the LORD, and stay upon his °God.

11 [1]Behold, all ye °that kindle a fire, that °compass *yourselves* about with °sparks: °walk in the light of °your fire, and in the °sparks *that* ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow.

G N[1] w[1] (p. 996) **51** °Hearken to Me, ye that follow after righteousness, ye that seek °the LORD:

x[1] look unto the rock *whence* ye °are hewn, and to the °hole of the pit *whence* ye °are digged.

2 °Look unto °Abraham your father, and unto °Sarah *that* bare you: for I called him °alone, and blessed him, and increased him.

y[1] 3 For [1]the LORD shall comfort Zion: He will comfort all her °waste places; and He will make her wilderness °like Eden, and her desert °like the garden of [1]the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of °melody.

N[2] w[2] 4 [1]Hearken unto Me, My People; and give ear unto Me, O My nation: for a °law shall proceed from Me, and I will °make My judgment °to rest for a light of °the people.

5 My righteousness *is* near; My salvation is gone forth, and Mine arms shall judge [4]the people; the °isles shall °wait upon Me, and on Mine arm shall they °trust.

x[2] 6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens °shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die °in like manner:

y[2] but My salvation shall be for ever, and My righteousness shall not be abolished.

N[3] w[3] 7 [1]Hearken unto Me, ye that °know righteousness, the People in whose heart *is* My [4]law; fear ye not the reproach of °men, neither be ye afraid of their revilings.

x[3] 8 For the moth shall eat them up like a garment, and the worm shall eat them like wool:

y[3] but My righteousness shall be for ever, and My salvation from generation to generation.

G H O[1] 9 °Awake, awake, put on strength, O °arm of [1]the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut °Rahab, *and* wounded the °dragon?

10 *Art* thou not it which hath °dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the °ransomed to pass over?

I[1] 11 Therefore the °redeemed of [1]the LORD shall return, and °come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and °mourning shall flee away.

12 ℑ, *even* ℑ, *am* ℌe That comforteth you: who *art* thou, that thou shouldest be afraid of a [7]man *that* shall die, and of the son of °man *which* shall be made *as* grass;

13 And forgettest [1]the LORD thy Maker, That

10 trust in = confide in. Heb. *bāṭaḥ*. Ap. 69. i.
God. Heb. Elohim. Ap. 4. I.
11 that kindle a fire = that are incendiaries; not the ordinary word for lighting a fire. Only in Deut. 32. 2 (the first occurrence). Jer. 15. 14; 17. 4. Isa. 64. 2.
compass = gird. See note on 8. 9.
sparks = fiery darts.
walk. This is Divine irony (Ap. 6).
your = your own.

51. 1-8 (G, p. 993). THE CALL TO "HEARKEN". (*Repeated and Extended Alternation.*)

G | N[1] | w[1] | 1–. Hearken unto Me. Righteous.
x[1] | –1, 2. Illustration. Abraham and Sarah.
y[1] | 3. Jehovah. Comfort and Joy.
N[2] | w[2] | 4, 5. Hearken unto Me. People.
x[2] | 6–. Illustration. Heavens and earth.
y[2] | –6. Jehovah. Salvation and Righteousness.
N[3] | w[3] | 7. Hearken unto Me. Righteous.
x[3] | 8–. Illustration. Moth and worm.
y[3] | –8. Jehovah. Righteousness and Salvation.

1 Hearken. Note the call to hear. See Structure, above.
the LORD. Heb. Jehovah. Ap. 4. II.
are = were.
hole of the pit = the hollow of the quarry.
2 Look = Look well: as in *v.* 1. Fig. *Hermeneia* (Ap. 6), by which *v.* 2 interprets *v.* 1.
Abraham . . . Sarah. Ref. to Pent. (Gen. 12, &c.; 24. 36). Ap. 92.
alone. Cp. Ezek. 33. 24. Mal. 2. 15.
3 waste places. Cp. 40. 1; 49. 13.
like Eden. Ref. to Pent. (Gen. 2 and 3). Ap. 92. Elsewhere, only here; Joel 2. 3; and six times in Ezekiel.
like the garden of the LORD. This is a quotation from Gen. 13. 10. Ap. 92.
melody = music or Psalmody.
4 law: i.e. the law of Moses, which was Jehovah's revealed instruction. Cp. Mal. 4. 4.
make . . . to rest = establish.
the people = peoples.
5 isles = maritime countries. See note on 11. 11.
wait. Cp. 42. 4; 60. 9.
trust = hope. Heb. *yaḥal*. Ap. 69. vi. Not the same word as in 50. 10.
6 shall = will have.
in like manner = so. There is no ancient authority for "as a gnat", as some render it.
7 know = take note of.
men = mortal men. Heb. *'ĕnōsh*. Ap. 14. III.

51. 9—52. 12 (H, p. 993). THE CALL TO ISRAEL ("AWAKE"). (*Repeated Alternation.*)

H | O[1] | 51. 9, 10. "Awake, awake". Call to Jehovah.
P[1] | 51. 11–16. Comfort.
O[2] | 51. 17–20. "Awake, awake". Call to Jerusalem.
P[2] | 51. 21–23. Comfort.
O[3] | 52. 1, 2. "Awake, awake". Call to Zion.
P[3] | 52. 3–12. Comfort.

9 Awake. Same word as in 52. 1. Not the same as in *v.* 17. Note the Fig. *Epizeuxis* (for emphasis), Ap. 6.
arm. Fig. *Anthropopatheia*. Ap. 6.
Rahab = Egypt. Cp. Pss. 87. 4; 89. 10.
dragon = crocodile.
10 dried the sea. Ref. to Pent. (Ex. 14. 29).
ransomed = redeemed (by price, or blood). Heb. *gā'al*. Cp. Ex. 6. 6.
11 redeemed = redeemed (by power). Heb. *pādāh*. See note on Ex. 13. 13.
come with singing. Cp. 35. 10.
mourning = sighing. See notes on 21. 2.
12 man. Heb. *'ādām*. Ap. 14. I.

hath °stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, °as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But ℑ *am* [1]the LORD thy °God, That °divided the sea, whose waves roared: °The LORD of hosts *is* His name.

16 And I have °put My words in thy mouth, and I have covered thee in the shadow of Mine hand, °that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, "Thou *art* My People."

17 °Awake, [9]awake, stand up, O Jerusalem, which hast drunk at the hand of [1]the LORD the cup of His fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These two *things* are come unto thee; °who shall be sorry for thee? desolation, °and destruction, °and the famine, °and the sword: by whom shall I comfort thee?

20 °Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of [1]the LORD, the rebuke of thy [15]God.

21 Therefore hear now this, thou afflicted, and drunken, but not with °wine:

22 Thus saith °thy LORD [1]the LORD, and thy [15]God *That* pleadeth the cause of His People, °"Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of My fury; thou shalt °no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to °thy soul, 'Bow down, that we may go over:' and thou hast laid thy body as the ground, and as the street, to them that went over."

52 °Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, °the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 °Shake thyself from the dust; arise, *and* °sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith °the LORD, "Ye have sold yourselves for nought; and ye shall be °redeemed °without money."

4 For thus saith °the Lord °GOD, °"My People went down aforetime into Egypt to sojourn there; and °the Assyrian °oppressed them °without cause.

5 Now therefore, °what have I here," saith [3]the LORD, "that My People °is taken away for nought? they that rule over them make them to howl," saith [3]the LORD; "and °**My name continually every day *is* blasphemed.**

6 Therefore My people shall know My name: therefore *they shall know* in that day that ℑ *am* He That doth speak: behold, *it is* I."

13 stretched forth the heavens. Ref. to Pent. (Gen. 1 and 2). See Ap. 92.

as if he were. A special reading called *Sevīr* (Ap. 34), with some codices, two early printed editions, and Syr., read "who was": referring doubtless to the Antichrist's effort in "the great tribulation".

15 God. Heb. Elohim. Ap. 4. I.

divided the sea. Ref. to Pent. (Ex. 14. 21). Ap. 92.

The LORD of hosts. See note on 1 Sam. 1. 3.

16 put My words in thy mouth. See note on 50. 4 ("that I should know"). Ref. to Pent. (Deut. 18. 18). Ap. 92.

that: i.e. in order that.

17 Awake = Rouse thee. Not the same form as in *v.* 9 and 52. 1.

19 who . . . ? Fig. *Erotēsis.* Ap. 6.

and. Note the Fig. *Polysyndeton.* Ap. 6.

20 Thy sons have fainted. Note the *Alternation* in this verse. Thus: "fainted at the head", &c., and "they lie as a wild bull", &c.

21 wine. Heb. *yayin.* Ap. 27. I.

22 thy LORD the LORD = thy Adonim Jehovah. See Ap. 4. VIII (3) and II.

Behold. Fig. *Asterismos.* Ap. 6.

no more drink it again. All this refers therefore to the final restoration of Israel.

23 thy soul = thee. Heb. *nephesh.* Ap. 13.

52. 1 Awake. Same form as in 51. 9; not the same as in 51. 17. Fig. *Epizeuxis.* Ap. 6.

the holy city. Heb. "the city of the Sanctuary". See note on Ex. 3. 5.

2 Shake. See note on 33. 9.

sit: i.e. sit as queen. Cp. Rev. 18. 7, for usage.

3 the LORD. Heb. Jehovah. Ap. 4. II.

redeemed. Heb. *gā'al.* See note on Ex. 6. 6.

without money = not with silver. Cp. 1 Pet. 1. 18.

4 the Lord. Heb. Adonai. Ap. 4. VIII (2).

GOD. Heb. Jehovah. Ap. 4. II.

My People went down aforetime. Ref. to Pent. (Gen. 46. 6). See Ap. 92.

the Assyrian. This was "another king" (Acts 7. 18), the first of a new dynasty, the "new king" of Ex. 1. 8, who (of course) "knew not Joseph". See notes on the above passages.

oppressed them. This refers to Ex. 1, and has nothing to do with the later Assyrian carrying away.

without cause = for nothing, groundlessly. This is a Divine comment. See John 15. 25. Heb. *'ephes.* See note on 5. 8.

5 what have I here . . . ? = what do I here? What He did in the circumstances of *v.* 4 we know. What He will do in these new circumstances we are about to be told.

is = hath been.

My name, &c. Quoted in Rom. 2. 24.

7 How beautiful, &c. Quoted in Rom. 10. 15.

the feet. Put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole person of the messenger, that we may not think of him, but of his coming as sent by Jehovah (cp. Nah. 1. 15). Fulfilled partially in John and Christ, both of whom were rejected and slain. There will be other messengers of the future coming, even Elijah and others (Mal. 4. 5).

God. Heb. Elohim. Ap. 4. I.

8 sing = shout.

see eye to eye = see face to face, and will be face to face with the coming heralds of the King, yea, with the King Himself. This oft misapplied expression has nothing whatever to do with agreement in opinion.

7 °**How beautiful upon the mountains are °the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good,** that publisheth salvation; that saith unto Zion, "Thy °God reigneth!"

8 Thy watchmen shall lift up the voice; with the voice together shall they °sing: for they shall °see eye to eye, when [3]the LORD shall bring again Zion.

603–588 **9** Break forth into joy, [8]sing together, ye
waste places of Jerusalem: for [3]the LORD hath
°comforted His People, He hath [3]redeemed
Jerusalem.
10 [3]The LORD hath made bare His °holy °arm
in the °eyes of all the nations; and all the ends
of the earth shall see the salvation of our [7]God.
11 °**Depart ye, °depart ye, go ye out from
thence, touch no unclean *thing*;** go ye out of
the midst of her; be ye clean, that bear the
vessels of [3]the LORD.
12 For °ye shall not go out with haste, nor
go by flight: for [3]the LORD will go before you;
and °the [7]God of Israel *will be* your °rereward.

F Q T[1] u (p. 998) **13** °Behold, °My Servant shall °deal prudently,
He shall be °exalted and °extolled, and °be very
high.

v **14** °As many were °astonied at Thee; (His
visage was °so marred more than °any man,
and His form more than the sons of °men):

w **15** °So shall He °sprinkle many nations; the
kings shall °shut their mouths at Him: for
°*that* **which had not been told them shall
they see; and** °*that* **which they had not heard
shall they consider.**

R T[2] u **53** °**Who °hath believed our °report? and
to whom is the °arm of °the LORD °revealed?**
2 For He shall grow up before °Him as
a °tender plant, and as °a root out of a °dry
ground: He hath no form nor comeliness; and
when °we shall see Him, *there is* no beauty
that we should desire Him.
3 He is °despised and rejected of °men;
a °man of sorrows, and acquainted with grief:
and °we hid as it were *our* faces from Him;
He was despised, and we esteemed Him not.

S v **4** **Surely** °**He hath °borne our °griefs, and
°carried our °sorrows:** yet ᵂᵉ did esteem Him
stricken, smitten °of °God, and °afflicted.

9 comforted. Cp. 40. 1.
10 holy. See note on Ex. 3. 5.
arm. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the wonders wrought by it. Also Fig. *Anthropopatheia.* Ap. 6.
eyes, &c. = sight, or view. Cp. 40. 5; 49. 26.
11 Depart ye. Note the Fig. *Epizeuxis* (Ap. 6). Cp. Rev. 18. 4. Quoted (in application for us to-day) in 2 Cor. 6. 14–18.
12 ye shall not go out with haste. Ref. to Pent., where it was otherwise (only here, Ex. 12. 33, 39, and Deut. 16. 3). See Ap. 92.
the God of Israel. See note on 29. 23.
rereward = rear-guard. Cp. 58. 8. Ref. to Pent. (Ex. 14. 19). See Ap. 92.

52. 13—53. 12 (F, p. 993). MESSIAH'S PROPITIATORY WORK. (*Introversion.*)

As coming to fulfil the LAW which was in His heart (Ps. 40. 6–8).

F | Q | 52. 13–15. GENESIS. The Divine *counsels* concerning Messiah, summarizing ch. 53 as a whole. The counsel, "Let Us make" (Gen. 1. 26), answering to the counsel here, Let Us redeem.
.R | 53. 1–3. EXODUS. Messiah taking His place with the nation.
S | 53. 4–6. LEVITICUS. Messiah's relation to Jehovah. His personal work of atonement, the basis of the whole. Jehovah's dealings with Him in the *Sanctuary.*
R | 53. 7–10–. NUMBERS. Messiah's relation to the earth: finding a grave in it.
Q | 53. –10–12. DEUTERONOMY. The outcome, fulfilling the Divine *counsels* according to the Word.

The first member (GENESIS), Q, is shown to be a summary or epitome of the whole by the following arrangement:—

F | T[1] | u | 52. 13. Messiah's presentation.
v | 52. 14. His sufferings. } 52. 13–15.
w | 52. 15. His reward.
T[2] | u | 53. 1–3. Messiah's reception.
v | 53. 4–10–. His sufferings. } 53. 1–12.
w | 53. –10–12. His reward.

13 Behold. Fig. *Asterismos* (Ap. 6), to emphasise what is to follow.
My Servant. The Messiah. See note on 37. 35.
deal prudently = prosper. Cp. 1 Sam. 18. 14.
exalted . . . extolled . . . be very high. Fig. *Anabasis* (Ap. 6), for great emphasis = riseth . . . is lifted up . . . becometh very high (cp. Phil. 2. 9–11).
14 As = According as. This corresponds with the "so" of *v.* 15 (not with the "so" in the next clause, which is parenthetic). **astonied:** corresponding with the word rendered "sprinkle" in *v.* 15. From Old French *estonner.* Nine times so spelt, from Wycliff and Geneva Bible. Chaucer spells it "astoned"; Spenser, "astownd". **so marred:** pointing to the depth of the humiliation, as set forth in detail in 53. 4–10–. Cp. Matt. 26. 67, 68; 27. 27–30. **any man.** Heb. *'ish.* Cp. Ps. 22. 6, "I am a worm, and no man". **men.** Heb. *'ādām.* Ap. 14. I.
15 So. Corresponding with the "As" of *v.* 14. **sprinkle** = cause to leap or spring up for joy. Heb. *nāzāh.* When used of liquids it means to spurt out, as in 63. 3, the only other occurrence in Isaiah, and that in judgment (cp. 2 Kings 9. 33). The usual word for ceremonial sprinkling is *zārak*, not *nazāh.* The astonishment and the joy of many nations is set in contrast with the astonishment of the many people of *v.* 14. The Sept. reads "shall admire". Moreover, the verb is in the Hiphil conjugation, and we can say "cause to leap up for joy", but not "cause to sprinkle". With this, Gesenius, Fuerst, Lowth, Parkhurst, and others agree.
shut their mouths: i.e. be dumb with the astonishment. **that which had,** &c. = they to whom it had been told shall see. **that which they,** &c. = they which had not heard shall consider. Quoted in Rom. 15. 21.

53. 1 Who . . . ? Fig. *Erotēsis* (Ap. 6). The questions are asked by the prophet, and the answer is "no one" or few. Quoted in John 12. 38 and Rom. 10. 16. **hath believed** = put faith in. Heb. *'āman.* Ap. 69. III. The tenses are Past (the prophetic Perfect). **report** = hearing. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the subject-matter, which was heard. **arm.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for what was wrought by it. Cp. 51. 9; 52. 10. **the LORD.** Heb. Jehovah. Ap. 4. II. **revealed** = made bare: i.e. revealed. **2 Him:** i.e. Jehovah. **tender plant** = a sapling. **a root** = a root-sprout. **dry ground.** The "root" (David) of which He was the offspring was well nigh extinct. **we:** i.e. the people who saw Him. The interpretation is for the Jews of our Lord's day. The application is for us. The nation will yet say it in their confession and weeping. **3 despised and rejected.** Fulfilled in John 1. 10, 11; 8. 48; 10. 20. **men.** Heb. pl. of *'ish.* Ap. 14. II = the chief men. Cp. John 7. 48, 49. **man.** Heb. *'ish.* Ap. 14. II. **we hid.** Cp. 50. 6. Ps. 22. 6, 7; and John 8. 48. Mark 3. 21, 30. John 18. 40.
4 °*e* [and no one else]. Emphatic. Quoted in Matt. 8. 17. **borne . . . carried** = borne the punishment for. See note on Ezek. 4. 4. Matt. 8. 17. Cp. *vv.* 11, 12. **griefs . . . sorrows.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for the judgment which was brought about by their sins. **of** = by. Gen. of Agent. Ap. 17. **God.** Heb. Elohim. Ap. 4. I. **afflicted** = humbled.

5 But הֵ *was* °wounded for our °transgressions, *He was* bruised for our °iniquities: the chastisement °of our peace *was* upon Him; and **°with His stripes we are healed.**

6 °**All we like sheep have gone astray**; we have turned every one to his own way; and [1]the LORD hath laid on Him the [5]iniquity of us °all.

7 He was °oppressed, and הֵ was afflicted, yet He °opened not His mouth: °**He is brought as °a lamb to the slaughter, and as a sheep before her shearers is dumb, so He °openeth not His mouth.**

8 **He was taken °from prison and from judgment: and °who shall declare His °generation? for He was °cut off out of the land of the living:** for the [5]transgression of My people was He stricken.

9 And °He °made His °grave with °the wicked, and with °the rich °in His death; because °**He had done no violence, neither *was any* deceit in His mouth.**

10 Yet °it pleased [1]the LORD to bruise Him; He hath put *Him* to grief:

°when thou shalt make °His soul °an offering for °sin, °He shall see *His* seed, He shall prolong *His* days, and the °pleasure of [1]the LORD shall prosper in His hand.

11 He shall see of the travail of [10]His soul, *and* shall be °satisfied: °by His knowledge shall My righteous Servant justify many; for הֵ shall bear their [5]iniquities.

12 Therefore will I °divide Him *a portion* °with the great, and He shall divide the spoil with the strong; because He hath °poured out [10]His soul unto death: °**and He was numbered with the °transgressors; and הֵ °bare the °sin of many,** and °made intercession for the [5]transgressors.

54 °"**Sing, O °barren, thou *that* didst not bear; °break forth into singing, and**

5 wounded = pierced.
transgressions. Heb. *pāsha'*. Ap. 44. ix.
iniquities. Heb. *'āvōn*. Ap. 44. iv.
of = which procured. Gen. of Cause. Ap. 17.
with, &c. Quoted in 1 Pet. 2. 24.
6 All . . . all. Note the Fig. *Epanadiplōsis* (Ap. 6), by which the statement is emphasised as containing the essence of the whole chapter. More noticeable in Heb. *killānū . . . killānū*. Quoted in 1 Pet. 2. 22.
7 oppressed: or, hard pressed.
opened not His mouth. Idiom for silence and submission. Cp. 1 Pet. 2. 22, 23.
He is brought. Quoted in Acts 8. 32, 33.
a lamb. Cp. John 1. 36.
8 from prison and from judgment, &c. = by constraint and by sentence He was taken away.
who shall declare His generation? = as to the men of His age [i.e. His contemporaries], who ponders, or considers as to this seed, seeing He is to be "cut off"? Cp. *v.* 10.
cut off. Cp. Dan. 9. 26. Thus the climax of this prophecy is reached: (1) a hint (42. 4); (2) open lament (49. 4); (3) personal suffering (50. 6); now (4) a violent death (53. 8).
9 He made, &c. = one [or they] appointed, or assigned [His grave]; or, it [His grave] was appointed.
made. Heb. *nāthan* (to give) is rendered "appoint" in Ex. 30. 16. Num. 35. 6. Josh. 20. 7. 2 Kings 8. 6. 1 Chron. 16. 4. Ezra 8. 20. Neh. 9. 17. Ezek. 4. 6; 36. 5; 45. 6; and "assign" in Josh. 20. 8. 2 Sam. 11. 16. Even where it is rendered "to make", it has the force of "appoint" (Gen. 9. 12. Num. 14. 4, &c.).
grave. Heb. *keber*. See Ap. 35.
the wicked = the criminals (pl.). These have a separate part assigned in all Jewish cemeteries.
the rich = a rich [man] (sing.). Cp. Matt. 27. 59, 60. Mark 15. 43, 46. Luke 23. 53.
in His death = when He was dead. Cp. Mark 15. 42–47. John 19. 38, 39.
He had done, &c. Quoted in 1 Pet. 2. 22.
10 it pleased the LORD = Jehovah purposed.
when thou shalt make, &c. This introduces the break in the Dispensations, which is the subject of the rest of the chapter: the "glory which shall follow" the sufferings. See Ap. 71 and 72.
His soul = Himself. Heb. *nephesh*. Ap. 13 = life. Cp. John 10. 11, 15, 17, 18.
an offering for sin. Heb. *'ashām* = the trespass offering. See Ap. 43. II. vi and 44. ii. Ref. to Pent., for this is a peculiarly Levitical word (Lev. 14. 12, 21), and cannot be understood apart from it. In Ps. 40 it is the aspect of the whole burnt offering. **He shall see His seed:** "see" corresponding with "see" in 52. 15: i.e. the result, issue, and reward of His sufferings. Cp. Ps. 22. 30; 24. 6; 25. 13. The Chaldee Targum reads, "they (His seed) shall see the kingdom of their Messiah". **pleasure** = purpose. **11 satisfied.** Not disappointed. We have not an impotent Father, or a disappointed Christ, or a defeated Holy Ghost, as is so commonly preached; but an *omnipotent* Father, an *all-victorious* Christ, and an *almighty* Holy Spirit, able to break the hardest heart and subdue the stoutest will. **by His knowledge, &c.** Punctuate: "Satisfied by His knowledge, My righteous Servant shall justify many, for He shall bear", &c. **12 divide** = apportion, or assign. **with** = among. **poured out.** Only here (in the "latter" portion); and 32. 15 (the "former" portion). Ap. 79. II. **and He was numbered.** Quoted in Mark 15. 28. Luke 22. 37. Ap. 79. II. **bare the sin.** Ref. to Pent. (Lev. 10. 17. Num. 9. 13; 18. 32). Cp. *vv.* 4, 11. See Ap. 92. **sin.** Not the same word as in *v.* 10. Heb. *chāṭā'*. **made intercession** = interposed.

54. 1–56. 8 (*G*, p. 993). THE CALL TO "SING", "COME", &c.
(*Repeated Alternation.*)

G | U[1] | 54. 1, 2. Exhortation. "Sing."
V[1] | 54. 3. Reason. Fruitfulness.
U[2] | 54. 4. Exhortation. "Fear not."
V[2] | 54. 5–10. Reason. Jehovah's faithfulness.
U[3] | 54. 11–. Exhortation. Be comforted.
V[3] | 54. –11–17. Reason. Jehovah's goodness.
U[4] | 55. 1–3. Exhortation. "Come."
V[4] | 55. 4, 5. Reason. Messiah given.
U[5] | 55. 6, 7. Exhortation. "Seek."
V[5] | 55. 8–13. Reason. Jehovah's gifts.
U[6] | 56. 1–. Exhortation. "Keep justice."
V[6] | 56. –1, 2. Reason. Jehovah's blessing.
U[7] | 56. 3. Exhortation. Encouragement.
V[7] | 56. 4–8. Reason. Jehovah's gathering.

1 Sing = Shout in triumph (52. 8, 9. Zeph. 3. 14). Quoted in Gal. 4. 27. **barren.** Refers to Sarah. **break forth into singing.** See note on 14. 7.

603-588 **cry aloud, thou *that* didst not travail with child: for more *are* the °children of the °desolate than the °children of the °married wife,"** saith °the LORD.

2 "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy °stakes;

V¹ (p. 999) **3** For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the °Gentiles, and make the [1]desolate cities to be inhabited.

U² **4** Fear not; for thou shalt not be °ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget °the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

V² W (p. 1000) **5** For thy °Maker *is* thine husband; °the LORD of hosts *is* His name; and °thy Redeemer °the Holy One of Israel; °The °God of the whole earth shall He be called.

6 For [1]the LORD hath called thee as a woman °forsaken and grieved in °spirit, and a wife of youth, when thou wast refused," saith thy °God.

7 "For a small moment have I forsaken thee; but with great mercies will I °gather thee.

X x **8** In °a little wrath °I hid My face from thee for a moment;

y but with °everlasting kindness will I have mercy on thee," saith [1]the LORD [5]thy Redeemer.

Y **9** "For this *is as* °the waters of Noah unto Me:

y for *as* °I have sworn that °the waters of Noah should no more go over the earth;

X x so have I sworn that I would not be wroth with °thee, nor rebuke °thee.

y **10** For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee,

W neither shall the covenant of My peace be removed," saith [1]the LORD That hath mercy on thee.

U³ (p. 999) **11** "O thou afflicted, tossed with tempest, *and* not comforted,

V³ behold, ℶ will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy °windows of agates, and thy gates of carbuncles, and all thy °borders of pleasant stones.

13 And °**all thy [1]children *shall be* taught °of [1]the LORD**; and great *shall be* the peace of thy [1]children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt °not fear: and from terror; for it shall not come near thee.

15 Behold, °they shall surely gather together, *but* [14]not by ℳ*e*: whosoever shall gather together against thee °shall fall for thy sake.

16 Behold, °ℶ have created the smith that bloweth the coals in the fire, and that bringeth forth an °instrument for his work; and ℶ have created the waster to destroy.

children = sons. desolate. See note on 1. 7.
married wife = the husbanded one.
the LORD. Heb. Jehovah. Ap. 4. II.
2 stakes = tent-pegs. **3** Gentiles = nations.
4 Fear not . . . ashamed. Ref. to Pent. (Lev. 26. 6). Cp. 44. 16, 17.
the shame of thy youth. Ref. to Israel's days of idolatry. Cp. Jer. 3. 24, 25.

54. 5-10 (V², p. 999). REASON. JEHOVAH'S FAITHFULNESS. (*Introversion and Alternation.*)

V² | W | 5-7. The Covenant [Marriage] Breach.
X | x | 8-. Wrath overflowing.
y | -8. Everlasting kindness.
Y | 9-. The waters of Noah. Comparison.
Y | -9-. The waters of Noah. Reason.
X | x | -9. Wrath restrained.
y | 10-. Everlasting kindness.
W | -10. The Covenant. Breach removed.

5 Maker. Heb. pl. Reference to the triune Jehovah.
the LORD of hosts. See note on 1 Sam. 1. 3.
thy Redeemer = thy kinsman-Redeemer. Ref. to Pent. (Gen. 48. 16. Ex. 6. 6; 15. 13). Ap. 92.
the Holy One of Israel. See note on 1. 4.
The God of the whole earth. This is the title connecting Jehovah with universal dominion. Cp. "The Lord of the whole earth" in Josh. 3. 11, 13. Zech. 6. 5.
God. Heb. Elohim. Ap. 4. I.
6 forsaken. See note on 1. 4.
spirit. Heb. *rûach*. Ap. 9.
7 gather thee = gather thee out.
8 a little wrath = in an overflow of wrath.
I hid My face. Ref. to Pent. (Deut. 31. 17, 18). Cp. Isa. 8. 17; 53. 3; 64. 7. See Ap. 92.
everlasting kindness. See note on "ancient", 44. 7.
9 the waters of Noah. Ref. to Pent. (Gen. 6—9). Ap. 92. Some codices, reading one word instead of two, with Aram., Syr., and Vulg., read "the days of Noah . . . when [I sware, &c.]".
I have sworn = when I sware. Ref. to Pent. (Gen. 6-9). Noah is nowhere else mentioned in the O.T. except in 1 Chron. 1. 4. Ezek. 14. 14, 20. See Ap. 92.
thee. Supply *Ellipsis* (Ap. 6), "thee [for ever]".
12 windows = battlements.
borders = boundaries.
13 all thy children, &c. Quoted in John 6. 45.
of = by. Gen. (of Origin). Ap. 17. 2.
14 not. See note on "no" (5. 8).
15 they: i.e. the enemies of Israel (Ps. 56. 7; 59. 4).
shall fall = shall be overthrown (cp. 8. 14).
16 I have created. Cp. 45. 7, 8.
instrument = weapon.
17 weapon. Same word as instrument (v. 16).

55. 1 Ho, &c. This cry heard in Jerusalem to-day. All water has to be bought. Cp. John 4. 14; 7. 37-39.
every one that thirsteth. The invitation is only to these.
come. Fig. *Repetitio* (Ap. 6), for emphasis.
waters: of life (Rev. 22. 17).
wine: of gladness (Ps. 104. 15).
milk: of nourishment (1 Pet. 2. 2).

17 No °weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of [1]the LORD, and their righteousness *is* of Me," saith [1]the LORD.

55 °Ho, °every one that thirsteth, °come ye to the °waters, and he that hath no money; °come ye, buy, and eat; yea, °come, buy °wine and °milk without money and without price. U⁴

-588 2 °Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? °hearken diligently unto Me, and eat ye *that which is* good, and let your °soul delight itself in fatness.
3 Incline your ear, and come unto Me: hear, and your [2]soul shall live; and I will make an °everlasting covenant with you, *even* °**the sure mercies °of David.**
V[4] 999) 4 [1]Behold, I have given °Him *for* a Witness to the °people, a Leader and Commander to the °people.
5 [1]Behold, °thou shalt call a nation *that* thou knowest not, and nations *that* knew not °thee shall run unto thee because of °the LORD thy °God, and for °the Holy One of Israel; for He hath glorified thee.
U[5] 6 Seek ye [5]the LORD while He °may be found, call ye upon Him while He is near:
7 Let the °wicked °forsake his °way, and the °unrighteous °man his °thoughts: and let him return unto [5]the LORD, and He will have mercy upon him; and to our [5]God, for He will °abundantly pardon.
V[3] 8 For °My °thoughts *are* not °your thoughts, neither *are* your ways My ways," saith [5]the LORD.
9 "For *as* the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.
10 For °as the rain cometh down, and the snow from °heaven, and returneth not thither, °but watereth the earth, and maketh it bring forth and bud, **that it may give seed to the sower, and bread to the eater:**
11 So shall °My word be that goeth forth out of My °mouth: it shall not return unto Me void, [10]but it °shall accomplish that which I please, and it °shall prosper *in the thing* whereto I sent it.
12 For ye shall °go out with joy, and be led forth with °peace: the mountains and the hills shall °break forth before you into °singing, and all the trees of °the field shall clap *their* hands.
13 Instead of the thorn shall come up the fir tree, and instead of the °brier shall come up the myrtle tree: and it shall be to [5]the LORD for a name, for an °everlasting sign *that* shall not be cut off."

U[6] 56 Thus saith °the LORD, "Keep ye judgment, and do °justice:
V[6] for My salvation *is* near to come, and My righteousness to be revealed.
2 Blessed *is* the °man *that* doeth °this, and the son °of man *that* layeth hold on °it; that °keepeth the sabbath from polluting it, and keepeth his hand from doing any °evil.
U[7] 3 Neither let the son of the °stranger, that hath joined himself to [1]the LORD, °speak, saying, '[1]The LORD hath utterly separated me from His People:' neither let the eunuch say, °'Behold, ℑ *am* a dry tree.'
V[7] 4 For" thus saith [1]the LORD "unto the eunuchs that [2]keep My sabbaths, and °choose *the things* that please Me, and [2]take hold of My covenant;
5 Even unto them will I give in Mine house and within My walls a °place and a name better than of sons and of daughters: I will give them an [3]everlasting name, that shall not be cut off.
6 Also the sons of the [3]stranger, that join themselves to [1]the LORD, to serve Him, and to

2 Wherefore . . .? Fig. *Erotēsis* (Ap. 6), to emphasise the universal corruption and practice of the natural man. Cp. John 6. 27.
hearken diligently. Fig. *Epizeuxis* (Ap. 6), for emphasis. Heb. "Hearken a hearkening": i.e. continue to hearken. **soul.** Heb. *nephesh.* Ap. 13.
3 everlasting. See note on "ancient", 44. 7.
the sure mercies of David: i.e. the lovingkindnesses well assured to David, the "everlasting covenant" made with David in 2 Sam. 7. 8–16. Quoted in Acts 13. 34. Assured by oath to David (Ps. 132. 11).
of = pertaining to. Gen. of Relation. Ap. 17. V.
4 Him = Messiah: not David, but David's Son and David's Lord.
people = peoples.
5 thou . . . thee: i.e. Israel, who is addressed here. See Structure, *G*, p. 996.
the LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
the Holy One of Israel. See note on Ps. 71. 22.
6 may be: i.e. letteth Himself be.
7 wicked = lawless man (sing.). Heb. *rāshā'.* Ap. 44. x.
forsake. See note on 1. 4.
way . . . thoughts. Note the *Introversion* of lines in *vv.* 7 and 8:

a | 7–. way.
b | –7. thoughts.
b | 8–. thoughts.
a | –8. ways.

unrighteous. Heb. *'āven.* Ap. 44. iii.
man. Heb. *'ish.* Ap. 14. II.
abundantly pardon. Heb. multiply to pardon.
8 My thoughts . . . your thoughts. Note the *Introversion* of the pronouns:

c | My.
d | your.
d | your.
c | My.

The contrast thus emphasised is not merely holiness, but vastness.
10 as = according as. **heaven** = the heavens.
but = except it: i.e. until it. Note that the four succeeding tenses are *pasts*, and in the *singular* number. The waters *do* return, as stated in other scriptures (Ps. 135. 7, Jer. 10. 13; 51. 16).
11 My word be that goeth. Ref. to Pent. (Deut. 8. 3; 32. 2).
mouth. Fig. *Anthropopatheia.* Ap. 6.
shall = shall assuredly.
12 go out = go forth: i.e. from the lands of your wandering. **peace** = prosperity.
break forth . . . singing. Fig. *Prosopopœia.* Ap. 6. See note on 14. 7.
the field: i.e. the open country beyond the limits of cultivation.
13 brier: or, nettle.
everlasting. See note on "ancient", 44. 7.

56. 1 the LORD. Heb. Jehovah. Ap. 4. II.
justice = righteousness.
2 man = (mortal) man. Heb. *'ĕnōsh.* Ap. 14. III.
this . . . it. This righteousness . . . this salvation. Both Fem.
of man = of Adam. Heb. *'ādām.* Ap. 14. I.
keepeth the sabbath. Ref. to Pent. (Ex. 20. 8–11). Ap. 92. **evil.** Heb. *rā'a'.* Ap. 44. viii.
3 stranger = foreigner. Heb. *nākar.* See Prov. 5. 3.
speak = think. **Behold.** Fig. *Asterismos.* Ap. 6.
4 choose. See note on 1. 29.
5 place: or, trophy. Heb. hand.

603-588 love the name of [1] the LORD, to be His servants, every one that [2] keepeth the sabbath from polluting it, and taketh hold of My covenant;

7 Even them will I bring °to My °holy mountain, and make them joyful in My °house of prayer: their burnt offerings and their sacrifices °*shall be* accepted upon Mine altar; for °**Mine house shall be called an house of prayer for all °people.**"

8 °The Lord GOD Which gathereth the outcasts of Israel saith, "Yet will I gather *others* to him, beside those that are gathered unto him."

H A (p. 1002) 9 All ye beasts of °the field, come to devour, *yea,* all ye beasts in the forest.

B C 10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; °sleeping, lying down, loving to slumber.

11 Yea, *they are* °greedy dogs *which* can never have enough, and *they are* shepherds *that* cannot understand: they all look to their own way, °every one for his gain, from his quarter.

12 "Come ye," *say they,* "I will fetch °wine, and we will fill ourselves with °strong drink; and to morrow shall be as this day, *and* much more abundant."

D **57** The righteous perisheth, and no °man layeth *it* to heart: and °merciful °men *are* taken away, none considering that the righteous is taken away °from the °evil *to come.*

E 2 °He shall enter into peace: °they shall rest °in their °beds, *each one* walking *in* °his uprightness.

C c 3 But draw near hither, ye sons of the °sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not °children of °transgression, a °seed of falsehood,

f 5 Enflaming yourselves °with idols under every green tree, °slaying the [4] children in the valleys under the clifts of the rocks?

6 Among °the smooth *stones* of the stream *is* °thy portion; *they, they are* thy lot: even to them hast thou poured a °drink offering, thou hast offered a °meat offering. Should °I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy °remembrance: for thou hast discovered *thyself to another* than Me, and art gone up; thou hast enlarged thy bed, and made °thee *a covenant* with them; thou lovedst their °bed °where thou sawest *it.*

9 And thou wentest to °the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto °hell.

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, "There is no hope:" thou hast °found the life of thine °hand; therefore thou wast not grieved.

7 to = into. Some codices read "upon".
holy. See note on Ex. 3. 5.
house of prayer. See quotation below.
shall be accepted = for acceptance.
Mine house, &c. Quoted in Matt. 21. 13. Mark 11. 17. Luke 19. 46. Contrast "*your* house" (Matt. 23. 38).
people = peoples.
8 The Lord GOD. Heb. Adonai Jehovah. See Ap. 4. VIII (2), and II.

56. 9—58. 14 (*H*, p. 993). THE CALL TO ISRAEL'S ENEMIES. (*Alternation.*)

H | A | 56. 9. Call to devour.
B | 56. 10—57. 21. Contrasted characters.
A | 58. 1. Call to cry aloud.
B | 58. 2-14. Contrasted conduct.

9 the field. See note on 55. 12.

56. 10—57. 21 (B, above). CONTRASTED CHARACTERS. (*Extended Alternation.*)

B | C | 56. 10-12. The wicked.
D | 57. 1. The righteous.
E | 57. 2. Peace.
C | 57. 3-13-. The wicked.
D | 57. -13-18. The righteous.
E | 57. 19-21. Peace.

10 sleeping = dozing, or dreaming.
11 greedy = strong of soul. Heb. *nephesh* (Ap. 13) = strong of appetite: i.e., as well rendered, "greedy".
every one. Heb. *'ish.* Ap. 14. II.
12 wine. Heb. *yayin.* Ap. 27. I.
strong drink. Heb. *shēkar.* Ap. 27. IV.

57. 1 man. Heb. *'ish.* Ap. 14. II.
merciful = kind.
men. Heb. pl. of *'ĕnōsh.* Ap. 14. III.
from the evil to come = from the presence of the calamity.
evil = calamity. Heb. *rā'ā'.* Ap. 44. viii: i.e. the calamity referred to in Jer. 22. 10. See 2 Kings 22. 16-20.
2 He: i.e. the righteous man.
they: i.e. the men of grace. in = upon.
beds = couches.
his uprightness = his straight path.

57. 3-13- (*C*, above). THE WICKED. (*Alternation.*)

C | e | 3, 4. Inquiry.
f | 5-10. Crimination.
e | 11. Inquiry.
f | 12, 13-. Threatening.

3 sorceress. See note on 2. 6 ("soothsayer").
4 children = offspring.
transgression: i.e. inborn transgression. Heb. *pāsha'.* Ap. 44. ix.
seed of falsehood = false seed. Fig. *Enallagē.* Ap. 6.
5 with idols = with the sacred trees: i.e. the *Ashērahs.* See Ap. 42.
slaying the children. Ref. to Pent. (Lev. 18. 21); to Molech (1 Kings 11. 7. 2 Kings 17. 16, 17); or to Baal (Jer. 19. 5. Ezek. 16. 20; 23. 39. Hos. 13. 1).
6 the smooth stones, &c. = the open places. Judah still in the land. None of the things mentioned in *vv.* 5-7 found in Babylonia.
thy. This and all the Pronouns in *vv.* 6-8 are Fem.
drink offering . . . meat offering. Ref. to Pent. (Ex. 29. 40, 41, &c. Num. 15. 1-10). Cp. 1 Kings 12. 32, 33.
I receive comfort. Fig. *Anthropopatheia.* Ap. 6.
8 remembrance = symbols.
thee. Ed. of A.V. 1611 omits this word "thee".
bed = couch.
where thou sawest it = a hand thou hast seen: as beckoning.
9 the king. Or, the idol, as in 30. 33. 1 Kings 11. 7.
hell. Heb. *Shĕōl.* Ap. 35.
10 found . . . hand = found [by the length of thy journeys] a hand to month life.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered Me, nor laid *it* to thy heart? have not I held My peace even of old, and thou fearest Me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them:*

but he that putteth his trust in Me shall possess the land, and shall inherit My holy mountain;

14 And shall say, "Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of My People."

15 For thus saith the high and lofty One That inhabiteth eternity, Whose name *is* [13]Holy; "I dwell in the high and [13]holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the [15]spirit should fail before Me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid Me, and was wroth, and he went on frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near," saith the LORD; "and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is* no peace," saith my God, "to the [20]wicked."

58 Cry aloud, spare not, lift up thy voice like a trumpet, and shew My People their transgression, and the house of Jacob their sins.

2 Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God.

3 "Wherefore have we fasted," *say they*, "and Thou seest not? *wherefore* have we afflicted our soul, and Thou takest no knowledge?" Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 [3]Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to [3]afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have [5]chosen? to

12 for. Some codices, with two early printed editions, omit "for", and read "and thy works, they will not profit thee".

13 criest. In distress.

thy companies. The paramours of *v.* 3.

wind. Heb. *rūach*. Ap. 9.

vanity. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for vain men. Cp. Ps. 144. 4. Jas. 4. 14.

putteth his trust = fleeth for refuge to. Heb. *hāṣāh*. See Ap. 69. ii. **holy.** See note on Ex. 3. 5.

14 Cast ye up = Make a highway. Fig. *Epizeuxis*. Ap. 6. See note on 7. 3.

15 lofty = lifted up. Same word as 6. 1 ("exalted One").

That inhabiteth = inhabiting.

spirit. Heb. *rūach*. Ap. 9.

16 souls = breathing things. Heb. *nᵉshāmāh*. Ap. 16. See note on 2. 22 ("breath").

17 I hid Me. Cp. 45. 15; 59. 2; 64. 7.

18 lead = (gently) lead.

mourners. See note on "mourn" (3. 26).

19 Peace, peace. Fig. *Epizeuxis* (Ap. 6), for great emphasis = perfect peace (as in 26. 3), or great prosperity.

saith the LORD. Heb. = saith Jehovah. Ap. 4. II. The famous Codex *Mugah*, quoted in the *Massōrah*, reads "saith Jehovah my God".

20 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.

the troubled sea = the sea when tossed.

when = for.

21 no peace. Cp. 48. 22.

my God. Heb. Elohim. Ap. 4. I. Some codices read "Jehovah" (Ap. 4. II). Cp. 48. 22. Other codices read "my God", or "Jehovah God" (with Sept. and Vulg.).

58. 1 Cry aloud = Heb. "call with the throat": i.e. deep down as in the oriental throat. It denotes not a wild cry, but solemnity with restraint.

transgression = rebellion. Heb. *pāsha'*. Ap. 44. ix.

the house of Jacob. See note on 2. 5.

sins. Heb. *ḥāṭā'*. Ap. 44. i.

58. 2-14 (*B*, p. 1002). CONTRASTED CONDUCT.
(*Repeated Alternation.*)

B | g¹ | 2–7. Condition. Legal observances.
h¹ | 8, 9–. Recompense. Illumination.
g² | –9, 10–. Condition. Charity.
h² | –10–12. Recompense. Illumination.
g³ | 13. Condition. Legal observance—Sabbath.
h³ | 14. Recompense. Ascendancy.

2 forsook. See note on 1. 4.

God. Heb. Elohim. Ap. 4. I.

justice = righteousness. Cp. Ex. 21–23.

3 Wherefore . . .? Fig. *Erotēsis*. Ap. 6.

afflicted our soul. Ref. to Pent. This is a strictly Levitical technical expression (Lev. 16. 29, 31; 23. 27, 32. Num. 29. 7). This shows that the People were not in exile as alleged, but in the Land. See also the references to other observances below (*v.* 13). Note that in chs. 58 and 59 we have the reference to the Day of Atonement; in chs. 60 and 61, to the Sabbatical and Jubilee years. Ch. 60 refers to the feast of Tabernacles with its "ingathering" (*vv.* 3–5, 13), which followed the Day of Atonement (Lev. 23. 27, 34).

soul. Heb. *nephesh*. Ap. 13. Some codices, with one early printed edition, Aram., Sept., and Vulg., read "souls" (pl.).

Behold. Fig. *Asterismos*. Ap. 6.

4 ye fast. Referring to Day of Atonement, which was still observed; and in the Land, not in exile, as alleged.

wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.

ye shall not. Some codices, with two early printed editions, read "and ye shall not".

to make = if ye would make.

5 chosen. See note on 1. 29.

a man. Heb. *'ādām*. Ap. 14. I.

soul. Heb. *nephesh*. Ap. 13.

bulrush. See note on 9. 14.

the LORD. Heb. Jehovah. Ap. 4. II.

603-588 loose the °bands of [4]wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 *Is it* not °to deal thy °bread to the hungry, and that thou bring the °poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou °hide not thyself from °thine own flesh?

h[1] (p. 1003) 8 Then shall thy light break forth as the morning, and °thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of [5]the LORD shall °be thy °rereward.

9 Then shalt thou call, and [5]the LORD shall answer; thou shalt °cry, and He shall say, "Here Ꝫ *am*."

g[2] If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou °draw out thy [5]soul to the hungry, and satisfy the afflicted [5]soul;

h[2] then shall thy light rise in obscurity, and thy darkness °*be* as the noon day:

11 And [5]the LORD shall °guide thee continually, and satisfy thy [5]soul in °drought, and °make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And *they that shall be* of thee shall °build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths °to dwell in.

g[3] 13 If thou turn away °thy foot °from the sabbath, *from* doing thy °pleasure on My °holy day; and call the sabbath a delight, the °holy of [5]the LORD, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own °pleasure, nor speaking °*thine own* words:

h[3] 14 Then shalt thou °delight thyself in [5]the LORD; and I will °cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of [5]the LORD hath spoken *it*.

D F (p. 1004) **59** °Behold, °the LORD'S °hand is °not shortened, that it cannot save; neither His ear heavy, that it cannot hear:

(2 But your °iniquities have separated between you and your °God, and your °sins °have hid *His* face from you, that He will not hear.

3 For your hands are °defiled with blood, and your fingers with [2]iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None °calleth for justice, nor *any* pleadeth °for truth: they °trust in °vanity, and speak °lies; they conceive mischief, and bring forth °iniquity.

5 They hatch °cockatrice' °eggs, and °weave the spider's °web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a °viper.

6 Their [5]webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of [4]iniquity, and the act of violence *is* in their hands.

6 bands = pangs. See note on Ps. 73. 4.

7 to deal = to break. The technical term for giving or partaking of food, as in Luke 24. 30, 35. Acts 2. 42, 46; 20. 7, 11; 27. 35. 1 Cor. 10. 16; 11. 24. Cp. Job 42. 11. Lam. 4. 4. Ezek. 18. 7; 24. 17. Hos. 9. 4.
bread. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of food.
poor. Heb. *'ānāh*. See note on Prov. 6. 11.
hide not. Some codices, with two early printed editions, read "do not thou hide".
thine own flesh. Ref. to Pent. (Gen. 29. 14). Cp. Neh. 5. 1–11. Ap. 92.

8 thine health. Heb. thy healing. Referring to the healing of wounds.
be = bring up.
rereward = rearguard. Ref. to Pent. (Ex. 14. 19, 20). Cp. 52. 12.

9 cry. In distress.

10 draw out thy soul. Some codices, with Syr., read "give out thy bread".
be. Supply Ellipsis (of verb "become"). Or we have the Fig. *Oxymoron* (Ap. 6).

11 guide = (gently) guide.
drought. Heb. droughts (pl. of majesty) = great drought.
make fat = invigorate.

12 build = rebuild. This is still future.
to dwell in: or, leading home.

13 thy foot. Some codices, with one early printed edition, read "thy feet" (pl.).
from the sabbath. Ref. to Pent., as in 56. 2.
pleasure. Some codices, with three early printed editions, read "pleasures" (pl.).
holy. See note on Ex. 3. 5.
thine own words = vain words: or, keep making talk.

14 delight thyself = revel.
cause thee to ride, &c. Ref. to Pent. (Deut. 32. 13; 33. 29).

59. 1-21 (*D*, p. 993). SIN THE CAUSE OF THE BREACH. (*Introversion.*)

D | F | 1. Salvation. Jehovah's power.
| G | 2–8. Israel. Crimination.
| *G* | 9–15. Israel. Confession.
| *F* | 16–21. Salvation. Jehovah's work.

1 Behold. Fig. *Asterismos*. Ap. 6.
the LORD'S. Heb. Jehovah's. Ap. 4. II.
hand. Fig. *Anthropopatheia*. Ap. 6.
not shortened. Ref. to Pent. (Num. 11. 23). Cp. 50. 2. The phrase occurs nowhere else in the O.T.

2 iniquities. Heb. *'āvāh*. Ap. 44. iv. Same word as in *vv.* 3, 12. Not the same as in *vv.* 6, 7.
God. Heb. Elohim. Ap. 4. I.
sins. Heb. *ḥāṭā'*. Ap. 44. i.
have hid His face. Cp. 45. 15; 54. 8; 57. 17.

3 defiled. Heb. *gā'al, to redeem*, put for *gā'al, to pollute*, here, and Ezra 2. 62. Neh. 7. 64. Lam. 4. 14. Dan. 1. 8, 8. Zeph. 3. 1. Mal. 1. 7, 12.

4 calleth for justice = sueth in righteousness.
for truth = in truth.
trust = confide. Heb. *bāṭaḥ*. Ap. 69. i.
vanity = confusion. Heb. *tohū*, as in Gen. 1. 2 ("without form"). See note on 24. 10. lies = vanity.
iniquity. Heb. *'āven*. Ap. 44. iii. Same word as in *vv.* 6, 7. Not the same as in *vv.* 2, 3, 12.

5 cockatrice' = adders', or vipers'. See note on 11. 8.
eggs . . . web. Note the *Alternation* in *vv.* 5, 6.
weave. See note on 19. 9.
viper. Occurs in Isaiah only here, and in the "former" portion (30. 6). See Ap. 79. II.

7 Their feet = They. Feet being put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole person. Quoted in Rom. 3. 15, 16.
evil. Heb. *rā'a'*. Ap. 44. viii.
innocent blood. Ref. to Pent. Only here in Isaiah; five times in Deuteronomy (19. 10, 13; 21. 8, 9).
paths = highways. See note on 7. 3.

7 °Their feet run to °evil, and they make haste to shed °innocent blood: their thoughts *are* thoughts of [4]iniquity; wasting and destruction *are* in their °paths.

8 °**The way of peace they know not**; and *there is* no °judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9 Therefore is [8]judgment far from us, neither doth °justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 °We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the °night; *we are* in desolate places as dead *men*.

11 We roar all like bears, and mourn sore like doves:

we look for [8]judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our °transgressions are multiplied before Thee, and our °sins testify against us: for our °transgressions *are* with us; and *as for* our [2]iniquities, we know them;

13 In [12]transgressing and lying against [1]the LORD, and departing away from our [2]God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And [8]judgment is turned away backward, and [9]justice standeth afar off:

for truth is fallen in the street, and equity cannot enter.

15 Yea, °truth faileth; and he *that* departeth from °evil °maketh himself a prey:

and [1]the LORD saw *it*, and it displeased Him that *there was* no [8]judgment.

16 And He saw that *there was* no °man, and wondered that *there was* no intercessor:

therefore His °arm brought salvation unto Him; and His righteousness, it sustained Him.

17 For °He put on righteousness as a °breastplate, and an helmet of salvation upon His head; and He put on the garments °of vengeance *for* clothing, and was clad with °zeal as a cloke.

18 According to *their* deeds, accordingly He will repay, fury to His adversaries, recompence to His enemies; to the °islands He will repay recompence.

19 So shall they fear the name of [1]the LORD from the west, and His glory from the rising of the sun.

When the °enemy shall come in °like a flood,

the °Spirit of [1]the LORD shall °lift up a °standard against him.

20 And °**the Redeemer shall come °to Zion, and unto them that turn from [12]transgression in Jacob**, saith [1]the LORD.

21 "As for *Me*, **this *is* My covenant with them**," saith [1]the LORD; "My [19]spirit that *is* upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed," saith [1]the LORD, "from henceforth and °for ever."

60 °Arise,

°shine; for °thy light is come,

and °the glory of °the LORD is risen upon thee.

8 The way, &c. See Rom. 3. 17.
judgment = righteousness.

59. 9–15 (*G*, p. 1004). CONFESSION.
(*Repeated Alternation.*)

G | i[1] | 9. Justice. Departed.
k[1] | 10, 11–. Condition. Comparisons.
i[2] | –11. Justice. Looked for in vain.
k[2] | 12, 13. Reason.
i[3] | 14–. Justice. Turned away backward.
k[3] | –14, 15–. Reason.

9 justice = righteousness. Same as "judgment", *v.* 8.
10 We grope, &c. Ref. to Pent. (Deut. 28. 29). Idea the same, but word different. The word in Deuteronomy is the same as in Gen. 27. 12, 22; 31. 34, 37. Ex. 10. 21. Job 5. 14; 12. 25. The word in Isaiah occurs nowhere else. Ap. 92.
night. Heb. *nesheph*. A Homonym, with two meanings: (1) *darkness*, as here; Job 24. 15. Prov. 7. 9. 2 Kings 7. 5, 7. Isa. 5. 11; 21. 4. Jer. 13. 16; (2) *daylight*, 1 Sam. 30. 17. Job 7. 4. Ps. 119. 147.
12 transgressions. Heb. *pāsha'*. Ap. 44. ix.
sins. Heb. *ḥaṭā't*. Ap. 44. i. Note that these three words occur together in Lev. 16. 21.
15 truth faileth = the truth is found missing.
evil. Heb. *rā'a'*. Ap. 44. viii.
maketh himself a prey: i.e. is liable to be despoiled, or outlawed. Rashi says, "is considered mad", as A.V. marg.

59. –15–21 (*F*, p. 1004). SALVATION. JEHOVAH'S WORK. (*Extended Alternation.*)

F | l | –15, 16–. Evil seen by Jehovah.
m | –16–18. Evil removed by Jehovah.
n | 19–. The blessed result.
l | –19–. Evil inflicted by the enemy.
m | –19, 20. Evil removed by Jehovah.
n | 21. The blessed result.

16 man. Heb. *'ĕsh*. Ap. 14. II.
arm. Fig. *Anthropopatheia* (Ap. 6). Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power put forth by it.
17 He put on. Fig. *Anthropopatheia* (Ap. 6). Note that all the armour is for defence.
breastplate = a coat of mail.
of vengeance for clothing = of avenging for clothing. Cp. 61. 2; 63. 4. The Oxf. Gesenius explains it as "of Jehovah as champion of Israel" (p. 528 b).
zeal = jealousy.
18 islands = maritime countries. See note on 11. 11.
19 enemy. Heb. *tzar*, as in *v.* 18.
like a flood = like the flood: the Nile in its overflow.
Spirit. Heb. *rūach*. Ap. 9.
lift up. Fig. *Anthropopatheia*. Ap. 6.
standard: or, banner. Ref. to Pent. (Ex. 17. 15). Heb. *nēṣaḥ*. Ap. 92.
20 the Redeemer = a Redeemer: i.e. the Messiah. Quoted in Rom. 11. 26, 27, showing that the fullness of the Gentiles must be the fullness of the Gentile times.
to = for: i.e. on behalf of. See note on Rom. 11. 26.
21 for ever. This coming deliverance for Israel will be final, and cannot therefore as yet have taken place.

60. 1–22 [For Structure see next page].

1 Arise. Cp. 51. 9, 17, "awake"; 52. 2, "awake"; 60. 1, "arise"; and contrast the cry to Babylon (47. 1), "come down, sit in the dust". See Ap. 82. This refers to the future. shine. Cp. 2 Sam. 23. 4.
thy light: i.e. Israel's glory.
the glory of the LORD. Heb. *kābōd*. See 4. 2, 5; 6. 3; 35. 2; 40. 5; 58. 8; and *v.* 2 here. Cp. Ps. 106. 20. Jer. 2. 11. Hag. 2. 3, 7, 9.
the LORD. Heb. Jehovah. Ap. 4. II.
2 behold. Fig. *Asterismos* (Ap. 6), to call attention to the condition of the nations just before Israel's future glory shines forth.

2 For, °behold, the darkness shall cover the earth,

and gross darkness the °people:
(p. 1006) but [1]the LORD shall arise upon thee, and His glory shall be seen upon thee.
3 And °the Gentiles shall come to thy light,
and kings to the brightness of thy rising.
4 Lift up thine eyes round about, and see: °all they gather themselves together, they come to thee: thy °sons shall come from far, and thy °daughters shall be °nursed at *thy* side.
5 Then thou shalt see, and °flow together, and thine heart shall °fear, and °be enlarged; because the abundance °of the sea shall be °converted unto thee, the °forces of [3]the Gentiles shall come unto thee.
6 °The multitude of camels shall cover thee, the dromedaries of Midian and °Ephah; all they from °Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of [1]the LORD.
7 All the flocks of °Kedar shall be gathered °together unto thee, °the rams of °Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will °glorify the °house of My glory.
8 °Who *are* these *that* fly as a cloud, and as the doves to their windows?
9 Surely the °isles °shall wait for Me, and the °ships of Tarshish °first, to bring thy sons °from far, their silver and their gold with them, unto the name of [1]the LORD thy °God, and to °the Holy One of Israel, because He hath glorified thee.
10 And °the sons of °strangers shall build up thy walls, and their kings shall minister unto thee: for °in My wrath I smote thee, but in My favour have I had mercy on thee.
11 Therefore °thy gates shall be open continually; they shall °not be shut day nor night; that *men* may bring unto thee the [5]forces of the [3]Gentiles, and *that* their kings *may be* brought.
12 For °the nation and kingdom that will not serve thee °shall perish; yea, *those* nations shall be utterly wasted.
13 The glory of Lebanon shall come unto thee, the fir tree, °the pine tree, and the box together, to beautify the place of My sanctuary; and I will make °the place of My °feet glorious.
14 The sons also of them that °afflicted thee °shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of [1]the LORD, The Zion of [2]the Holy One of Israel.

60. 1-22 (*C*, p. 998). ZION: RECONCILIATION, RESTORATION, AND ENLARGEMENT. (*Alternation.*)

C | H | 1-16-. Israel's ascendancy.
J | -16. Jehovah the worker.
H | 17-22-. Israel's glory.
J | -22. Jehovah the worker.

60. 1-16- (H, above). ISRAEL'S ASCENDANCY. (*Alternation.*)

H | o | 1-7. Gentiles. Accession.
p | 8-11. Their ministry.
o | 12, 13. Gentiles. Subjection.
p | 14-16-. Their homage.

60. 1-7 (o, above). GENTILES. ACCESSION. (*Division.*)

o | p^1 | 1-3. Israel's rising come.
p^2 | 4-7. Gentiles' attraction to it.

60. 1-3 (p^1, above). ISRAEL'S RISING COME. (*Introversion.*)

p^1 | q | 1-. The rising of Israel.
r | -1-. The light shining.
s | -1. The glory of Jehovah.
t | 2-. Darkness covering the earth.
t | -2-. Darkness covering the peoples.
s | -2. The glory of Jehovah.
r | 3-. The light reflected.
q | -3. The rising of Israel.

people = peoples.
3 the Gentiles = nations.
4 all they, &c. This is still future.
sons . . . daughters. These are not Gentiles therefore, but true Israelites (Jer. 31. 10). Cp. Ezek. 34. 11-15.
nursed, &c. Carried on the shoulders. So Chald. and Sept. See note on 49. 22.
5 flow together: or, according to the Targum and Syr., "shall be lightened", as in Ps. 34. 5. So in R.V.
fear = praise. Heb. *pāḥad*. A *Homonym*, with two meanings: (1) *to fear*, as in Deut. 28. 66. Job 23. 15; but (2) *to rejoice*, here and Hos. 3. 5 = praise. See note there.
be enlarged = opened as with joy.
of the sea = of the rich seafaring peoples, for which "sea" is put by Fig. *Metonymy* (of Adjunct), Ap. 6.
converted = turned.
forces = fullness, riches, wealth, or resources. This prophecy looks far beyond the return under Ezra-Nehemiah. See *vv.* 12, 15, &c.
6 The multitude = A stream.
Ephah. A Midianite tribe (Gen. 25. 4).
Sheba. Cp. Ps. 72. 10. Both descended from Abraham and Keturah.
7 Kedar. See 21. 16, 17; 42. 11; and cp. Gen. 25. 13. Ps. 120. 5. Song 1. 5.
together = out.
the. Some codices, with one early printed edition, Sept., and Syr., read "and the".
Nebaioth. A tribe allied to Kedar, descended from Ishmael (Gen. 25. 13).
glorify = beautify.
house of My glory = My beautiful house.
8 Who are these . . . ? Referring probably to the ships whose sails are compared to wings, developed in next verse.
9 isles = maritime lands. See note on 11. 11.
shall wait. Cp. 42. 4; 51. 5.
ships of Tarshish. See note on 2. 16.
first = in the first place, or rank.
from far. This looks beyond Babylon.
God. Heb. Elohim. Ap. 4. I.
the Holy One of Israel. See note on 1. 4.
10 the sons of strangers. Ref. to Pent. (Ex. 12. 43. Lev. 22. 25). These were expressly excluded.
strangers = foreigners.
in My wrath. Cp. 54. 8. Zech. 1. 15.
11 thy gates shall be open. Heb. they shall keep thy gates open. The word "they" is impersonal: i.e. they who are continually bringing the exiles with their riches. Cp. the same idiom in Luke 12. 20, "they demand thy soul".
not be shut. These coming times are already being foreshadowed, for this has already been the case for the past few years. This looks beyond the Ezra-Nehemiah period, for see Neh. 13. 19.
12 the nation . . . shall perish. This is still future.
13 the. Some codices, with one early printed edition, Sept., and Vulg., read "and the".
the place of My feet: i.e. the Temple. Cp. 35. 2. Ps. 99. 5; 132. 7. Fig. *Periphrasis*. Ap. 6.
feet. Fig. *Anthropopatheia*. Ap. 6.
14 afflicted = oppressed. See 1. 7, 8; 6. 12; 7. 16.
shall come, &c. Not fulfilled yet. Matt. 8. 11 refers to this. Cp. Mal. 1. 11.

15 Whereas thou hast been °forsaken and hated, so that no man went through *thee*, I will make thee an °eternal excellency, a joy °of many generations.
16 Thou shalt also suck the milk of [3]the Gentiles, and shalt suck the breast of kings:

and °thou shalt know that ℑ °the LORD *am* thy Saviour and thy °Redeemer, °the mighty One of Jacob.

17 °For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and °thine exactors °righteousness.

18 °Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy °walls °Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but [1]the LORD shall be unto thee an everlasting light, and thy [9]God thy [7]glory.
20 °Thy sun shall no more °go down; neither shall thy moon withdraw itself: for [1]the LORD shall be thine everlasting light, and the days of thy °mourning shall be ended.

21 °Thy People also *shall be* °all righteous: they shall inherit the land °for ever, the branch of °My planting, the work of My hands, that I may be °glorified.
22 °A little one shall become a thousand, and a small one a strong nation:

ℑ [1]the LORD will hasten it in °his time.

61 °The °Spirit of °the Lord GOD *is* upon Me; because °the LORD hath °anointed Me to preach good tidings unto the °meek; He hath sent Me to °bind up the brokenhearted, to proclaim liberty to the captives, and °the opening of the prison to *them that are* bound;
2 To proclaim °the acceptable year of [1]the LORD, °and the day of vengeance of our °God; to comfort all that °mourn;
3 °To appoint unto them that [2]mourn in Zion, to give unto them °beauty for °ashes, the oil of joy for mourning, the garment of praise for the °spirit of heaviness; that they might be called °trees of righteousness, the planting of [1]the LORD, that °He might be glorified.

15 forsaken. The type of the forsaken wife is changed to that of the forsaken Land. See note on 1. 4.
eternal. This cannot refer to the prosperity of any past period of Israel's history.
of many generations = of generation after generation.
16 thou shalt know, &c. Ref. to Pent. See notes on 1. 24; 41. 14, &c. Ap. 92.
the LORD am thy Saviour. This constitutes another Jehovah title. Heb. = *Jehovah môshî'ēk.*
Redeemer. Cp. 41. 14; 43. 14; 44. 6, 24; 47. 4; 48. 17; 49. 7, 26; 54. 5, 8; 59. 20; 60. 15 (ten times in all, in Isaiah. Cp. Prov. 23. 11.
the mighty One of Jacob. Ref. to Pent. (Gen. 49. 24). Cp. 49. 26. Ps. 132. 2–5. Including the whole natural seed, as well as the spiritual seed of Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 30. Ap. 92.

60. 17–22 (*H*, p. 1006). ISRAEL'S GLORY. (*Alternation.*)
H | u | 17. Materials.
v | 18. Evil removed.
u | 19, 20. Luminaries.
v | 21, 22–. Good bestowed.

17 For brass. Note the correspondence (by contrast) of this verse with 3. 24 (in A and *A*, p. 930). Cp. also 1. 23–25.
thine exactors = thy tax-gatherers. See Luke 3. 13.
righteousness = righteous. The very opposite to what they have been. Put by Fig. *Metonymy* (of Subject), Ap. 6, for righteous.
18 Violence shall, &c. Cp. Gen. 6. 11, 13. Some codices, with three early printed editions, Sept., and Syr., read "So shall violence", &c. **walls.** Cp. 26. 1.
Salvation: or, Victory.
20 Thy sun . . . go down. } These prophecies
mourning. See note on 3. 26. } yet await
21 Thy People . . . all righteous. } fulfilment.
for ever. This settles the whole question as to any fulfilment in the past.
My planting. Heb. text has "His planting", but "My plantings" in the margin, with some codices, four early printed editions, Aram., Syr., and Vulg.
glorified = get Myself glory.
22 A little one = The little one: i.e. he who has no sons, or few. **his** = its.

61. 1—66. 24 (*B*, p. 993). MESSIAH IN PERSON. (*Alternations.*)
B | K | 61. 1–9. Messiah in Person. Grace.
L | 61. 10, 11. Joy for present blessings.
M | N | 62. 1–7. Prayer incited.
O | 62. 8–12. Answer promised.
K | 63. 1–6. Messiah in Person. Judgment.
L | 63. 7–14. Praise for past blessings.
M | *N* | 63. 15—64. 12. Prayer offered.
O | 65. 1—66. 24. Answer given.

1–9 (K, above). MESSIAH IN PERSON. (*Division.*)
K | P[1] | 1–3. Messiah. Himself.
P[2] | 4–9. Messiah. His People.

1 The Spirit, &c. Quoted in Luke 4. 18, 19. The speaker is therefore the Messiah. **Spirit.** Heb. *rûach.* Ap. 9. **the Lord GOD.** Heb. Adonai Jehovah. See Ap. 4. VIII (2) and II. Some codices, with two early printed editions, Sept., and Vulg., omit "Adonai". **the LORD.** Heb. Jehovah. Ap. 4. II. **anointed.** Matt. 3. 17, with the Divine formula of consecration, "This is My Son", for the office of Prophet; Matt. 17. 5 for the office of Priest; Ps. 2. 7 and Heb. 1. 5, for the office of King. **meek** = oppressed, or lowly ones. **bind up.** Fig. *Anthropopatheia.* Ap. 6. **the opening of the prison** = an opening of the understanding or heart, instead of prison doors. Occurs only here. Heb. *p'ḳah-qōaḥ*, referring to the opening of the vision. **2 the acceptable year** = the year of acceptance, or jubilee year (Lev. 25. 9, 10). We may render:—
A year of good-pleasure for Jehovah,
[But] A day of vengeance for our God.
and the day of vengeance. Cp. 59. 17; 63. 4. This is a notable example of how to rightly divide "the Word of truth", when we observe that the Messiah, in quoting this prophecy concerning Himself in Luke 4. 18, 19, "closed the book", and did not go on to quote further in v. 20, because the former part of the prophecy referred to the then present time, and not to the future Dispensation of judgment. The Heb. accent separates these two clauses, indicated by "[But]", above. Note that the vengeance is assigned to a "day", in contrast with "year". **God.** Heb. Elohim. Ap. 4. I. **mourn.** See note on 3. 26, and cp. Matt. 5. 4. **3 To appoint** = to set (as a permanent, irrevocable thing). **beauty . . . ashes.** Note the emphasis put on this by the Fig. *Paronomasia*, Ap. 6. *p'ĕr . . . 'ĕpher.* **beauty** = an ornament, or nuptial tiara. **ashes:** as put on the head, as a sign of mourning (2 Sam. 13. 19). **spirit of heaviness** = heavy spirit. Heb. *rûach.* Ap. 9. **trees of righteousness.** Ref. to 60. 21. **He.** All is for Jehovah's glory.

P² w a (p. 1008) b
4 And they shall °build the old °wastes,
they shall raise up the former °desolations,
a and they shall repair the °waste cities,
b the °desolations of many generations.

x
5 And °strangers shall stand and feed your flocks, and the sons of °the alien *shall be* your plowmen and your vinedressers.

y
6 But °ye shall be named the Priests of [1]the LORD: *men* shall call you °the Ministers of our [2]God: ye shall eat the riches of °the Gentiles, and in their glory shall ye boast yourselves.

w c
7 For your °shame *ye shall have* °double;
d and *for* °confusion they shall rejoice in their portion:
c therefore in their land they shall possess the double:
d °everlasting joy shall be unto them.

x
8 For ℣ [1]the LORD love °judgment, °I hate robbery for burnt offering; and I will °direct their work °in truth, and I will make an °everlasting covenant with them.

y
9 And their seed shall be known among the [6]Gentiles, and their offspring among the °people: all that see them shall acknowledge them, that they *are* the seed *which* [1]the LORD hath blessed.

L (p. 1007)
10 I will greatly rejoice in [1]the LORD, my °soul shall be joyful in my [2]God; for He hath clothed me with the garments of salvation, He hath covered me °with the robe of righteousness, as °a bridegroom °decketh *himself* with ornaments, and as °a bride adorneth *herself* with her jewels.
11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so °the LORD* GOD will cause righteousness and praise to spring forth before all the nations.

M N
62 °For Zion's sake will °I not hold My peace, and for Jerusalem's sake I will not °rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.
2 And °the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be °called by a new name, which the mouth of °the LORD shall °name.
3 Thou shalt also be a °crown of °glory in the hand of [2]the LORD, and a royal diadem in the hand of thy °God.
4 Thou shalt no more be termed °Forsaken; neither shall thy land any more be termed °Desolate: but thou shalt be called °Hephzi-bah, and thy land °Beulah: for [2]the LORD delighteth in thee, and thy land shall be married.
5 For *as* a young man marrieth a virgin, *so*

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61. 4–9 (P², p. 1007). MESSIAH. HIS PEOPLE. (*Extended Alternation.*)

P² | w | 4. Israel. Restoration.
x | 5. Gentiles. Gifts.
y | 6. Israel Jehovah's glory.
w | 7. Israel. Restoration.
x | 8. Gentiles. Assistance.
y | 9. Israel Jehovah's glory.

61. 4 (w, above). ISRAEL. RESTORATION. (*Alternation.*)

w | a | 4–. Wastes. Rebuilt.
b | –4–. Desolations. Raised up.
a | –4–. Wastes. Rebuilt.
b | –4. Desolations. Raised up.

4 build = rebuild. Cp. Amos 9. 11, 12. Acts 15. 16.
wastes = deserted (cities).
desolations = places of silence. See note on 1. 7.
5 strangers = foreigners.
the alien = an unknown people.
6 ye shall be named, &c. Ref. to Pent. (Ex. 19. 6).
the Ministers of our God. Ref. to the technical phrase, common in the Law. See Ex. 28. 35. Num. 16. 9. Deut. 10. 8; 17. 12, &c.
the Gentiles = nations.
7 shame . . . double. Note the Alternation:

61. 7 (*w*, above). ISRAEL. RESTORATION. (*Alternation.*)

w | c | 7–. Complete compensation.
d | –7–. Rejoicing.
c | –7–. Complete compensation.
d | –7. Rejoicing.

double = "double [honour]". Not as in 40. 2. See note there.
confusion = reproach, or disgrace.
everlasting joy. See note on 44. 7.
8 judgment = justice.
I hate robbery, &c. Showing that the sacrificial system was in operation at the time when this prophecy was given.
direct their work = make their recompense.
in truth. See note on 10. 20.
everlasting covenant. See note on "ancient", 44. 7.
9 people = peoples.
10 soul. Heb. *nephesh* Ap. 13.
with the robe. A special various reading called *Sevīr* (Ap. 34), with some codices, one early printed edition, Sept., Syr., and Vulg., read "and with a robe". This necessitates conformity with the Heb. text:—
"With the garments of salvation will He, &c.,
And with a robe of righteousness will He", &c.
a = the.
decketh himself, &c. = adorneth himself (with a turban such as worn by priests).
11 the LORD* GOD = Adonai Jehovah. This is one of the 134 places where the *Sopherim* changed "Jehovah" of the primitive text to "Adonai"; but both words have been retained instead of the one: viz. Jehovah.

62. 1 For Zion's sake, &c. Not fulfilled, therefore, in the Gospel dispensation: for Zion is still trodden down of the Gentiles (Luke 21. 24).
I. Here we have Messiah's intercession for Israel. See "*B*", p. 1007.
rest. Cp. *vv.* 6, 7.
2 the Gentiles = nations.
called by a new name. As Abraham was (Gen. 17. 5), and Jacob (Gen. 32. 28).
the LORD. Heb. Jehovah. Ap. 4. II.
name = expressly name, or specify.
3 crown = bridal crown. Heb. *'ăṭārāh*, as in 28. 5.
God. Heb. Elohim. Ap. 4. I. **4 Forsaken. Desolate.** Heb. *Shᵉmāmāh*. See note on 1. 7.

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2 Sam. 12. 30. Song 3. 11. **glory** = beauty. Heb. *'Ăzūbah*. From *'āzab*. See note on 1. 4. Hephzi-bah. Heb. *Hephzī-bāh*. Probably a reference to the important marriage of King Hezekiah with Hephzi-bah, which synchronised with this prophecy. See note on 2 Kings 21. 1. **Beulah.** Heb. *Bᵉ'ūlah* = married. See note above. Note the Alternation in this verse.

shall °thy sons °marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy [3]God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace °day nor night: °ye that make mention of [2]the LORD, keep not silence,

7 And give Him no °rest, till He establish, and till He make Jerusalem a praise in the earth.

8 [2]The LORD hath °sworn by His °right hand, and by the °arm of His strength, "Surely °I will no more give thy corn *to be* meat for thine enemies; and the sons of the °stranger shall not drink thy °wine, for the which thou hast laboured:

9 But they that have °gathered it shall eat it, and °praise [2]the LORD; and they that have °brought it together shall drink it in °the courts of My holiness."

10 Go through, go through the gates; prepare ye the way of °the People; °cast up, cast up the highway; gather out the stones; lift up a standard for °the People.

11 °Behold, [2]the LORD hath proclaimed unto the end of the °world, "Say ye to the daughter of Zion, 'Behold, thy salvation cometh; behold, His reward *is* with Him, and His °work before Him.'"

12 And they shall call them, The °holy People, The redeemed of [2]the LORD: and thou shalt be called, °Sought out, A city °not [4]forsaken.

63 °Who *is* °This That cometh from °Edom, with dyed garments from °Bozrah?

This *That is* glorious in His apparel, °travelling in the greatness of His °strength? ℣ That speak in righteousness, °mighty to save.

2 Wherefore *art Thou* °red in Thine apparel, and Thy garments like him that treadeth in the °winefat?

3 I have trodden the °winepress alone; and of °the people *there was* °none with Me: for I will tread them in Mine anger, and trample them in My fury; and their °blood °shall be sprinkled upon My garments, and I will stain all My raiment.

4 For the °day of vengeance *is* in Mine heart, and °the °year of My °redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore °Mine own arm brought °salvation unto Me; and My °fury, it upheld Me.

6 And I will tread down [3]the people in Mine anger, and °make them drunk in My fury, and I will bring down their °strength to the earth.

7 I will mention the lovingkindnesses of °the LORD, *and* the praises of °the LORD, according to all that °the LORD hath bestowed on us, and the great goodness toward the °house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses.

8 For He said, "Surely they *are* My People, °children *that* will not °lie:" so He was their Saviour.

9 °In all their affliction He was afflicted, and °the Angel of His presence saved them: in

5 thy sons marry thee. Note the Fig. *Catachrēsis* (Ap. 6). See note on marry, below.
marry = own, or possess. Heb. *bā'al* = to become an owner, or husband of a wife. See *v.* 4.
6 day nor night. Heb. all the day and all the night.
ye that make mention of = ye that remind.
7 rest = silence, as in *v.* 6.
8 sworn. Fig. *Deēsis.* Ap. 6.
right hand . . . arm. Fig. *Anthropopatheia.* Ap. 6.
I will no more give, &c. Ref. to Pent. (Deut. 28. 30, 31, &c.). Ap. 92.
stranger = foreigner.
wine. Heb. *tīrōsh.* Ap. 27. II.
9 gathered it = gathered it in. Ref. to Pent. (Deut. 20. 6; 28. 30). Cp. Jer 31. 5. Ap. 92.
praise the LORD. Ref. to Pent. (Deut. 14. 23, 26; 16. 11, 14). See note on "shall not" (13. 10).
brought it together = gathered it out. Ref. to Pent. (Deut. 12. 12). Ap. 92.
the courts of My holiness = My holy courts.
10 the People. In 40. 3 the way is to be "prepared" for Messiah: here, for His People.
cast up, cast up the highway. Cp. Figs. *Epizeuxis* and *Polyptōton.* Ap. 6. See note on "highway" (7. 3).
11 Behold. Fig. *Asterismos.* Ap. 6.
world. Heb. earth. Heb. *'ĕretz.*
work = recompense.
12 holy. See note on Ex. 3. 5.
Sought out. Heb. *Derūshah.*
not forsaken. Heb. *Lo'-Ne'ĕzābāh.*

63. 1–6 (*K*, p. 1007). MESSIAH. IN PERSON. JUDGMENT. (*Alternation.*)

K | *e* | 1–. Question.
| | *f* | –1. Answer. Character.
| *e* | 2. Question.
| | *f* | 3–6. Answer. Work.

1 Who . . .? Fig. *Erotēsis.* Ap. 6. The prophet's question.
This: i.e. Messiah in the execution of His vengeance in judgment.
Edom = red. } Cp. 34. 5.
Bozrah = vintage. }
travelling = bending forward, as in marching.
strength . . . mighty = strength (for endurance). Heb. *koah.* Not referring to His death, which was in weakness.
2 red = *'ādom.* Hence "Edom" (*v.* 1).
winefat = winepress. Heb. *gath.* Not *yeqeb*, a wine-vat.
3 winepress = trough. Heb. *pūrah.*
the people = peoples.
none = not a man. Heb. *'ĭsh.* Ap. 14. II.
blood. Lit. grape-juice, put by Fig. *Metonymy* (of Subject), Ap. 6, for life-blood. All this is in judgment, not redemption. Cp. Rev. 14. 20; 19. 11–21.
shall be sprinkled = will spurt.
4 day . . . year. Cp. 61. 2.
the year of My redeemed. Ref. to Pent. (Deut. 32. 35). Cp. 61. 2.
redeemed = redeemed as by a kinsman (Ex. 6. 6).
5 Mine own arm. Cp. 59. 16.
salvation = victory.
fury = indignation. Some codices, with four early printed editions, read "righteousness". Cp. 59. 18.
6 make them drunk in. Some codices, with one early printed edition, and Aram., read "brake them in pieces with".
strength = life-blood, as in *v.* 3.
7 the LORD. Heb. Jehovah. Ap. 4. II.
house of Israel. See note on 5. 7.
8 children = sons.
lie = deal falsely.
9 In all their affliction He was afflicted. Heb. text reads, "In all their adversity [He was] no adversary". But some codices, with two early printed editions, read as text of A.V.
the Angel of His presence. Ref. to Pent. (Ex. 14. 19; 23. 20, 21; 33. 14). Ap. 92.

603-588 His love and in His pity He °redeemed them; and He °bare them, and carried them all the days of old.

10 °But they rebelled, and vexed His °holy °Spirit: therefore He was turned to be their enemy, °*and* He fought against them.

11 Then He remembered the days of old, Moses, *and* His People, *saying*, "Where *is* He That brought them up out of the sea with the °shepherd of His flock? where *is* He That °put His [10] holy [10] Spirit within him?

12 That led *them* by the right hand of Moses with His glorious °arm, °dividing the water before them, to make Himself an °everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?"

14 °As a beast goeth down into the valley, the [10] Spirit of [7] the LORD caused him to rest: so didst Thou lead Thy People, to make Thyself a glorious name.

M N g (p. 1010) 15 Look down from heaven, and behold from the °habitation of °Thy holiness and of Thy glory: where *is* Thy zeal and Thy °strength, the °sounding of Thy bowels and of Thy mercies toward me? are they restrained?

h 16 Doubtless °Thou *art* our °Father, though Abraham be ignorant of us, and Israel acknowledge us not: °Thou, O [7] LORD, *art* our Father, our °Redeemer; Thy name *is* from everlasting.

i 17 O [7] LORD, why hast Thou °made us to err from Thy ways, *and* °hardened our heart from Thy fear? °Return for Thy servants' sake, the tribes of Thine inheritance.

k 18 °The People of [15] Thy holiness have possessed *it* but a little while: our adversaries have trodden down Thy sanctuary.

19 °We are *Thine:* Thou never barest rule over them; °they were not called by Thy name.

g 64 °Oh that Thou wouldest °rend the heavens, that Thou wouldest come down, that the mountains might °flow down °at Thy presence,

2 As *when* the °melting fire burneth, the fire causeth the waters to boil, to make °Thy name known to Thine adversaries, *that* the nations may tremble [1] at Thy presence!

3 °When Thou didst terrible things *which* we looked not for, Thou camest down, the mountains [1] flowed down [1] at Thy presence.

4 For °since the beginning of the world °***men have not heard, °nor perceived by the ear, neither hath the eye seen, O °God, beside Thee, what* He °hath prepared for °him that waiteth for Him.**

5 °Thou meetest him °that rejoiceth and worketh righteousness, *those that* remember Thee in Thy ways: behold, Thou °art wroth; for we have °sinned: in °those is continuance, and we shall be saved.

redeemed them. Ref. to Pent. (Ex. 15. 13). Ap. 92.
bare them. Ref. to Pent. (Ex. 19. 4. Deut. 1. 31; 32. 18). Cp. 46. 3, 4. Acts 13. 18. Ap. 92.
10 But they rebelled. Ref. to Pent. (Ex. 15. 24. Num. 14. 11, 34). Ap. 92.
holy. See note on Ex. 3. 5.
Spirit. Heb. *rûach.* Ap. 9.
and He fought = and He Himself fought. Some codices, with three early printed editions, read this "and" in the text.
11 shepherd. Many codices, with five early printed editions (one Rabbinic, 1517), and Vulg., read "shepherds". Referring either to Moses, Aaron, and Joshua; or, the pl. of Majesty, referring to Jehovah their Shepherd. Some codices, with four early printed editions, read "shepherd" (sing.).
put His holy Spirit, &c. Ref. to Pent. (Num. 11. 17). Cp. Ex. 14. 31; 32. 11, 12. Num. 14. 13, 14. Ap. 92.
12 arm. Ref. to Pent. (Ex. 15. 16). Ap. 92.
dividing the water. Ref. to Pent. (Ex. 14. 21, the same word). Ap. 92.
everlasting name. See note on 44. 7.
14 As a beast goeth down = as the cattle go down. Referring to the settlement of Israel in Canaan.

63. 15—64. 12 (*N*, p. 1007). PRAYER OFFERED.
(*Extended Alternation.*)

N | g | 63. 15. To look down.
h | 63. 16. "Our Father".
i | 63. 17. Sin.
k | 63. 18, 19. Desolation.
g | 64. 1–7. To come down.
h | 64. 8. "Our Father".
i | 64. 9. Sin.
k | 64. 10–12. Desolation.

15 habitation . . . Thy, &c. See note on "courts" (62. 9).
strength = mighty deeds.
sounding = yearning. Fig. *Anthropopatheia.* Ap. 6.
16 Thou art our Father. Ref. to Pent. (Deut. 32. 6). Father. A rare word in this connection. Cp. 64. 8.
Redeemer. See note on 60. 16.
17 made us = suffered us.
hardened = let us harden.
Return. Ref. to Pent. (Num. 10. 36). Ap. 92.
18 The People of Thy holiness = Thy holy People. Fig. *Enallage* (Ap. 6). See note on Ex. 3. 5. Ref. to Pent. (Deut. 7. 6; 26. 19).
19 We are [Thine]. There is no word for "Thine" in Heb. text. The Heb. accent (disjunctive) leaves a solemn hiatus between the two clauses; as though, what Israel had become could not be expressed by words: "We are come to this—Thou never barest rule over them"; implying an *Ellipsis* (Ap. 6), to be supplied thus: "We are become [as they]".
they were not called by Thy name = Thy name was not called upon them.

64. 1 Oh, &c. Fig. *Euchē.* Ap. 6. Ch. 64 is joined to ch. 63 by the Massoretic pointing.
rend. A.V., ed. 1611, reads "rent".
flow down = quake. The reference is to Sinai in these verses. Cp. Ps. 68. 7, 8. Judg. 5. 4, 5.
at Thy presence. Note the Fig. *Epistrophē* (Ap. 6), used here for great emphasis.
2 melting. The Heb. word occurs only here, and is plural.
Thy name. See note on Ps. 20. 1.
3 When Thou didst terrible things. Ref. to Pent. (Ex. 34. 10, same word).
4 since the beginning of the world = from of old.
men have not heard. Quoted in 1 Cor. 2. 9. Cp. Ps. 31. 19. **nor.** So, some codices, with two early printed editions, Syr., and Vulg. But others read "have not perceived". **God.** Heb. Elohim. Ap. 4. I. **hath prepared** = could work, or will do. **him that waiteth** = the man who waited. **5 Thou meetest him** = Thou didst meet him. Ref. to Pent. (Gen. 32. 1). Ap. 92. **that rejoiceth** = who was rejoicing, &c. **art wroth** = wert, or wast wroth. **sinned.** Heb. *châtâ'.* Ap. 44. i. **those is continuance** = those [ways of Thine] is continuance. Same word as "since the beginning" in *v.* 4. Cp. 63. 9, 11, 16, 19.

6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our °iniquities, like the °wind, have taken us away.

7 And *there is* none that calleth upon [2] Thy name, that stirreth up himself to take hold of Thee: for Thou °hast hid Thy face from us, and hast consumed us, because of our [6]iniquities.

8 But °now, O °LORD, °Thou *art* our Father; we *are* the clay, and Thou our Potter; and we all *are* the work of Thy °hand.

9 °Be not wroth very sore, O [8]LORD, neither °remember [6]iniquity for ever: behold, see, we beseech Thee, we *are* all Thy People.

10 Thy °holy cities are a wilderness, Zion is a wilderness, Jerusalem a °desolation.

11 Our [10]holy and our beautiful house, where our fathers °praised Thee, °is burned up with fire: and all our °pleasant things are laid waste.

12 Wilt Thou °refrain Thyself for these *things*, O [8]LORD? wilt Thou hold Thy peace, and afflict us very sore?

65 I am sought of *them that* asked not *for Me;* °**I am found of *them that* sought Me not:** I said, °"**Behold Me, behold Me,**" **unto °a nation *that* was not called by My name.**

2 I have °spread out My hands all the day unto a rebellious People, which walketh in a way *that was* not °good, after their own thoughts;

3 A People that °provoketh Me to anger continually to My face; °that sacrificeth in gardens, and °burneth incense °upon altars of brick;

4 Which remain among the °graves, and lodge in the °monuments, which °eat swine's flesh, and °broth of °abominable *things is in* their vessels;

5 Which say, "Stand by thyself, come not near to me; for I am holier than thou." "These *are* a smoke in My °nose, a fire that burneth all the day.

6 °Behold, °*it is* written before Me: I will not keep silence, but °will recompense, even recompense into their bosom,

7 Your °iniquities, and the °iniquities of your fathers together," saith °the LORD, "which have [3]burned incense upon the mountains, and blasphemed Me upon the hills: therefore will I measure their former work into their bosom."

8 °Thus saith [7]the LORD, °"As the °new wine is found in the cluster, and *one* saith, 'Destroy it not; for a blessing *is* in it:' so will I do for °My servants' sakes, that I may not destroy them all.

9 And I will bring forth °a seed out of Jacob, and out of Judah an inheritor of My mountains: and Mine elect shall inherit it, and My servants shall dwell there.

10 And °Sharon shall be a fold of flocks, and

6 iniquities. Heb. *'āvāh.* Ap. 44. iv.
wind. Heb. *rūach.* Ap. 9.
7 hast hid = hadst hidden. Cp. 45. 15; 53. 3; 54. 8; 57. 17; 59. 2. Ref. to Pent. (Deut. 31. 17, 18, 20). Ap. 92.
8 now. A special various reading, called *Sevīr* (Ap. 34), with some codices, two early printed editions, and Aram., read "Thou".
LORD. Heb. Jehovah. Ap. 4. II.
Thou art our Father. See note on 63. 16.
hand. Some codices, with Sept., Syr., and Vulg., read "hands" (pl.).
9 Be not, &c. Continue not to be, &c.
remember = continue not to remember.
10 holy. See note on Ex. 3. 5.
desolation. Referring to the time of Matt. 23. 38; 24. 2.
11 praised. See note on "shall not", &c. (13. 10).
is burned up with fire. This prayer is proleptic; and is said now by anticipation of the then (and now still future) day of Israel's repentance and return to Jehovah.
pleasant things = goodly places, or vessels. Same word as in 2 Chron. 36. 19.
12 refrain Thyself: i.e. refuse to give way in compassion, &c. Cp. Gen. 43. 1; 45. 1. Isa. 42. 14; 63. 15.

65. 1—66. 24 (*O*, p. 1007). ANSWER. GIVEN. (*Extended Alternation.*)

O | Q | 65. 1–7. Contrasted characters.
R | 65. 8–10. Seed promised.
S | 65. 11–16. Threatening.
T | 65. 17–25. New heavens and new earth.
Q | 66. 1–6. Contrasted characters.
R | 66. 7–14. Seed brought forth.
S | 66. 15–18–. Threatening.
T | 66. –18–24. New heavens and new earth.

1 I am found, &c. Quoted in Rom. 10. 20, 21.
Behold Me. Fig. *Epizeuxis.* Ap. 6. See note on 24. 16.
a nation that was not called by My name. Ref. to Pent. (Deut. 32. 21), and to the Dispensation of the Acts. See the Structure of "the Song of Moses", p. 283.
2 spread out, &c. Fig. *Anthropopatheia.* Ap. 6.
good = right. Cp. Ps. 36. 4.
3 provoketh Me to anger. Ref. to Pent. (Deut. 32. 21, the same word, though not the same form). Ap. 92.
that sacrificeth in gardens. Ref. to Pent. (Lev. 17. 5). Cp. 1. 29; 57. 5. Jer. 2. 20. Ap. 92.
burneth. Heb. *kāṭar.* See Ap. 43. I. vii.
upon altars of brick = upon the bricks: i.e. not on the golden altar of incense.
4 graves = tombs. Heb. *keber.* Ap. 35.
monuments = secret places. Probably in heathen temples.
eat swine's flesh. Ref. to Pent., where this was forbidden (Lev. 11. 7. Deut. 14. 8). Ap. 92. Bones of swine were found at Gezer. See note on 1 Kings 9. 15.
broth. The reference is to a sacrificial feast of unclean food.
abominable things. Ref. to Pent. (Lev. 7. 18; 19. 7). The Heb. word (*piggūl*) is found only in Ezek. 4. 14, beside these passages. Ap. 92.
5 nose. Fig. *Anthropopatheia.* Ap. 6.
6 Behold. Fig. *Asterismos.* Ap. 6.
it is written. Ref. to Pent. (Ex. 32. 35. Lev. 26. Deut. 32). Ap. 92.
will recompense, &c. Ref. to Pent. (Deut. 32. 35, the same word, and is unique in its occurrence). Ap. 92.
7 iniquities. Heb. *'āvāh.* Ap. 44. iv.
the LORD. Heb. Jehovah. Ap. 4. II.
8 Thus saith the LORD. Note the frequent occurrence of this expression in predicting these new things.
new wine. Heb. *tīrōsh.* Ap. 27. ii. Here is further reference to the new Israel. See notes on *v.* 1.
My servants' sakes. Some codices, with one early printed edition, and Sept., read "servant's" (sing.): i.e. Messiah (see note on 37. 35):—"for the sake of My servant".
9 a seed. A further reference to the new Israel of 26. 2; 66. 7, 8. Matt. 21. 43.
10 Sharon. See note on 33. 9.

The first is 42. 5. As = According as.

603–588 the °valley of Achor a place for the herds to lie down in, for My People that have sought Me.

S (p. 1011) 11 But ye *are* they that °forsake [7]the LORD, that forget My °holy mountain, that prepare a table for °that troop, and that °furnish the drink offering unto °that number.

12 Therefore will I °number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did °evil before Mine eyes, and did °choose *that* wherein I delighted not."

13 Therefore thus saith °the Lord GOD, °"Behold, °My servants shall eat, but ye shall be hungry: °behold, °My servants shall drink, but ye shall be thirsty: °behold, °My servants shall rejoice, but ye shall be ashamed:

14 Behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for °vexation of °spirit.

15 And ye shall leave your name for a curse unto My chosen: for [13]the Lord GOD shall slay thee, and call His servants °by another name:

16 °That °he who blesseth himself in the earth shall bless himself in the °God of °truth; and he that sweareth in the earth °shall swear by the °God of °truth; because the former troubles are forgotten, and because they are hid from Mine eyes.

T 17 For, [6]behold, I create °new heavens and a new earth: and °the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice °for ever *in that* which ℨ create: for, behold, I create Jerusalem a rejoicing, and her People a joy.

19 And I will rejoice in Jerusalem, and joy in My People: and the voice of weeping shall be °no more heard in her, nor the voice of crying.

20 °There shall be [13]no more thence an infant °of days, nor an old man that hath not filled his days: for the °child shall die an hundred years old; but the sinner *being* an hundred years old shall be °accursed.

l 21 And °they shall build houses, and inhabit *them;*

m and they shall plant vineyards, and eat the fruit of them.

l 22 They shall not build, and another inhabit;

m they shall not plant, and another eat: for as the days of a tree *are* the days of My People, and Mine °elect shall long enjoy the work of their hands.

23 °They shall not labour in vain, nor bring forth for trouble; for *they are* the seed of the blessed of [7]the LORD, and their offspring with them.

24 And it shall come to pass, that °before they call, ℨ will answer; and while *they* are yet speaking, ℨ will hear.

25 The °wolf and the lamb shall feed °together, and the lion shall eat straw like the bullock: and °dust *shall be* °the serpent's meat. They shall not hurt nor destroy °in all My [11]holy mountain," saith [7]the LORD.

valley of Achor. As in Hos. 2. 15. The only two references to the history of Josh. 7.

11 forsake. See note on 1. 4.

holy. See note on Ex. 3. 5.

that troop. Heb. *Gad*, the well-known Syrian god of "Fate".

furnish the drink offering = fill up the mixed wine. Heb. *mimsak*. Ap. 27. vii. Cp. Jer. 7. 18; 44. 17.

that number. Heb. *m'nī*. Same as the god *Manu* (= Destiny) of the Assyrian inscriptions.

12 number = destroy. Heb. *mānithī*. Fig. *Paronomasia* (Ap. 6), with the name of the god, *M'nī*.

evil. Heb. *rā'a'*. Ap. 44. viii.

choose. See note on 1. 29.

13 the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2), and II.

Behold, &c. Fig. *Asterismos* (Ap. 6), for emphasis. Fig. *Symploke*. Ap. 6. Luke 6. 25 refers to the period prophesied here.

My servants. Refers to the new Israel of 26. 2; 66. 7, 8. Matt. 21. 43.

14 vexation = breaking.

spirit. Heb. *rūach*. Ap. 9.

15 by another name: i.e. Hephzi-bah. See 62. 4.

16 That = So that.

he who blesseth, &c. Ref. to Pent. (Gen. 22. 18; 26. 4). Ap. 92.

God. Heb. Elohim. Ap. 4. I.

truth = faithfulness. Cp. 2 Cor. 1. 20.

shall swear, &c. Ref. to Pent. (Deut. 6. 13). Ap. 92.

17 new heavens, &c.: i.e. new, in respect to the old. Not the "new" of 2 Pet. 3. 13, or Rev. 21. 1. Note the contrast of this with Rev. 21:—

Isa. 65.	Rev. 21.
Name, Jerusalem (Hephzi-bah, *v.* 18).	New Jerusalem (*v.* 2); "great", "holy" (*v.* 10).
Position, on mountain (*v.* 25).	out of heaven (*v.* 2).
Privileges, *vv.* 18–20.	*v.* 4.
Character, sinners there (*v.* 20).	no sinners (*v.* 27).
,, prayer (*v.* 24).	no temple (*v.* 22).
Employment, labour, planting, building (*v.* 21).	already built by God (*vv.* 12-25; 22. 3–5).

the former = viz. those which were, and are now.

18 for ever. Chald. Targum renders it "in the world of worlds": i.e. the most glorious world.

19 no more heard. Therefore not the restoration of Ezra-Nehemiah, or the Church of God now.

20 There. Some codices read "And there".

of days: i.e. of a few days.

child shall die = youth may die: i.e. neither early death, nor premature decay.

accursed = cut off. Cp. Ps. 101. 8.

21 they shall build, &c. Ref. to Pent. (Lev. 26. 16. Deut. 28. 41). Note the *Alternation* in *vv.* 21, 22:—

21	l	21–. Houses. Build.	Positive.
22	m	–21. Vineyards. Plant.	
	l	22–. Houses. Not build.	Negative.
	m	–22–. Vineyard. Not plant.	

22 elect = chosen.

23 They shall not labour in vain. Ref. to Pent. (Deut. 28. 41, reversed). Cp. Lev. 26. 16. Ap. 92.

24 before they call, &c. A reference to 30. 19. The blessing of Messiah (Ps. 21. 3) now extended to the new Israel.

25 wolf, &c. As in 11. 6, 7, 9, which is Millennial, not eternal.

together = as one. Heb. *'echad*. Same word as "one" in Deut. 6. 4: i.e. one of others. Occurs in former part of Isaiah (4. 1; 5. 10; 6. 2, 6; 9. 14; 10. 17; 19. 18; 23. 15; 27. 12; 30. 17, 17; 34. 16; 36. 9); and, in the latter part (47. 9; 51. 2; 65. 25; 66. 8, 8, 17). See Ap. 79. II.

dust. Never was the serpent's food. It is used as a powerful Fig. of Speech, or Idiom, as in Ps. 72. 9.

Cp. Prov. 20. 17. the serpent's, &c. = as for the serpent, dust shall be his food: i.e. the Old Serpent (Rev. 20. 2), who brought in all the sin and misery to the world and to Israel, will then be bound (Rev. 20. 1–3), and he will lick the dust, the symbol of his humiliation, disappointment, and defeat. Referring to the Figs. used in Gen. 3. 14. See Ap. 19. in all My holy mountain. See note on 11. 9.

66 Thus saith °the LORD, °"**The heaven *is* My throne, and the earth *is* My footstool: where *is* °the house that °ye build unto Me? and where *is* °the place of My rest?**

2 For all those *things* hath Mine hand made, and all those *things* have been, °saith [1]the LORD: but to this *man* will I look, *even* to *him that is* °poor and of a contrite °spirit, and °trembleth at My word.

3 He that killeth an ox *is as if* he slew a °man; he that sacrificeth a lamb, *as if* he °cut off a dog's neck; he that offereth an °oblation, *as if he offered* °swine's blood; he that °burneth incense, *as if* he blessed an idol. Yea, they have °chosen their own ways,

and °their soul delighteth in their abominations.

4 ℶ also will [3]choose their delusions, and will bring their fears upon them;

because when I called, none did answer;

when I spake, they did not hear: but they °did °evil before Mine eyes,

and [3]chose *that*

in which I delighted not.

5 Hear the word of [1]the LORD, ye that [2]tremble at His word; Your brethren that hated you, that cast you out for My name's sake, said, 'Let [1]the LORD be glorified:' but He shall appear to your joy, and they shall be ashamed.

6 °A voice of noise from the city, a voice from the temple, a voice of [1]the LORD That °rendereth recompence to His enemies.

7 Before she travailed, °she brought forth; before her pain came, she was delivered of °a man child.

8 Who hath heard such a thing? °who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall °a nation be born °at once? for as soon as Zion travailed, she brought forth her °children.

9 Shall ℶ bring to the birth, and not cause to bring forth? saith [1]the LORD: "shall ℶ cause to bring forth, and shut *the womb?*" °saith thy °God.

10 °"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that °mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith [1]the LORD, °Behold, I will extend °peace to her like a river, and the glory of the °Gentiles like a flowing stream: °then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As °one whom his mother comforteth, so will ℶ comfort you; and ye shall be comforted °in Jerusalem.

14 And °when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of [1]the LORD shall be known toward His servants, and *His* indignation toward His enemies.

15 For, [12]behold, [1]the LORD will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire.

16 For by fire and by His sword will [1]the LORD plead with °all flesh: and the slain of [1]the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the °gardens behind °one *tree* in the midst, eating [3]swine's flesh, °and the

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66. 1 Thus saith the LORD. See Ap. 82.
the LORD. Heb. Jehovah. Ap. 4. II.
The heaven, &c. Quoted in Acts 7. 49. Cp. 1 Kings 8. 27. 2 Chron. 6. 18.
the = this. Heb. *zeh*.
ye: i.e. the future builders of the house.
the place of My rest: i.e. rest in satisfaction. The Temple was for sacrifice and atonement (2 Chron. 2. 6), not for dwelling. Cp. Acts 7. 48.
2 saith the LORD = [is] Jehovah's oracle.
poor = wretched, or lowly. Heb. *'ānī*. See note on "poverty", Prov. 6. 11.
spirit. Heb. *rūach*. Ap. 9.
trembleth at = careth anxiously for. Cp. *v.* 5.
3 man. Heb. *'ish*. Ap. 14. II.
cut off = breaketh.
oblation = gift, or meal offering. Heb. *minchah*. Ap. 43. II. iii.
swine's blood. Ref. to Pent. (Deut. 14. 8. Lev. 11. 7). See Ap. 92. Cp. 65. 4.
burneth incense = maketh a memorial of frankincense. Ref. to Pent. (Lev. 2. 2). Ap. 92.
chosen. See note on 1. 29.
their soul = they. Heb. *nephesh*. Ap. 13.
Note the *Introversion* beginning with the last clause of *v.* 3, and including *v.* 4 :—

3, 4 | n | –3. They delight, &c. } The sin.
| o | 4–. I also will choose, &c. }
| p | –4–. When I called, &c. } The reason for
| p | –4–. When I spake, &c. } the judgment.
| o | –4–. They chose, &c. } The sin.
| n | –4–. I delighted not. }

4 did = have done.
evil = the evil. Heb. *rā'a'*. Ap. 44. viii.
6 A voice, &c. Cp. Zech. 12. 3–8; 14. 3. Cp. 42. 14.
rendereth recompence. Cp. 65. 6.
7 she brought forth. This is the birth of the new nation. These are the "birth pangs" (or "sorrows") of Matt. 24. 8. In Rev. 12. 1, 2 we have one part of the type in the person of Messiah. Here is the other part of the type.
a man child = a male, as in Rev. 12. 5.
8 who. Some codices, with four early printed editions, Sept., and Vulg., read "and who".
a nation: i.e. the righteous nation of 26. 2. Referred to in *v.* 7. Matt. 21. 43.
at once = at a stroke. children = sons.
9 saith thy God. See note on 1. 11.
God. Heb. Elohim. Ap. 4. I.
10 Rejoice ye with Jerusalem. The promises, of 1. 27; 2. 1–5, are now at length to be fulfilled.
mourn. As for one lost, or dead. See note on 3. 26.
12 Behold. Fig. *Asterismos* (Ap. 6), to introduce the Fig. *Syncrisis* (Ap. 6), to increase the emphasis.
peace = prosperity.
Gentiles = nations.
then shall ye suck. The promises of 49. 22 and 60. 4 are again renewed.
13 one = a man. Heb. *'ish*. Ap. 14. II.
in Jerusalem. Not in the Church. Cp. 1. 1.
14 when ye see this = as soon as ye see this.
16 all flesh. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all mankind.
17 gardens. Cp. 1. 29; 40. 5, and 65. 3.
one tree: i.e. the *Asherah*. See Ap. 42.
and. The Mugah Codex (quoted in the *Massōrah*) and other codices, omit this "and".

603-588 °abomination, and the °mouse, shall °be consumed together, [2]saith [1]the LORD.

18 For ℨ *know* their works and their °thoughts: it shall come,

T that °I will gather all nations and tongues;
(p. 1011) and they shall come, and see My glory.

19 And I will set a °sign among them, and I will °send °those that escape of them unto the nations, *to* °Tarshish, °Pul, and °Lud, that draw the bow, *to* °Tubal, and °Javan, *to* the °isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the [12]Gentiles.

20 And they °shall bring all your brethren *for* °an offering unto [1]the LORD out of all nations

q upon horses,

r and in chariots, and in litters,

q and upon mules,

r and upon °swift beasts, to My °holy mountain Jerusalem," saith [1]the LORD, °"as the °children of Israel °bring °an offering in a clean vessel into the house of [1]the LORD.

21 And I will also take of °them for °priests °*and* for Levites," saith [1]the LORD.

22 "For as the °new heavens and the new earth, which ℨ will make, shall remain before Me, [2]saith [1]the LORD, so shall your seed and your name remain.

23 And it shall come to pass, *that* from one °new moon to another, and from one °sabbath to another, shall [16]all flesh come to worship °before Me, [2]saith [1]the LORD.

24 And they shall go forth, and look upon the carcases of the °men that have °transgressed against Me: for °**their worm shall not die, neither shall their fire be quenched**; and they shall be °an abhorring unto [16]all flesh."

abomination. Heb. *shāḳaẓ*. Ref. to Pent. (Deut. 7. 26). Occurs in Isaiah only here; Leviticus thirteen times (7. 21; 11. 10, 11, 11, 12, 13, 13, 20, 23, 41, 42, 43; 20. 25); and Ezek. 8. 10. Not the same word as in 65. 4. Ap. 92.

mouse. Ref. to Pent., where it is forbidden (Lev. 11. 29). Ap. 92. Elsewhere, only in 1 Sam. 6. 4, 5, 11, 18.

be consumed = come to an end.

18 thoughts = devices.

I will gather. Cp. Joel 3. 2. Zeph. 3. 8.

19 sign. See note on 7. 11.

send: as missionaries.

those that escape: i. e. the remnant of saved Israel.

Tarshish. Put for the far west.

Pul . . . Lud – Phut . . . Lud, put for African peoples. They are mentioned together, as serving in the Egyptian armies (Ezek. 30. 5).

Tubal = the Scythian tribes.

Javan. Put for the Greeks settled in Asia Minor.

isles = maritime countries. See note on 11. 11.

20 shall bring. Not into the Church, but back to the Holy Land.

an offering = a gift offering. Heb. *minḥah*. Ap. 43. II. iii.

swift beasts: carriages, as required by the Structure of *v.* 20:—

20 | q | upon horses.
r | in chariots and litters.
q | upon mules.
r | in carriages.

"Swift beasts" is Heb. *kirkāroth*, from *kārar*, to move in a circle; hence, may mean (like English *car*) any vehicle on wheels. It is never used of animals. There is nothing to suggest "swaying furnaces", as suggested by some, to mean "locomotives".

holy. See note on Ex. 3. 5.

as = according as.

children = sons.

bring an offering, &c. Ref. to Pent. (Lev. 2, &c.). Ap. 92.

21 them, i. e. Israel.

priests and for Levites. Ref. to Pent. (Deut. 17. 9). See notes on Ezek. 43. 19; 44. 10, 13, 15. Ap. 92.

priests. Thus completing the fulfilment of Ex. 19. 6.

and. Some codices, with Aram., Sept., Syr., and Vulg., read this "and" in the text.

22 new heavens, &c. See note on 65. 17.

23 new moon . . . sabbath. Ref. to Pent. and the law concerning them (Num. 10. 10; 28. 11–15). Ap. 92. Cp. Ps. 81. 3, 4. **before Me.** Ref. to Pent., implying centralised worship, as in Ex. 20. 3, 5. Deut. 26. 3, 5. Ap. 92. Cp. 1. 12. **24 men.** Heb. pl. of *'ĕnōsh*. Ap. 14. III. **transgressed.** Heb. *pāsha'*. Ap. 44. ix. **their worm.** Quoted in Mark 9. 44. Referred by our Lord to Gehenna, of which the fires in the valley of Hinnom were an illustration. Heb. *tōlā'*, the maggot bred from putrid substances. See Ex. 16. 20. Deut. 28. 39. Job 25. 6 (second word). Ps. 22. 6. Isa. 14. 11 (second word); 41. 14; 66. 24; and Jonah 4. 7, which are all the occurrences of *tōlā'* in O.T. In the synagogue use, *v.* 23 is repeated after *v.* 24, so that the book may end with comfort. Cp. end of Lamentations, Ecclesiastes, and Malachi. **an abhorring.** The Heb. occurs only here.

THE BOOK OF THE PROPHET

JEREMIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Introversion.*)

A | 1. 1-3. INTRODUCTION.
  B | 1. 4-19. JEREMIAH'S COMMISSION GIVEN.
    C | 2. 1—20. 18. PROPHECIES ADDRESSED TO JEWS.
      D | 21. 1—35. 19. HISTORY, &c. JEHOIAKIM. (Not chronological.)
        E | 36. 1-32. BARUCH'S MISSION TO JEHOIAKIM.
      D | 37. 1—45. 5. HISTORY, &c. ZEDEKIAH. (Not chronological.)
    C | 46. 1—51. 64-. PROPHECIES ADDRESSED TO GENTILES.
  B | 51. -64. JEREMIAH'S COMMISSION ENDED.
A | 52. 1-34. CONCLUSION.

For the CANONICAL order and place of the Prophets, see Ap. 1, and cp. page 1206.
For the CHRONOLOGICAL order of the Prophets, see Ap. 77.
For the inter-relation of the prophetic books, see Ap. 78.
For references to the Pentateuch in the Prophets, see Ap. 92.
For the Canonical order of Jeremiah's prophecies, see below.
For the Chronological order of Jeremiah's prophecies, see Ap. 83.
For the Septuagint version of Jeremiah, see Ap. 84.

The prophecies of Jeremiah do not profess to be given in chronological order (see Ap 83); nor is there any reason why they should be so given. Why, we ask, should modern critics first assume that they ought to be, and then condemn them because they are not?

It is the historical portions, which concern JEHOIAKIM (**D**) and ZEDEKIAH (***D***), that are chiefly so affected. And, Who was Jehoiakim that his history should be of any importance? Was it not he who "cut up the Word of Jehovah with a penknife, and cast it in the fire"? Why should not his history be "cut up"? ZEDEKIAH rejected the same Word of Jehovah. Why should his history be respected?

Secular authors take the liberty of arranging their own literary matter as they choose; why should this liberty be denied to the sacred writers? The fact that the canonical and chronological portions have each their own particular Structures, and that both are perfect, shows that both orders have the same Divine Author.

Jeremiah's prophecy is dated (1. 2, 3) as being "in the days of Josiah . . . in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah . . . unto the end of the eleventh year of Zedekiah . . . unto the carrying away of Jerusalem captive in the fifth month."

The 13th year of Josiah was 518 B.C.
The 11th year of Zedekiah was 477 B.C.
Therefore the whole period covered by Jeremiah was 41 years, as shown in Ap. 50, pp. 60, 67, 68, and Ap. 77.

It is highly probable that this period was exactly *forty* years - the last probationary period (see Ap. 10) vouchsafed by Jehovah, before Jerusalem was destroyed and the Temple burnt.* But, as the month in the *thirteenth* year of Josiah, at which the Word first came to Jeremiah, is not stated, the whole period has to be shown as above, viz. 41 years.

Having regard to the *Formulae* of prophetic utterances (see Ap. 82), there appear to be some fifty-one distinct and clearly marked prophecies, commencing with some such formula as "The word of the LORD came", &c. It would have been well if the book could have been divided into fifty-one chapters (instead of fifty-two) so as to coincide with these. They commence as follows:—

I. 1. 4.	XIV. 21. 1.	XXVII. 34. 1.	XL. 45 1.
II. 1. 11.	XV. 24. 4.	XXVIII. 34. 8.	XLI. 46. 1.
III. 1. 13.	XVI. 25. 1.	XXIX. 34. 12.	XLII. 46. 13.
IV. 2. 1.	XVII. 26. 1.	XXX. 34. 1.	XLIII. 47. 1.
V. 3. 6.	XVIII. 27. 1.	XXXI. 35. 12.	XLIV. 48. 1†.
VI. 7. 1.	XIX. 28. 12.	XXXII. 36. 1.	XLV. 49. 1†.
VII. 11. 1.	XX. 30. 1.	XXXIII. 36. 27.	XLVI. 49. 7†.
VIII. 13. 3.	XXI. 32. 1.	XXXIV. 37. 6.	XLVII. 49. 23†.
IX. 13. 8.	XXII. 32. 6.	XXXV. 39. 15.	XLVIII 49. 28.
X. 14. 1.	XXIII. 32. 26.	XXXVI. 40. 1.	XLIX. 49. 34.
XI. 16. 1.	XXIV. 33. 1.	XXXVII. 42. 7.	L. 50. 1.
XII. 18 1.	XXV. 33. 19.	XXXVIII. 43. 8.	LI. 51. 59.
XIII. 18. 5.	XXVI. 33. 23.	XXXIX. 44. 1.	

* Like the corresponding period of probation covered by the Acts of the Apostles, before the destruction of the second Temple.

† The Fig. *Ellipsis* (Ap. 6) should be repeated in each of these passages, from 47. 1 ["The word of Jehovah came to Jeremiah the prophet] against", &c.

THE BOOK OF THE PROPHET

JEREMIAH.

A A¹ (p. 1016) 518-500 A²

1 THE °words of °Jeremiah the son of °Hilkiah, °of the priests that *were* in °Anathoth in the land of Benjamin:

2 To whom °the ¹word of °the LORD came in the days of °Josiah the son of Amon king of Judah, in the °thirteenth year of his reign.

A³

3 °It came also in the days of °Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in °the fifth month.

B B C a

4 °Then the ° word of ²the LORD came unto me, saying,

5 "Before I formed thee in the belly °I knew thee; and before thou camest forth out of the womb I °sanctified thee, *and* I ordained thee a prophet unto °the nations."

6 Then said I, "Ah, °Lord GOD! °behold, °I cannot speak: for ℑ *am* °a child."

7 But ²the LORD said unto me, "Say not, 'ℑ *am* °a child:' for thou shalt go to all that I shall send thee, and °whatsoever I command thee thou shalt speak.

b

8 °Be not afraid of their faces:

D c

for ℑ *am* with thee to deliver thee, °saith ²the LORD.

1. 1-3 (**A**, p. 1015). INTRODUCTION.
(*Division.*)

A	A¹	1. The Prophet. His Person.
	A²	2. The Prophet. His Call. Its time.
	A³	3. The Prophet. His Ministry. Its duration.

1 words: or, prophecies (*vv.* 4, 9; 2. 1, 4, &c.). Cp. 36. 1, 2; but better "words", as the historic portions are also Jehovah's words. Cp. Amos 1. 1.

Jeremiah. Heb. *y'irm'yāhū* = whom Jehovah raises up, or launches forth.

Hilkiah. Not the high priest of that name, who was of the line of Eleazar (1 Chron. 6. 4, 13); whereas Anathoth belonged to that of Ithamar (1 Chron. 24. 3, 6). Cp. 2 Chron. 34.

of the priests. Beside Jeremiah, Nathan (1 Kings 4. 5), Ezekiel (1. 3), and probably Zechariah (1. 1) were of priestly origin.

Anathoth. Now *'Anāta*, three miles north-east of Jerusalem. Jeremiah was persecuted there before he prophesied in Jerusalem (11. 21; 12. 6). This prepared him for later conflicts (cp. 12. 5, 6).

2 the word of the LORD came. It is remarkable that, in the four longer prophets, this *formula* is almost entirely confined to the two who were priests (Jeremiah and Ezekiel). See Ap. 82. Cp. Gen. 15. 1. 1 Sam. 9. 27; 15. 10. 2 Sam. 7. 4; 24. 11. 1 Kings 12. 22. 1 Chron. 17. 3; 22. 8. 2 Chron. 11. 2; 12. 7. Ezek. 1. 3; 14. 12. Hos. 1. 1. Joel 1. 1, &c.

the LORD. Heb. Jehovah. Ap. 4. II.

Josiah. Three kings named here and in *v.* 3. Two others not named here (Jehoahaz and Jehoiachin), who reigned only three months each (2 Kings 23. 31; 24. 8).

thirteenth year. A year after Josiah began his reformation (2 Chron. 34. 3). (518 B.C. See Ap. 50. v, p. 60). Sixty-six years after Isaiah ended. For the chronology of Jeremiah, see Ap. 77 and Ap. 83. From 2 Chron. 34. 22, Jeremiah was probably still at Anathoth.

3 It came also in the days. See note on Gen. 14. 1.

the fifth month. The month that Jerusalem was destroyed (52. 12. 2 Kings 25. 3, 8). After that, Jeremiah continued in the Land (40. 1; 42. 7); and, later, in Egypt (chs. 43, 44).

1. 4-19 (**B**, p. 1015). JEREMIAH'S COMMISSION GIVEN.
(*Introversions and Alternations.*)

B	B	C	a	4-7. Commission given.	Command.
			b	8-. "Be not afraid".	
		D	c	-8. "I am with thee".	Encouragement.
			d	9, 10. "I have this day", &c.	
		E	e	11. Vision (almond tree).	Mission.
			f	12. Explanation.	
		E	*e*	13. Vision (seething pot).	
			f	14-16. Explanation.	
	B	*C*	*a*	17-. Commission given.	Command.
			b	-17. "Be not dismayed".	
		D	*d*	18, 19-. "I have this day", &c.	Encouragement.
			c	-19. "I am with thee".	

1. 4-10. Jeremiah's FIRST prophecy (see p. 1015).

4 Then: i.e. in the thirteenth year of Josiah.

word. Sing., because referring to this special prophecy.

5 I knew. Put by Fig. *Metonymy* (of Cause), Ap. 6, for choosing. Ref. to Pent. (Ex. 33. 12, 17). Ap. 92.

sanctified thee = set thee apart, or, hallowed thee. See note on Ex. 3. 5, and cp. John Baptist (Luke 1. 15-17); Paul (Gal. 1. 15, 16); Samson (Judg. 13. 3).

the nations. This distinguishes Jeremiah from some of the other prophets, and shows that the legend of his martyrdom is only legend.

6 Lord GOD. Heb. Adonai Jehovah. See Ap. 4. viii (2), and II.

behold. Fig. *Asterismos*. Ap. 6.

I cannot speak, &c. Ref. to Pent. (Ex. 4. 10). Ap. 92. This is true of all God's messengers.

a child. Heb. *na'ar*, a youth. Probably about Josiah's age; for he began to reign at 8 years of age, and 8 + 13 would make him 21. But this refers more to inefficiency than to age.

7 whatsoever I command, &c. Ref. to Pent. (Num. 22. 20). Ap. 92.

8 Be not afraid, &c. Ref. to Pent. (Ex. 3. 12; Deut. 31. 6). Ap. 92. Cp. Ezekiel (Ezek. 2. 6); Paul (Acts 26. 17).

saith the LORD = [is] Jehovah's oracle.

9 Then [2]the LORD put forth His °hand, and °touched my mouth. And [2]the LORD said unto me, "Behold, °I have put My words in thy mouth.
10 See, I have this day °set thee over the nations and over the kingdoms, °to root out, °and to pull down, and to destroy, and to °throw down, to °build, and to plant."

11 °Moreover the [4]word of [2]the LORD came unto me, saying, "Jeremiah, what seest thou?" And I said, "I see °a rod of °an almond tree."

12 Then said [2]the LORD unto me, "Thou hast well seen: for °I will hasten My [4]word to perform it."

13 And the [4]word of [2]the LORD came unto me the °second time, saying, "What seest thou?" And I said, "I see °a seething pot; and the face thereof °*is* °toward the north."

14 Then [2]the LORD said unto me, "Out of the north °an evil shall break forth upon all the inhabitants of the land.
15 For, °lo, I will call °all the families of the kingdoms of the north, [3]saith [2]the LORD; and they shall come, and they shall °set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.
16 And I will utter My judgments against °them touching all their °wickedness, who have °forsaken Me, and have °burned incense unto other gods, and worshipped the °works of their own hands.

17 Thou therefore °gird up thy loins, and arise, and speak unto them all that I command thee:
°be not °dismayed at their faces, lest I °confound thee before them.

18 For, behold, I have °made thee this day a defenced city, °and an iron pillar, °and °brasen walls °against the whole land, °against °the kings of Judah, °against °the princes thereof, °against °the priests thereof, and °against °the People of the land.
19 And they shall fight against thee; but they shall not prevail against thee;
for I *am* with thee, [3]saith [2]the LORD, to deliver thee."

2 °Moreover the °word of °the LORD came to me, saying,

9 hand . . . touched. Fig. *Anthropopatheia* (Ap. 6). Cp. Isaiah (Isa. 6. 6, 7); Ezekiel (Ezek. 2. 8, 9); Daniel (Dan. 10. 16).

I have put My words, &c. This is inspiration. See Deut. 18. 18. Cp. Acts 1. 16. David's "mouth", but not David's "words".

10 set thee = not only appointed, but installed.

to root out = to declare that nations should be rooted out, &c. Fig. *Metonymy* (of Subject), Ap. 6. Note also the Fig. *Polyonymia*, for emphasis.

and to pull down, and to destroy, and to throw down, &c. Note the Fig. *Polysyndeton* (Ap. 6), and see note above.

build, and to plant = to declare that others (Israel and Judah) should be restored. Cp. Ezek. 17. 22–24. A prophecy still future.

Jeremiah's SECOND prophecy.

11 Moreover = And. Another commission introducing two visions.

a rod = a staff for striking. Heb. *maḳḳēl*, as in 48. 17 and Gen. 30. 37–41.

a rod of an almond tree. Denotes an almond tree staff, corresponding with a vigilant watchman.

an almond tree. Heb. *shāḳēd* = a watcher, or an early waker, because it is the first of the trees to wake from its winter sleep, and is thus what the cock is among birds.

12 I will hasten . . . it = I am watching. Forming the Fig. *Paronomasia* (Ap. 6), "an almond tree (*shāḳēd*) . . . I am watching (*shoḳēd*)", thus emphasising the certainty.

Jeremiah's THIRD prophecy.

13 second time. In order to complete the sense by explaining that it was the fulfilment of the word of judgment that was to be watched over.

a seething pot = a boiling cauldron. Heb. a pot blown upon: i.e. brought to boiling by blowing the fire.

is. A.V. edition (1611) read "was".

toward the north = from the north: i.e. turned towards the prophet, who saw it from the south. The enemy of which it spoke, though situated on the east, would come round the desert and advance from the north, through Dan, the usual route from Assyria. See *v.* 14.

14 an evil = the calamity. Heb. *rā'ā'*. Ap. 44. viii. See note on Isa. 45. 7.

15 lo. Fig. *Asterismos*. Ap. 6.

all. Frequently put (as here) by Fig. *Synecdoche* (of the Whole), Ap. 6, for the principal or greater part.

set, &c. Where the kings of Judah had sat to judge and rule. Fulfilled in 39. 3, for here the setting is hostile.

16 them: i.e. the people of Judah.

wickedness. Heb. *rā'ā'*. Ap. 44. viii.

forsaken Me. Ref. to Pent. (Deut. 28. 20). Ap. 92.

burned incense. Heb. *ḳaṭar*. See Ap. 43. I. vii. This includes the burnt offering and parts of the gift offering.

works. Some codices, with one early printed edition, Syr., and Vulg., read "work" (sing.).

17 gird up, &c. See note on 1 Kings 18. 46.

be not dismayed. Note the Fig. *Paronomasia* (Ap. 6), in the alternate words and lines of *C* (p. 1016):—

C | g | 17–. Be not dismayed (*tēḥath*).
h | –17–. At their faces (*mippᵉnēyhem*).
g | –17–. Lest I confound thee (*'āḥitᵗkā*).
h | –17. Before them (*liphnēyhem*).

This may be Englished: "Be not *abashed* . . . Lest I *abash* thee".

18 made thee = give thee [as]. **and.** Note the Fig. *Polysyndeton* (Ap. 6). **brasen walls.** Some codices, with two early printed editions (one in marg.), Targ., Aram., Sept., Syr., and Vulg., read "a wall of bronze" (sing.). **against.** Note the Fig. *Anaphora* (Ap. 6), by which "against" is repeated seven times, in order to emphasise the fact that as man's thoughts and ways are the opposite of Jehovah's (Isa. 55. 8), it is impossible for a prophet who is Jehovah's spokesman to be other than "against" man. See Ap. 49. **the kings of Judah.** See ch. 36. **the princes.** See chs. 37 and 38. **the priests.** See chs. 20 and 26. **the People.** See 34. 19; 37. 2; 44. 21; 52. 6.

2. 1—20. 18 [For Structure see next page].

2. 1—3. 5. Jeremiah's FOURTH prophecy (see p. 1015).

1 Moreover. Ch. 2 is the first chapter of the roll which was re-written after being burned (ch. 36), while ch. 11 is the first of the "many like words" (36. 32) added afterwards. **word.** See note on 1. 1, 4. **the LORD.** Heb. Jehovah. Ap. 4. II.

518-500

2 °"Go and cry in the ears of Jerusalem, saying, 'Thus °saith [1]the LORD; °I remember thee, the kindness of thy °youth, the love of thine espousals, °when thou wentest after Me in the wilderness, in a land *that was* not sown.

3 Israel *was* °holiness unto [1]the LORD, *and* °the firstfruits of His increase: all that °devour him shall °offend; °evil shall come upon them, [2]saith [1]the LORD.

L M O (p. 1018)

4 Hear ye the word of [1]the LORD, O °house of Jacob, and all the families of °the house of Israel:

5 Thus saith [1]the LORD, °What °iniquity have your °fathers found in Me, that they are gone far from Me, and have walked after °vanity, and are °become vain?

6 Neither said they, 'Where *is* [1]the LORD That °brought us up out of the land of Egypt, That °led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the °shadow of death, through a land that no °man passed through, and where no °man dwelt?'

7 And I brought you into °a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled My land, and made Mine heritage an abomination.

8 The priests said not, 'Where *is* [1]the LORD?' and °they that handle the law knew Me not: the °pastors also °transgressed against Me, and the prophets prophesied by Baal, and walked after *things that* °do not profit.

P

9 Wherefore I will yet °plead with you, [2]saith [1]the LORD, and with your °children's children will I plead.

N

10 For pass over the °isles of °Chittim, and see; and send unto °Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods, which *are* yet no gods? but My people have changed °their glory for *that which* doth not profit.

12 °Be astonished, O ye heavens, at this, and be horribly afraid, be ye °very desolate, [2]saith [1]the LORD.

13 For My people have committed two °evils; they have forsaken Me the °fountain of living waters, *and* hewed them out °cisterns, broken cisterns, that °can hold no water.

14 *Is* Israel a °servant? *is* he a homeborn °*slave?* why is he °spoiled?

15 The young lions roared upon him, *and* yelled, and they made his land waste: his cities are burned without inhabitant.

2 Go and cry. Jeremiah continued to retain his connection with Anathoth (11. 21; 29. 27; 32. 7; 37. 12), though his mission was to Jerusalem.

2. 1—20. 18 (C, p. 1015). PROPHECIES ADDRESSED TO JEWS. JOSIAH. (*Alternation.*)

C | F | 2. 1—12. 17. Proclamations.
C | G | 13. 1—17. 18. Symbols.
C | *F* | 17. 19—27. Proclamations.
C | *G* | 18. 1—20. 18. Symbols.

2. 1—12. 17 (F, above). PROCLAMATIONS. (*Introversions.*)

F | H | 2. 1—3. 11. To Jerusalem. Espousals.
F | J | 3. 12—6. 30. Place. Toward the north.
F | *J* | 7. 1—10. 25. Place. In the Gate of the Temple.
F | *H* | 11. 1—12. 17. To Judah and Jerusalem. Covenant.

2. 1—3. 11 (H, above). TO JERUSALEM. ESPOUSALS. (*Introversions.*)

H | K | 2. 1-3. Espousals.
H | L | M | O | 2. 4-8. Call to hear. Remonstrance. Past.
H | L | M | P | 2. 9. Pleading. Future.
H | L | M | N | 2. 10-28. Crimination. Idolatry.
H | *L* | *M* | *P* | 2. 29, 30. Pleading. Future.
H | *L* | *M* | *O* | 2. 31, 32. Call to see. Remonstrance. Past.
H | *L* | *M* | *N* | 2. 33-37. Crimination. Idolatry.
H | *K* | 3. 1-11. Adultery.

2 saith the LORD. See note on 1. 8.

I remember thee. The expression is used *in good part* Pss. 98. 3; 106. 45; 132. 1. Neh. 5. 19; 13. 14, 22, 31; but *in evil part* Pss. 79. 8; 137. 7. Neh. 6. 14; 13. 29. Probably both senses here: the good on Jehovah's part (*v.* 3. Hos. 11. 1; 2. 19, 20. Amos 2. 10); and the evil on Israel's part, for even in the wilderness Israel was unfaithful (Amos 5. 25, 26. Acts 7. 39-43).

youth. Cp. Ezek. 16. 8.

when. Cp. *v.* 6. Ref. to Pent. (Deut. 2. 7; 8. 2, 15, 16). Cp. Neh. 9. 12-21. Isa. 63. 7-14.

3 holiness unto the LORD. Ref. to Pent. (Ex. 19. 6).

the firstfruits, &c., which were consecrated. Ref. to Pent. (Ex. 23. 19. Deut. 18. 4; 26. 10). Ap. 92.

devour = be devoured.

offend = be held guilty. Ref. to Pent. (Lev. 4. 13, 22, 27; 5. 2, 3, 4, 5, 17, 19; 6. 4. Num. 5. 6, 7). Ap. 92.

evil = calamity. Heb. *rā'a'*. Ap. 44. viii. See note on Isa. 45. 7.

4 house of Jacob. Occurs only here, and 5. 20, where it is "in the house of Jacob". The only other passage is Amos 3. 13.

the house of Israel. The *Massōrah* (Ap. 30), records that this expression occurs twenty times in Jeremiah (here; *v.* 26; 3. 18, 20; 5. 11, 15; 9. 26; 10. 1; 11. 10, 17; 13. 11; 18. 6, 6; 23. 8; 31. 27, 31, 33; 33. 14, 17; 48. 13).

5 What iniquity. Ref. to Pent. (Deut. 32. 4). Ap. 92.

iniquity. Heb. *'āvāl*. Ap. 44. iv.

fathers. Not merely recently, but of old (*v.* 7. Judg. 2. 10, &c.).

vanity = the vanity. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for vain things: i. e. idols. Cp. 10. 3-10, 15; 14. 22; 16. 19, 20. Deut. 32. 21. Acts 14. 15. 1 Cor. 8. 4.

become vain? Cp. 2 Kings 17. 15. Idolaters always become like the gods they worship. Cp. Pss. 115. 8; 135. 18.

6 brought us up. Ref. to Pent. (Num. 13. 27; 14. 7, 8. Deut. 6. 10, 11, 18). Ap. 92.

led us. Ref. to Pent. (Deut. 8. 14-16; 32. 10). Ap. 92.

shadow of death = deep darkness.

man. Heb. *'īsh*. Ap. 14. II.

man. Heb. *'ādām*. Ap. 14. I.

7 a plentiful country = a country of garden land. Heb. the land of a Carmel. Cp. Isa. 33. 9; 35. 2.

8 they that handle the law. The law therefore well known, and the priests known as the custodians of it. Ref. to Pent. (Lev. 10. 11. Deut. 17. 11; 33. 10). Ap. 92.

pastors = shepherds. Used of kings and other leaders of the People. Cp. 17. 16; 23. 1-8.

transgressed = revolted. Heb. *pāsha'*. Ap. 44. ix.

do not profit. Fig. *Tapeinosis* (Ap. 6), for emphasis = lead to ruin.

9 plead = argue, contend.

children's children = sons' sons.

10 isles = coastlands, or maritime countries.

Chittim. See note on Num. 24. 24.

Kedar. In Arabia. Two names used to represent west and east outlanders.

11 their glory = His glory. This is one of the emendations of the *Sōpherim* (Ap. 33), by which the Heb. *kᵉbōdī* ("My glory") was changed to *kᵉbōdō* ("His glory"), out of a mistaken idea of reverence.

12 Be astonished. Fig. *Apostrophē*. Ap. 6.

very desolate = dried up, or, devoid of clouds and vapours.

13 evils. Heb. *rā'a'*. Ap. 44. viii.

fountain = a well dug out, but having living water.

cisterns = a hewn cistern, holding only what it receives.

can hold no water = cannot hold the waters.

14 servant? . . . slave? They were treated as such by Assyria, and afterward by Egypt.

spoiled = become a spoil.

16 Also the [9]children of [c]Noph and [c]Tahapanes have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken [1]the LORD thy [c]God, when [c]He led thee by the way?

18 And now what hast thou to do in [c]the way of Egypt, to drink the waters of [c]Sihor? or what hast thou to do in the way of Assyria, to drink the waters of [c]the river?

19 Thine own [c]wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an [13]evil *thing* and bitter, that thou hast forsaken [1]the LORD thy [17]God, and that My fear [c]*is* not in thee, [2]saith [c]the Lord GOD of hosts.

20 For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, '[c]I will not [c]transgress;' when upon every [c]high hill and under every [c]green tree thou wanderest, playing the harlot.

21 Yet I had planted thee a [c]noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a [c]strange vine unto Me?

22 For though thou wash thee with [c]nitre, and take thee much [c]sope, *yet* thine [c]iniquity is [c]marked before Me, [2]saith [19]the Lord GOD.

23 How canst thou say, 'I am not polluted, [c]I have not gone after [c]Baalim?' see thy way in the valley, know what thou hast done: *thou art* a swift dromedary [c]traversing her ways;

24 A wild ass used to the wilderness, *that* snuffeth up the [c]wind at [c]her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, 'There is no hope: no; for I have loved strangers, and after them will I go.'

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, [c]their kings, [c]their princes, and their priests, and their prophets,

27 Saying to a stock, 'Thou *art* my father;' and to a [c]stone, 'Thou hast brought me forth:' for they have turned *their* back unto Me, and not *their* face: but in the time of their trouble they will say, 'Arise, and save us.'

28 But [c]where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: [c]for *according to* the number of thy cities are thy gods, O [c]Judah.

29 Wherefore will ye plead with Me? ye all have [8]transgressed against Me, [2]saith [1]the LORD.

30 In vain have I smitten your [9]children; they received no correction: your own sword hath [c]devoured your prophets, like a destroying lion.

31 O [c]generation, see ye the word of [1]the LORD. Have I been a wilderness unto Israel? [c]a land of darkness? wherefore say My People, 'We are lords; we will come no more unto Thee?'

32 Can a maid forget her ornaments, *or* a bride her attire? yet My people have forgotten Me days without number.

16 Noph = Memphis, the capital of Lower Egypt, south of Cairo. Cp. 44. 1. Isa. 19. 13. Ezek. 30. 13, 16; 46. 14, 19.

Tahapanes. The Greek Daphnae, on the Pelusiac branch of the Nile. Cp. 43. 7, 11. See Ap. 87.

17 God. Heb. Elohim. Ap. 4. I.

He led thee. Ref. to Pent. (Deut. 32. 12). Ap. 92.

18 the way of Egypt. Ref. to Pent. (Deut. 17. 16).

Sihor: i. e. the Nile.

the river: i. e. the Euphrates.

19 wickedness. Heb. *rā'a'*. Ap. 44. viii.

is not in thee = should not have pertained to thee.

the Lord GOD of hosts = Adonai (Ap. 4. VIII. 2), Jehovah (Ap. 4. II) of Sebaioth. This title occurs in this book six times (here; 46. 10, 10; 49. 5; 50. 25, 31). Ap. 79. II.

20 I will not transgress. Ref. to Pent. (Ex. 19. 8).

transgress. Heb. *'ābar*. A Homonym. Here = serve; elsewhere = transgress. Ap. 44. vii. Not the same word as in *vv.* 8, 29.

high hill . . . green tree. The places where the Ashērah was worshipped. Ap. 42.

21 noble vine = choice, or precious vine. Heb. *sorēk*, as in Isa. 5. 2. Ref. to Pent. (Gen. 49. 11). Ap. 92.

strange = foreign.

22 nitre: i. e. a mineral alkali. In Palestine a compound of soap.

sope = soap. The A.V., 1611, spelt "sope". Old Eng. spelling. Anglo-Saxon *sāpe*, from Lat. *sapo*, whence Fr. *savon*. Occurs only here, and in Mal. 3. 2.

iniquity. Heb. *'āvōn*. Ap. 44. iv.

marked = graven.

23 I have not gone. Some codices, with four early printed editions (one in marg.), Aram., Sept., and Syr., read, "and I have not gone", &c.

Baalim = lords. Used here for false gods generally, including Moloch. Cp. 7. 31; 19. 5; where Moloch is called Baal.

traversing = entangling.

24 wind. Heb. *rūach*. Ap. 9.

her pleasure = her soul. Heb. *nephesh*. Ap. 13.

26 their kings. Showing that Judah was still in the Land, but in Jehoiakim's reign.

their princes. Some codices, with Sept. and Syr., read "and their princes", perfecting the Fig. *Polysyndeton* (Ap. 6), emphasising all classes.

27 stone. Here fem., to agree with mother.

28 where . . . ? Fig. *Erotēsis*. Ap. 6. Ref. to Pent. (Deut. 32. 37, 38). Ap. 92.

for, &c. Fig. *Epitropē*. Ap. 6.

Judah. Cp. 11. 13.

30 devoured your prophets. See 1 Kings 18. 4, 13. 2 Kings 21. 16. 2 Chron. 24. 21. Cp. Matt. 23. 37. Luke 11. 47. Acts 7. 51, 52. 1 Thess. 2. 15.

31 generation. Once a chosen generation (Pss. 22. 30; 24. 6; 112. 2. Isa. 53. 8); now a perverse generation (7. 29. Deut. 32. 5. Ps. 78. 8). Cp. Matt. 3. 7; 11. 16; 12. 34, 39, 41–45; 16. 4; 17. 17.

a land of darkness: or, Is the land the darkness of Jah?

33 love. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the object loved. Cp. *v.* 23.

ones. Here "wicked" is Fem. = wicked women.

34 blood. Put by Fig. *Metonymy* (of the Subject), Ap. 6, for the guilt of bloodshedding.

souls. Heb. *nephesh*. Ap. 13.

poor = helpless. Heb. *'ebyōn*. See note on Prov. 6. 11.

it: i. e. the guilt (of bloodshedding) on the "poor innocents".

these: i. e. these [thy skirts] which evidence it. Note the Fig. *Ellipsis* (Ap. 6), in this verse. Cp. 22. 17.

33 Why trimmest thou thy way to seek [c]love? therefore hast thou also taught the [19]wicked [c]ones thy ways.

34 Also in thy skirts is found the [c]blood of the [c]souls of the [c]poor innocents: I have not found [c]it by secret search, but upon all [c]these.

35 Yet thou sayest, 'Because I am innocent,

518–500 surely His anger shall turn from me.' Behold, I will °plead with thee, because thou sayest, 'I have not °sinned.'

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, °as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and °thine hands upon thine head: for [1]the LORD hath rejected thy confidences, and thou shalt not prosper in them.

K (p. 1018) **3** °They say, 'If a °man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted?' 'but thou hast played the harlot with many lovers; °yet return again °to Me,' °saith °the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy °wickedness.

3 Therefore the °showers have been °withholden, and there hath been no latter rain; and thou hadst a whore's °forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto Me, 'My Father, Thou *art* the °Guide of my youth?'

5 Will He °reserve °*His anger* for ever? will He keep *it* to the end? Behold, thou hast spoken and done °evil things °as thou couldest.'"

6 [1]The LORD said also unto me °in the days of Josiah the king, "Hast thou seen *that* which backsliding °Israel hath done? she is gone up upon every high °mountain and under every green °tree, and there hath °played the harlot.

7 And I said after she had done all these *things*, °'Turn thou unto Me.' But she returned not. And her treacherous sister Judah saw *it*.

8 °And I saw, when for all the causes whereby backsliding [6]Israel committed adultery I had put her away, and °given her a bill of divorce; yet her treacherous sister Judah feared not, but went and [6]played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with °stones and with °stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto Me with her whole heart, but °feignedly, [1]saith [1]the LORD."

11 And [1]the LORD said unto me, "The backsliding Israel hath °justified °herself more than treacherous Judah.

Q[1] R[1] (p. 1020) 12 Go and proclaim these words °toward the north, and say, 'Return, thou backsliding Israel, [1]saith [1]the LORD; *and* I will not °cause Mine anger to fall upon you:

S[1] for I *am* °merciful, [1]saith [1]the LORD, *and* I will not °keep [5]*anger* for ever.

T[1] 13 °Only acknowledge thine °iniquity, that thou hast °transgressed against [1]the LORD thy

35 plead = enter into judgment with.
sinned. Heb. *châṭâ'*. Ap. 44. i.
36 as = according as.
37 thine hands upon thine head. The Eastern custom of expressing grief. Cp. 2 Sam. 13. 19.

3. 1 They say = [It is a common] saying. Ref. to Pent. (Deut. 24. 1–4). Ap. 92.
man. Heb. *'îsh*. Ap. 14. II.
yet return again to Me = yet [thinkest thou to] return, &c. It was contrary to the law of Deut 24. 1-4. It will be the *new Israel* of Matt. 21. 43 of a yet future day. God never mends what man has marred. This is the lesson of the potter's house. See 18. 1–4.
to Me. See *v.* 7; 4. 1.
saith the LORD = [is] Jehovah's oracle.
the LORD. Heb. Jehovah. Ap. 4. II.
2 wickedness. Heb. *rā'a'*. Ap. 44. viii.
3 showers . . . withholden. Ref. to Pent. (Lev. 26. 19. Deut. 11. 17; 28. 23). Ap. 92.
forehead. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for impudence. **4 Guide** = Friend.
5 reserve. Heb. *nâṭar*. Occurs in Jer. only here and in *v.* 12 ("keep").
His anger. Fig. *Ellipsis* (Absolute). Ap. 6.
evil things = the evil things. Heb. *rā'a'*, as in *v.* 2.
as thou couldest: or, hast had thy way.

3. 6—4. 4. Jeremiah's FIFTH prophecy. See p. 1015.
6 in the days of Josiah. This must be noted to understand the context.
Israel. Here refers to the Northern Kingdom. In Jeremiah it usually refers to the whole nation.
mountain . . . tree. Cp. 2. 20, and Hos. 4. 13.
played the harlot. The whole of this refers to idolatry, chiefly because of the uncleanness connected with the phallic worship of the Canaanitish nations.
7 Turn thou unto Me: or, "Unto Me she will return".
8 And I saw. In transcribing from the ancient characters, *Aleph* (א = a) was perhaps taken for *Tau* (ת = t), the two letters differing only in one minute stroke ⅄ (א) and ⅄ (ת). This shows that the primitive reading was = "Though she saw". The Vulg. has preserved the ancient reading, which the R.V. has put in the margin.
given her a bill, &c. Ref. to Pent. (Deut. 24. 1). Ap. 92. Cp. Isa. 50. 1. Mark 10. 4.
9 stones . . . stocks. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the idols made from them.
10 feignedly = in falsehood. The reformation was Josiah's. The People's heart was not changed.
11 justified herself. Cp. Ezek. 16. 51, 52.
herself = her soul. Heb. *nephesh*. Ap. 13.

3. 12—6. 30 (J, p. 1018). PLACE. TOWARD THE NORTH. (*Division.*)

J | Q[1] | 3. 12—4. 2. Israel.
J | Q[2] | 4. 3—6. 30. Judah.

3. 12—4. 2 (Q[1], above). ISRAEL.
(*Repeated and Extended Alternation.*)

Q[1] | R[1] | 3. 12–. Call to return.
S[1] | 3. –12. Reason.
T[1] | 3. 13. Conditions. } Command.
R[2] | 3. 14–. Call to return.
S[2] | 3. –14–18. Reason.
T[2] | 3. 19–21. Conditions.
R[3] | 3. 22–. Call to return.
S[3] | 3. –22–25. Return. Reason. } Obedience.
T[3] | 4. 1, 2. Conditions.

12 toward the north = toward the Northern Kingdom of Israel.
cause Mine anger to fall upon you. Heb. cause My face, or countenance, to fall. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the anger manifested by it. Ref. to Pent. (Gen. 4. 5, 6). **merciful** = gracious, favourable.
keep. See note on "reserve", *v.* 5.
13 Only acknowledge, &c. This, from the first, was, and still is, the one condition of national blessing for Israel. Ref. to Pent. Lev. 26. 40, 42. Ap. 92.
iniquity. Heb. *'âvôn*. Ap. 44. iv. **transgressed** = rebelled. Heb. *pâsha'*. Ap 44. ix.

°God, and hast °scattered thy ways to the °strangers under °every green tree, and ye have not obeyed My voice, ¹saith ¹the LORD.

14 °Turn, O backsliding children, ¹saith ¹the LORD;

for I am °married unto you: and I will take you one of a city, and two of a °family, and I will bring you to Zion:

15 And I will give you °pastors according to Mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, °in those days, ¹saith ¹the LORD, °they °shall say no more, °'The ark of the covenant of ¹the LORD:' neither shall it come to mind: neither shall they remember it; neither shall they °visit *it;* °neither shall *that* be done any more.

17 °At that time they shall °call Jerusalem the °throne of ¹the LORD; and °all the nations shall be gathered unto it, to °the name of ¹the LORD, to Jerusalem: neither shall they walk any more after the °imagination of their °evil heart.

18 °In those days °the house of Judah shall °walk with °the house of Israel, °and they shall °come °together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I said, 'How shall I put thee among the °children, and give thee °a pleasant land, a goodly heritage of the hosts of nations?' and I said, 'Thou shalt call Me, My Father; and shalt not turn away from Me.'

20 Surely *as* a wife treacherously departeth from her °husband, so have ye dealt treacherously with Me, O ¹³house of Israel, ¹saith ¹the LORD.

21 A voice was heard upon °the high places, weeping *and* supplications of the ¹⁹children of Israel: °for they have perverted their way, *and* they have forgotten ¹the LORD their ¹³God.

22 Return, ye backsliding ¹⁹children, *and* I will heal your backslidings."

°Behold, we come unto Thee: for Thou *art* ¹the LORD our ¹³God.

23 °Truly °in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: °truly in ¹the LORD our ¹³God *is* the salvation of Israel.

24 For °shame hath devoured the °labour of our fathers from our youth; their flocks and their herds, °their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have °sinned against ¹the LORD our ¹³God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of ¹the LORD our ¹³God.

God. Heb. Elohim. Ap. 4. I.
scattered thy ways = gone hither and thither.
strangers = foreigners.
every green tree. Referring to the worship of the Asherah (Ap. 42).
14- Turn = Return, as in *vv.* 12, 22.

3. -14-18 (S², p. 1020). THE REASON. (*Introversion.*)

S² | i | -14, 15. Restoration.
k | 16. The Symbol. No longer the Ark.
k | 17. The Reality. The Throne.
i | 18. Restoration.

-14 married = am become your husband. This will be the result of the Restoration here promised.
family. Probably a family, or group of cities.
15 pastors. Lit. shepherds; but used in Jeremiah of kings, priests, and prophets, who were the guides of the people. See 2. 8; 3. 15; 10. 21; 23 1, 2, 4; 25. 34; 35. 36.
16 in those days: i.e. the days of the Restoration spoken of in *vv.* -14, 15. Cp. 31. 38-40; 33. 13.
they: i.e. those who return.
shall say no more, 'The ark', &c. The ark was still in the land in the days of this prophecy (2 Chron. 35. 3); but it was to disappear with the broken covenant, of which it was the symbol.
The ark of the covenant of the LORD. Ref. to Pent. (see notes on Ex. 25. 22). Ap. 92. Cp. note on 1 Chron. 13. 3).
visit it. This is conclusive of the fact that it was burnt together with the Temple (as it is not included in the excepted things, in 2 Kings 25. 9, 13-15), notwithstanding the Jewish tradition recorded in 2 Macc. 2. 4-8, and the impossible stories of its being taken over to North Africa, Constantinople, or Ireland.
neither shall that be done, &c. = neither shall it be made any more. It disappeared together with the covenant, of which it was the symbol (8. 19; 12. 7. Ps. 132. 13, 14). The reason follows in *v.* 17. Jehovah's throne will be substituted for it: the reality will take the place of the symbol. Jehovah Himself will take the place of the Shekinah.
17 At that time. Referring to the future Restoration ("*k*" answering to "*k*" of *v.* 16).
call Jerusalem, &c. Cp. Ps. 87. 2-7. Isa. 60. 1; 65. 18; 66. 7-13, 20.
throne. Cp. 14. 21. 1 Sam. 2. 8. Ps. 47. 8 with Matt 25. 31 and Zeph. 3. 8.
all the nations. This shows that the prophecy refers to the yet future Restoration. Cp. 1. 5, 10.
the name, &c. See note on Ps. 20. 1.
imagination = stubbornness. The word is used eight times by Jeremiah, but is found nowhere else outside the Pentateuch, except in Ps. 81. 12. Cp. 7. 24. The ref. to Pent. is in Deut. 29. 19. See Ap. 92.
evil. Heb. *rā'a'*. Ap. 44. viii.
18 In those days. Still referring to the future Restoration.
the house of Judah. This expression occurs eleven times in this book: here; 5. 11; 11. 10, 17; 12. 14; 13. 11; 22. 6; 31. 27, 31; 33. 14; 36. 3. walk with = go unto.
the house of Israel. See note on 2. 4.
and they shall = that they may. come = enter.
together: or, at the same time. 19 children = sons.
a pleasant land. Heb. a land of desire: i.e. to be desired. 20 husband = guide, or friend, as in *v.* 4.
21 the high places = the places where they had sinned. Cp. *v.* 2. for = because.
22 Behold. Fig. *Asterismos* (Ap. 6), to mark the confession that will be made "in those days".
23 Truly = Thus continuing her confession.
in vain, &c. as certainly as the hills [have proved] false, and the noisy throng on the mountains [an empty sound], so truly is the salvation of Israel with our God. The "hills" and "mountains" are put by the Fig. *Metonymy* (of Subject), Ap. 6, for the idolatry practised on them. Cp. Ezek. 18. 6, 11, 15.
24 shame the shameful thing, "shame" being put by Fig. *Metonymy* (of Effect), Ap. 6, for the *Asherah* which put them to shame (*v.* 25). See Ap. 42. labour. Put by Fig. *Metonymy* (of Cause), Ap. 6, for all that had been produced by labour. their sons. Some codices, with two early printed editions, Aram., Sept., and Syr., read "and their", thus completing the Fig. *Polysyndeton* (Ap. 6), to emphasise the completeness of the Restoration.
25 sinned. Heb. *ḥāṭa'*. Ap. 44. i.

T³ (p. 1020) 518-500

4 "If thou wilt °return, O °Israel, °saith °the LORD, °return unto Me: and if thou wilt put away thine abominations out of My sight, °then shalt thou not remove.

2 And °thou shalt swear, [1] The LORD liveth, °in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory.

Q² U¹ W (p. 1022)

3 For thus saith [1] the LORD to the °men of Judah °and Jerusalem, Break up your fallow ground, and sow not among thorns.

4 °Circumcise yourselves to [1] the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest My fury come forth like fire, and burn that none can quench *it*, because of the °evil of your doings.

X

5 °Declare ye in °Judah, and °publish in Jerusalem; and °say, °'Blow ye the trumpet in the land:' cry, gather together, and say, 'Assemble yourselves, and let us go into the defenced cities.'

6 °Set up the °standard toward Zion: °retire, °stay not: for ℑ will bring °evil from the north, and a great °destruction.

7 °The lion is come up from his thicket, and the destroyer of the °Gentiles is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant."

W l

8 For this gird you with sackcloth, lament and howl:

m

for the fierce anger of [1] the LORD is not turned back from us.

9 "And it shall come to pass at that day, [1] saith [1] the LORD, *that* the °heart of the °king shall perish, °and the °heart of the °princes; °and the °priests shall be astonished, °and the °prophets shall wonder."

10 Then said I, "Ah, °Lord GOD! surely Thou hast °greatly deceived this People and Jerusalem, saying, 'Ye shall have peace;' whereas the sword reacheth unto the °soul."

11 At that time shall it be said to this People and to Jerusalem, "A dry °wind of the high places in the wilderness toward the daughter of My People, not to fan, nor to cleanse,

12 *Even* a full [11] wind from those *places* shall come unto Me: now also will ℑ give sentence against °them."

13 Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

l

14 "O Jerusalem, wash thine heart from °wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

m

15 For a voice declareth °from Dan, and publisheth affliction from °mount °Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against Me, [1] saith [1] the LORD.

18 Thy way and thy doings have procured

4. 1 return. Note the Fig. *Cycloides*. Ap. 6.
Israel. Now referring to the northern kingdom.
saith the LORD=[is] Jehovah's oracle.
the LORD. Heb. Jehovah. Ap. 4. II.
then shalt thou not remove=and stray not [from Jehovah]. Cp. 2. 22-26; 3. 2.
2 thou shalt swear. Ref. to Pent. (Deut. 10, 20).
in truth, in judgment, and in righteousness. Fig. *Hendiatris* (Ap. 6)=truly, yea, justly and righteously, the three referring to the one thing, "shalt swear".

4. 3—6. 30 (Q², p. 1020). JUDAH.
(*Repeated Alternation.*)

Q² | U¹ | 4. 3-31. Warning. Threatenings. Alarm.
V¹ | 5. 1-31. Investigation.
U² | 6. 1-9. Warnings. Threatenings. Alarm.
V² | 6. 10-21. Investigation.
U³ | 6. 22-26. Warnings. Threatenings. Alarm.
V³ | 6. 27-30. Reprobation.

4. 3-31 (U¹, above). WARNINGS. THREATENINGS. ALARM. (*Alternation.*)

U¹ | W | 3, 4. Call to repentance.
X | 5-7. Alarm.
W | 8-18. Call to repentance.
X | 19-31. Alarm.

3 men. Heb. *'ish*. Ap. 14. II.
and Jerusalem. Some codices, with Aram., Sept., and Syr., read "and the inhabitants of Jerusalem", as in *v.* 4.
4 Circumcise. Ref. to Pent. (Deut. 10, 16; 30. 6). Ap. 22. Spiritual circumcision in the O.T. is confined to these three passages.
evil. Heb. *rā'a'*. Ap. 44. viii.
5 Declare . . . publish . . . say. Cp. 46. 14; 50. 2.
Judah. Put by Fig. *Synecdoche* (of Part), Ap. 6, for Judah and Benjamin.
Blow ye. Heb. text reads, "And blow ye": but Heb. marg., and some codices, with three early printed editions, Aram., Sept., and Syr., read without the "And". This is followed by A.V. and R.V.
6 Set . . . retire . . . stay. All plural.
standard. A.V. of 1611 had "standards" (pl.).
evil=calamity. Heb. *rā'a'*. Ap. 44. viii.
destruction: or, breaking up.
7 The lion=A lion. Fig. *Hypocatastasis* (Ap. 6), not *Simile* or *Metaphor*. Put thus for the king of Babylon. Contrast 49. 19. See note there.
Gentiles=nations.

4. 8-18 (*W*, above). CALL TO REPENTANCE.
(*Alternation.*)

W | *l* | 8-. Call.
m | -8-13. Reason.
l | 14. Call.
m | 15-18. Reason.

9 heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for courage.
king . . . princes . . . priests . . . prophets. All had become false and corrupt since Josiah's day.
and. Note the Fig. *Polysyndeton* (Ap. 6), emphasising each of the four.
10 Lord GOD! Heb. Adonai Jehovah. Ap. 4. VIII (2), and II.
greatly deceived. Heb. idiom for declaring that they would be deceived: i.e. by the false prophets who prophesied peace.
soul. Heb. *nephesh*. Ap. 13.
11 wind. Heb. *rūach*. Ap. 9.
12 them. A special various reading called "*Sevir*" (Ap. 34) reads "her".
14 wickedness. Heb. *rā'sha'*. Ap. 44. x.
15 from Dan . . . Ephraim. The enemy would enter the Land from the north, as he afterward did.
mount=hill country of.

these *things* unto thee; this *is* thy [14] wickedness, because it is bitter, because it reacheth unto thine heart."

19 °My bowels, °my °bowels! I am pained at °my °very heart; my °heart maketh a noise in me; I cannot hold my peace, because °thou hast heard, O my [10] soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, *and* my °curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For My people *is* foolish, they have not °known Me; they *are* °sottish °children, and they have none understanding: they *are* wise to do °evil, but to do good they have no knowledge.

23 °I beheld the earth, and, °lo, *it was* °without form, and void; and the heavens, and they *had* no °light.

24 [23] I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 [23] I beheld, and, lo, *there was* no °man, and all the birds of the heavens were fled.

26 [23] I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down °at the presence of [1] the LORD, °*and* by His fierce anger.

27 For thus hath [1] the LORD said, "The whole land shall be desolate; °yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, °I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole °city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: °every city *shall be* forsaken, and not a °man dwell therein.

30 And *when* °thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou °rentest thy °face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy °life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, 'Woe *is* me now! for my [10] soul is wearied because of murderers.'

5 Run ye to and fro through the °streets of Jerusalem, and see now, and know, and seek in the °broad places thereof, °if ye can find a °man, if there be *any* that executeth judgment, that seeketh the truth; and °I will pardon it.

2 And though they say, °'The LORD liveth'; surely they swear falsely."

3 O [2] LORD, *are* not Thine eyes upon °the truth? Thou hast stricken *them*, but they °have not grieved; Thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, "Surely *these are* °poor; they are foolish: for they know not the way of [2] the LORD, *nor* the °judgment of their °God.

5 I will get me unto the great men, and will speak unto *them*; for *they* have known the way of [2] the LORD, *and* the judgment of their [4] God: but *these* have °altogether broken the yoke, *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a wolf of the °evenings shall spoil them, a leopard shall watch over their cities:

19 My bowels. Fig. *Epizeuxis* (Ap. 6), for emphasis. Note the Fig. *Hypotyposis*, *vv.* 19–31 ("*X*"). Put by Fig. *Metonymy* (of Effect), Ap. 6, for the emotions which produce and affect their movement.
bowels . . . very heart . . . heart. Note the Fig. *Anabasis*. Ap. 6. See note below.
my very heart = the walls of my heart.
thou hast. Heb. text reads "I have"; but marg. and some codices, with three early printed editions, and R.V. marg., read "thou hast", as in A.V.

20 curtains. Put by Fig. *Metonymy* (of Cause), Ap. 6, for tents, in which a large proportion of the people lived (2 Sam. 18. 17. 1 Kings 8. 66). Cp. 10. 20.

22 known = acknowledged.
sottish = stupid. Probably from Celtic. Breton *sōt*, or *sōd* = stupid.
children = sons. evil. Heb. *rā'a'*. Ap. 44. viii.

23 I beheld. Note the Fig. *Anaphora* (Ap. 6), commencing this and the three following verses.
lo. Fig. *Asterismos*. Ap. 6.
without form, and void. Heb. *tohū va-bohū*. Ref. to Pent. (Gen. 1. 2). Occurs only here. Ap. 92. In Isa. 34. 11, the two words are in another connection. Cp. also Isa. 45. 18. light = lights (pl.). Cp. Gen. 1. 14.

25 man. Heb. *'ādām*. Ap. 14. I.

26 at = because of.
and by. Some codices, with five early printed editions, Sept., Syr., and Vulg., read "and because of".

27 yet will I not make a full end. Ref. to Pent. (Lev. 26. 44). Ap. 92. Cp. 5. 10, 18.

28 I have purposed it, and, &c. Ref. to Pent. (Num. 23. 19). Ap. 92.

29 city. Put by Fig. *Metonymy* (of Subject), Ap. 6, for its inhabitants.
every = all, as in preceding clause.
man. Heb. *'īsh*. Ap. 14. II.

30 thou. Fig. *Prosopopœia* (Ap. 6). Put for idolatrous Israel. An adulterous woman.
rentest = enlargest (with paint).
face = eyes. life = soul. Heb. *nephesh*. Ap. 13.

5. 1—31 (V[1], p. 1022). INVESTIGATION.
(*Repeated Alternation.*)

V[1] | Y[1] | 1–5. Incrimination.
Z[1] | 6. Threatening. Invasion. (Fig.)
Y[2] | 7, 8. Incrimination.
Z[2] | 9. Threatening. Vengeance.
Y[3] | 10–13. Incrimination.
Z[3] | 14–19. Threatening. Invasion. (Lit.)
Y[4] | 20–28. Incrimination.
Z[4] | 29–31. Threatening. Vengeance.

1 streets = out places, or outskirts.
broad places = market, or open places of concourse.
if ye can find. Ref. to Pent. (Gen. 18. 26, &c.). Ap. 92. Points to reign of Jehoiakim rather than that of Josiah.
man. Heb. *'īsh*. Ap. 14. II.
I will pardon. Ref. to Pent. (Gen. 18. 24–32). Ap. 92.

2 The LORD. Heb. Jehovah. Ap. 4. II.

3 the truth = faithfulness. The same word as in *v.* 1.
have not grieved = have felt no pain.

4 poor = become poor, or impoverished, reduced in means. Heb. *dal*. See note on "poverty", Prov. 6. 11.
judgment = justice. God. Heb. Elohim. Ap. 4. I.

5 altogether = together, or with one accord.

6 evenings = deserts.

518–500 every one that goeth out thence shall be torn in pieces: because their °transgressions are many, *and* their °backslidings are °increased."

Y² (p. 1023) 7 "How shall I pardon thee for this? thy °children have °forsaken Me, and °sworn by *them that are* no gods: when I had °fed them to the full, they then °committed adultery, and assembled themselves by troops in the harlots' houses.

8 They were *as* fed horses °in the morning: every one neighed after his neighbour's wife.

Z¹ 9 ° Shall I not visit for these *things?* °saith ²the LORD: and shall not °My soul °be avenged on such a nation as this?

Y³ 10 Go ye up upon her walls, and destroy; but make °not a full end: take away her battlements; for they *are* not ²the LORD'S.

11 For °the house of Israel and °the house of Judah have dealt very treacherously against Me, ⁹saith ²the LORD.

12 They have °belied ²the LORD, and said, '*It is* not He; neither shall °evil come upon us; neither shall we see sword nor famine:

13 And the °prophets shall become °wind, and the word *is* not in them: thus shall it be done unto them.

Z² 14 Wherefore thus saith °the LORD God of hosts, Because ye speak this word, behold, I will make My words in thy mouth fire, and this people wood, and it shall devour them.

15 °Lo, °I will bring °a nation upon you from far, O ¹¹house of Israel, ⁹saith ²the LORD: it *is* a mighty nation, it *is* an °ancient nation, a nation whose language thou knowest not, neither °understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And °they shall eat up thine °harvest, and thy bread, *which* thy sons and thy daughters should eat: °they shall eat up thy flocks and thine herds: °they shall eat up thy vines and thy fig trees: they shall °impoverish thy fenced cities, wherein thou °trustedst, with the sword.

18 Nevertheless in those days, ⁹saith ²the LORD, I will ¹⁰not make a full end with you.

19 And it shall come to pass, when ye shall say, °'Wherefore doeth ²the LORD our ⁴God all these *things* unto us?' then shalt thou answer them, 'Like as ye have ⁷forsaken Me, and served °strange gods in your land, so shall ye serve °strangers in a land *that is* not yours.'

Y⁴ n (p. 1024) 20 °Declare this °in the house of Jacob, and °publish it in Judah, saying,

21 'Hear now this, O foolish people, and without °understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not Me? ⁹saith ²the LORD: will ye not tremble at My presence,

o Which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

p 23 But this People hath a revolting and a rebellious heart; they are revolted and gone.

transgressions = revolts. Heb. *pāsha'*. Ap. 44. ix.
backslidings = apostasies.
increased = strong, or many. **7** children = sons.
forsaken Me. Ref. to Pent. (Deut. 32. 15, 21). Ap. 92.
sworn. Cp. *v.* 2.
fed them to the full. So in many codices, with two early printed editions, Aram., Sept., Syr., and Vulg.; but some codices, with five early printed editions, read "made them swear".
committed adultery. Ref. to Pent. (Ex. 20. 14. Deut. 5. 18). Ap. 92. The usual formula for idolatry.
8 in the morning: i.e. roaming at large.
9 Shall I not visit . . .? Fig. *Erotēsis*. Ap. 6.
saith the LORD = [is] Jehovah's oracle.
My soul = I Myself, for emphasis. Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6.
be avenged = avenge herself. Cp. *v.* 29; 9. 9.
10 not a full end. Cp. *v.* 18, and 4. 27.
11 the house of Israel. See note on 2. 4.
the house of Judah. See note on 2. 4.
12 belied = acted deceitfully against. Cp. Josh. 24. 27.
evil = calamity. Heb. *rā'a'*. Ap. 44. viii.
13 prophets: i.e. Jeremiah, and others with him. See one in ch. 26. 20. wind. Heb. *rūach*. Ap. 9.
14 the LORD God of hosts. Heb. Jehovah the Elohim of Zebaioth. Occurs in Jeremiah only here, 15. 16; 35. 17; and 49. 5.
15 Lo. Fig. *Asterismos*. Ap. 6.
I will bring. Ref. to Pent. (Deut. 28. 49). Ap. 92.
a nation: i.e. the Chaldeans, but not yet named as such. ancient. Cp. Gen. 10. 10.
understandest = hearest. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is understood. Cp. 1 Cor. 14. 2.
17 they shall eat up. Ref. to Pent. (Lev. 26. 16). Ap. 92. Repeated three times by Fig. *Anaphora* (Ap. 6), for great emphasis.
harvest, &c. Note the similar enumeration in Hab. 3. 17.
impoverish = beat down. Only again in Mal. 1. 4.
trustedst = confidedst. Heb. *bāṭaḥ*. Ap. 69. I.
19 Wherefore . . .? Fig. *Erotēsis*. Ap. 6. Ref. to Pent. (Deut. 29. 24, 25). Ap. 92.
strange . . . strangers = foreign . . . foreigners, or aliens.

5. 20–28 (Y⁴, p. 1023). INCRIMINATION.
(*Extended Alternation.*)

Y⁴ | n | 20–22–. Call to fear God.
o | –22. On account of His power.
p | 23. Rebellion in heart.
n | 24–. Call. Refused.
o | –24. Notwithstanding His bounty.
p | 25–28. Rebellion in acts.

20 Declare . . . publish. Cp. 4. 15.
in the house of Jacob. Only here, and Amos 3. 13, with the Prep. "in". See note on 2. 4.
21 understanding. Heb. "heart".
24 That giveth rain. Ref. to Pent. (Deut. 11. 14).
both = even. Some codices omit this word.
the appointed . . . harvest. Ref. to Pent. (Gen. 8. 22).
25 iniquities. Heb. *'āvāh*. Ap. 44. iv.
sins. Heb. *chaṭa'*. Ap. 44. i. good = the good (sing.).
26 wicked. Heb. *rā'a'*. Ap. 44. viii.

n 24 Neither say they in their heart, 'Let us now fear ²the LORD our ⁴God,

o °That giveth rain, °both the former and the latter, in his season: He reserveth unto us °the appointed weeks of the °harvest.'

p 25 Your °iniquities have turned away these *things*, and your °sins have withholden °good *things* from you.

26 For among My People are found °wicked *men:* they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are ° waxen fat, they shine: yea, they overpass the deeds of ° the wicked: they judge not the cause, the cause of ° the fatherless, ° yet they prosper; and the right of ° the needy do they not judge.

29 ° Shall I not visit for these *things?* [9] saith [2] the LORD: ° shall not [9] My soul [9] be avenged on such a nation as this?

30 ° A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule ° by their means; and My People love *to have it* so: and what will ye do in the end thereof?'"

6 O ye ° children of ° Benjamin, gather yourselves to ° flee out of the midst of Jerusalem, and ° blow the trumpet in ° Tekoa, and set up ° a sign of fire in ° Beth-haccerem: for ° evil appeareth out of the ° north, and great ° destruction.

2 I have likened the ° daughter of Zion to a comely and delicate ° *woman.*

3 The ° shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 ° Prepare ye war against her; arise, and let us go up ° at noon. ° Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 For thus hath ° the LORD of hosts said, "Hew ye down trees, and ° cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 As a ° fountain casteth out her waters, so she casteth out her ° wickedness: violence and spoil is heard in her; before Me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest ° My soul depart from thee; lest I make thee desolate, a land not inhabited."

9 Thus saith [6] the LORD of hosts, "They shall throughly glean the remnant of Israel ° as a vine: turn back thine hand as a grapegatherer into the baskets.

10 To whom shall I speak, and ° give warning, that they may hear? ° behold, their ° ear *is* uncircumcised, and they cannot hearken: behold, the word of [6] the LORD is unto them ° a reproach; ° they have no delight in it.

11 Therefore I am full of the fury of [6] the LORD; I am weary with holding in: I will pour it out upon the ° children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And their houses shall be ° turned unto others, *with their* fields and wives together: for I will stretch out My hand upon the inhabitants of the land, ° saith [6] the LORD.

28 waxen fat. Ref. to Pent. (the same word as in Deut. 32. 15). Ap. 92.
the wicked = a lawless one. Heb. *rāsha'*. Ap. 44. x.
the fatherless = an orphan.
yet they prosper: or, that they [the fatherless] should prosper. Fig. *Ellipsis.* Ap. 6. Ref. to Pent. (Deut. 10. 18; 24. 17; 27. 19). Ap. 92.
the needy = needy ones.
29 Shall I not . . . ? Note the repeated Fig. *Erotēsis*, in the form of Fig. *Anaphora.* Ap. 6.
30 A wonderful = An astounding.
31 by their means. Prophets were raised up when the priests failed in their duty. Now they had become in accord with them. Cp. 23. 25, 26. Ezek. 13. 6, &c.

1 children = sons.
Benjamin. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole of Judah, on account of their close connection with the Gibeathites (Judg. 19. 16. Hos. 9. 9; 10. 9).
flee out. In 4. 6 it was "flee to". Now Jerusalem itself is to be taken.
blow . . . Tekoa. Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *bithkō'ah . . . tik'u.*
Tekoa. Now *Khan Tekū'a*, five miles south of Bethlehem, ten from Jerusalem.
a sign of fire = a fire-signal.
Beth-haccerem = house of the vineyards. Not identified. Conder suggests such a house at *'Ain Karim.*
evil. Heb. *rā'a'*. Ap. 44. viii.
north. Because the armies from Assyria entered the land from the north. See note on 3. 12.
destruction = fracture, or damage, as in *v.* 14.
2 daughter. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the helpless inhabitants.
woman. Ref. to Pent. (Deut. 28. 56). Ap. 92.
3 shepherds: i.e. the Chaldean armies. See 3. 15.
4 Prepare, &c. = Prosecute a holy war.
at noon. In the heat of the day, when most are resting. Cp. 15. 8. Song 1. 7. Isa. 32. 2. See 2 Sam. 4. 5.
Woe unto us, &c. See note on 15. 8.
6 the LORD. Heb. Jehovah. Ap. 4. II.
the LORD of hosts = Jehovah *Ts'ebbaioth*, the first of thirty-nine occurrences of this title in Jeremiah (6. 6, 9; 8. 3; 9. 7, 17; 10. 16; 11. 17, 20, 22; 19. 11; 20. 12; 23. 15, 16, 36; 25. 8, 28, 29, 32; 26. 18; 27. 18, 19; 29. 17; 30. 8; 31. 35; 32. 18; 33. 11, 12; 46. 18; 48. 15; 49. 7, 26, 35; 50. 33, 34; 51. 5, 14, 19, 57, 58).
cast a mount = pour out: i.e. the earth from baskets to make a mount.
7 fountain. Heb. *bōr* = a well, bored or hewn out. Cp. 2 Sam. 23. 15, 16. 1 Chron. 11. 17. See note on Gen. 21. 19.
wickedness. Heb. *rā'a'*. Ap. 44. viii.
8 My soul = I myself. Heb. *nephesh.* Ap. 13.
9 as a vine. Here, and in 8. 13, one Codex (Harley, 5720, B.M., Lond.) reads, "on the vine".

6. 10-21 (V^2, p. 1022). INVESTIGATION.
(*Extended Alternation.*)

V^2 | *q* | 10. Sin. (Part.) Insensibility.
r | 11, 12. Threatening. Captivity.
s | 13–15–. General corruption.
t | –15. Threatening. Fall.
q | 16, 17. Sin. (Part.) Disobedience.
r | 18, 19. Threatening. Retribution.
s | 20. General corruption.
t | 21. Threatening. Fall.

10 give warning = testify.
behold. Fig. *Asterismos.* Ap. 6.
ear is uncircumcised. Ref. to Pent. (Ex. 6. 12, 30. Lev. 26. 41). Ap. 92. Fig. *Catachresis* (Ap. 6). An ear not brought into the covenant.
a reproach. Note the fate of Jehovah's word in the down-grade of Jeremiah's days. In 6. 10 a reproach; in 8. 9, rejected; in 17. 15, scoffed at; in 23. 36, perverted.
they. So the Mugah Codex quoted in the *Massōrah.*
11 children = a young child.
saith the LORD = [is] Jehovah's oracle.

But other codices, with three early printed editions, read "and they". Heb. *'ūl.* **12** turned unto others. Ref. to Pent. (Deut. 28. 30).

s (p. 1025) 518-500

13 For from the least of them even unto the greatest of them every one *is* given to °covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have healed also the °hurt °*of the daughter* of My People slightly, saying, °'Peace, peace;' when *there is* no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither °could they blush:

t therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down," saith [6]the LORD.

q 16 Thus saith [6]the LORD, °"Stand ye in the ways, and see, and ask for the °old paths, where *is* the °good way, and walk therein, and ye shall °find rest for °your souls. But they said, 'We will not walk *therein*.'

17 Also I set watchmen over you, *saying*, °'Hearken to the sound of the trumpet.' But they said, 'We will not hearken.'

r 18 Therefore hear, ye nations, and know, O °congregation, what *is* among them.

19 Hear, O earth: behold, I will bring °evil upon this People, *even* the fruit of their thoughts, because they have not hearkened unto My words, nor to °My law, but rejected it.

s 20 To what purpose cometh there to Me °incense from °Sheba, and the sweet cane from a far country? your burnt offerings *are* °not acceptable, nor your sacrifices sweet unto Me.

t 21 Therefore thus saith [6]the LORD, [10]Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

U[3] (p. 1022) 22 Thus saith [6]the LORD, [10]Behold, a people cometh from the north country, and a great nation shall be raised from °the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice °roareth like the sea; and they ride upon horses, set in array as °men for war against thee, O [2]daughter of Zion."

24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* °fear *is* on every side.

26 O daughter of My people, gird *thee* with sackcloth, °and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

V[3] 27 I have set thee *for* a °tower *and* °a fortress among My people, that thou mayest know and °try their °way.

28 They *are* all grievous revolters, walking with slanders: *they are* °brass and iron; they *are* all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the °founder melteth in vain: for the [7]wicked are not plucked away.

30 °Reprobate silver shall *men* call them, because [6]the LORD hath °rejected them.

13 covetousness. Ref. to Pent. (Ex. 18. 21). Ap. 92.

14 hurt. Same word as "destruction" (*v.* 1).

of the daughter. Some codices, with four early printed editions, read these words in the text.

Peace, peace. Fig. *Epizeuxis* (Ap. 6), for emphasis. See note on Isa. 26. 3.

15 could they = knew they how to.

16 Stand ye, &c. A gracious appeal to avoid the threatened calamity, as in 2. 2.

old paths. Cp. 18. 15.

good = right.

find rest. Cp. Matt. 11. 29, 30; where a like invitation and promise is given to those who will "learn". Following likewise on a preceding threatening of judgment. Cp. Deut. 28. 65.

your souls = yourselves (emphatic). Heb. *nephesh*. Ap. 13.

17 Hearken = Give ye heed. Some cod., with two early printed editions, read "And (therefore) give ye heed".

18 congregation = assembly (in its civil aspect). Heb. *'ēdah*, a technical Pentateuchal word. First occurrence in Ex. 12. 3, 6, 19, 47. Used technically of Israel, fifteen times in Exodus; twelve in Leviticus; eighty-three times in Numbers. Found in the prophets only here; 30. 20; and Hos. 7. 12 (ref. to Pent.). Ap. 92.

19 evil = calamity. Heb. *rā'ā'*. Ap. 44. viii.

My law. Ref. to Pent. Note that "words" and "law" are put alternatively.

20 incense = frankincense. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole incense of which it was an ingredient.

Sheba. In the south of Arabia.

not acceptable. Cp. Isa. 1. 11-15.

22 the sides, &c. Idiom for a great distance.

23 roareth = will roar. Cp. Isa. 5. 29, 30.

men. Heb. *'îsh*. Ap. 14. II.

25 fear is on every side = terror is round about. Cp. 20. 3, 10; 46. 5; 49. 29. Lam. 2. 22.

26 and. Some codices, with five early printed editions, omit this "and".

27 tower = watchtower; or, an assayer.

try = assay (as an assayer of metals).

way. Some codices read "heart".

28 brass and iron. Not silver and gold. Cp. Ezek. 22. 18.

29 founder melteth = refiner refineth.

30 Reprobate . . . rejected. Note the Fig. *Paronomasia* (Ap. 6). Heb. *nim'āṣ* . . . *mā'aṣ*: i.e. rejected (silver) . . . rejected (them). Cp. Isa. 1. 22. Ezek. 22. 18.

7. 1—10. 25 (*J*, p. 1018). PLACE. IN GATE OF THE TEMPLE. (*Alternation, and Introversion.*)

J | A | C | 7. 1-28. Exhortation.
D | 7. 29—8. 13. Call for lamentation.
B | 8. 14—9. 9. Invasion.
A | D | 9. 10-26. Call for lamentation.
C | 10. 1-16. Exhortation.
B | 10. 17-25. Expulsion.

Jeremiah's SIXTH prophecy (see p. 1015).

7. 1-28 (C, above). EXHORTATION. (*Alternation.*)

C | E | 1, 2. Proclamation.
F | 3-26. Disobedience.
E | 27, 28-. Proclamation.
F | -28. Disobedience.

1 came. The danger attending this message is shown in ch. 26. Cp. 7. 2 with 26. 2; 7. 3 with 26. 13; 7. 12-14 with 26. 4-6. Ch. 26 was in the beginning of the reign of Jehoiakim, probably his fourth year. Ch. 26 is the historical appendix of ch. 7.

the LORD. Heb. Jehovah. Ap. 4. II.

7 The word that °came to Jeremiah from °the LORD, saying, J A C (p. 1

2 "Stand °in the gate of [1]the LORD'S house, and proclaim there this word, and say, 'Hear the word of [1]the LORD, °all *ye of* Judah, that enter in at these gates to worship [1]the LORD.

3 Thus saith °the LORD of hosts, the °God of Israel, 'Amend your ways and your doings, and I will cause you to dwell in this place.

4 °Trust ye not in lying words, saying, °'The temple of [1]the LORD, ° The temple of [1]the LORD, ° The temple of [1]the LORD, *are* these.'

5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a °man and his neighbour;

6 *If* ye oppress not the °stranger, the fatherless, and the widow, and shed not °innocent blood in this place, neither walk after °other gods to your hurt:

7 °Then will I cause you to dwell in this place, in the land that I gave to your fathers, °for ever and ever.

8 °Behold, ye [4]trust in lying words, that cannot profit.

9 Will ye °steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And °come and stand before Me in this house, °which is called by My name, and say, 'We are delivered to do all these abominations'?

11 °**Is this house, which is called by My name, become a den of robbers** in your eyes? [8]Behold, even I have seen *it*, °saith [1]the LORD.

12 But go ye now unto My place which *was* °in Shiloh, °where I set My name at the first, and see °what I did to it for the °wickedness of My People Israel.

13 And now, because ye have done all these works, [11]saith [1]the LORD, and I spake unto you, °rising up early and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by My name, wherein ye [4]trust, and unto the place which I gave to you and to your fathers, °as I have done to [12]Shiloh.

15 And I will cast you out of My sight, as I have cast out all your brethren, *even* °the whole seed of Ephraim.'

16 Therefore pray not thou for this People, neither lift up cry nor prayer for them, neither °make intercession to Me: for I will not hear thee.

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The °children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to °make cakes to the °queen of heaven, and to pour out drink offerings unto other gods, that they may provoke Me to anger.

19 Do they °provoke Me to anger? [11]saith [1]the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith °the Lord °GOD; [8]Behold, Mine anger and My fury shall be poured out upon this place,

upon °man, and upon beast, and upon the

2 in the gate: i.e. in the fore-court. The proclamation has the Temple and its frequenters for its subject.
all ye of Judah = all Judah.

7. 3-26 (F, p. 1026). DISOBEDIENCE.
(*Division.*)

F | G[1] | 3-20. Incrimination. (Shiloh.)
F | G[2] | 21-26. Incrimination. (Egypt.)

7. 3-20 (G[1], above). INCRIMINATION. (SHILOH.)
(*Repeated Alternation and Introversion.*)

G[1] H[1] | 3-. Ways and Doings.
J[1] | u[1] | -3. Land.
v[1] | 4. Temple.
H[2] | 5. Ways and Doings.
J[2] | v[2] | 6. Temple.
u[2] | 7. Land.
H[3] | 8, 9. Ways and Doings.
J[3] | v[3] | 10, 11. Temple.
u[3] | 12-16. Land.
H[4] | 17-19. Ways and Doings.
J[4] | v[4] | 20-. Temple.
u[4] | -20. Land.

3 the LORD of hosts, the God of Israel. This title occurs thirty-four times in Jeremiah (7. 3, 21; 9. 15; 16. 9; 19. 3, 15; 25. 15, 27; 27. 4, 21; 28. 2, 14; 29. 4, 8, 21, 25; 31. 23; 32. 14, 15; 35. 13, 18, 19; 38. 17; 39. 16; 42. 15, 18; 43. 10; 44. 2, 11, 25; 46. 25; 48. 1; 50. 18; 51. 33). **God.** Heb. Elohim. Ap. 4. I.
4 Trust = Confide. Heb. *bāṭaḥ*. Ap. 69. I.
The temple of the LORD. Note the Fig. *Epizeuxis* (Ap. 6), for great emphasis, to exhibit the fanaticism common to all idolaters.
5 man. Heb. *'ĭsh*. Ap. 14. II.
6 stranger, the fatherless, and the widow. Ref. to Pent. (Deut. 24. 17). Ap. 92.
innocent blood. Ref. to Pent. (Deut. 19. 10). Ap. 92. See note on Isa. 59. 7.
other gods. Ref. to Pent. (Ex. 20. 3. Deut. 6. 14; 8. 19, &c.). Ap. 92.
7 Then will I cause, &c. Ref. to Pent. (Deut. 4. 40).
for ever and ever. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for an age-abiding duration.
8 Behold. Fig. *Asterismos*. Ap. 6.
9 steal, murder, &c. Ref. to Pent. (Ex. 20. 7-15).
10 come = [still] come.
which is called, &c. = whereon My name was called.
11 Is this house . . .? Fig. *Erotēsis*. Ap. 6. This passage used by our Lord, just as Isa. 56. 7 was in Matt. 21. 13. Mark 11. 17. Luke 19. 46.
saith the LORD = [is] Jehovah's oracle.
12 in Shiloh. Now *Seilūn*. Cp. 26. 6, 9; 41. 5.
where I set . . . at the first. Ref. to Pent. (Deut. 12. 5, 11, &c.). Ap. 92. Cp. 1 Sam. 4. 4.
what I did to it. See 1 Sam. 4. 11, and cp. 25. 6.
wickedness. Heb. *rā'a'*. Ap. 44. viii.
13 rising up early and speaking. This phrase is almost peculiar to Jeremiah, where it occurs eleven times (7. 13, 25; 11. 7; 25. 3, 4; 26. 5; 29. 19; 32. 33; 35. 14, 15; 44. 4). Occurs elsewhere only in 2 Chron. 36. 15.
14 as = according as.
15 the whole seed of Ephraim. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the ten tribes which were already in captivity. The trouble recorded in ch. 27 proves that this prediction was spoken.
16 make intercession. Cp. 11. 14; 14. 11.
18 children = sons. **make:** or, offer.
queen. Some codices, with two early printed editions, read "worship", which is put by Fig. *Metonymy* (of Effect), Ap. 6, for the goddess to whom the worship was offered. See 19. 13; 44. 19; and cp. 2 Kings 21. 3, 5; 23. 12, 13.
19 provoke. Note the Fig. *Plokē* (Ap. 6), by which the one word implies a second meaning. "Do they provoke Me . . .? No: they bring on themselves" the judgments of Jehovah. Ref. to Pent. (Deut. 32. 21).
20 the Lord GOD. Heb. Adonai Jehovah. Ap. 4. viii (2), and II. **man.** Heb. *'ādām*. Ap. 14. I.

518-500 trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched."

G² w (p. 1028) 21 Thus saith [3]the LORD of hosts, the [3]God of Israel; °"Put your burnt offerings unto your °sacrifices, and eat flesh.

22 For °I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, °concerning burnt offerings or [21]°sacrifices:

x 23 But °this thing commanded I them, saying, °'Obey My voice, and I will be your [3]God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you.'

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the °imagination of their evil heart, and went backward, and not forward.

w 25 Since the day that °your fathers came forth out of the land of Egypt unto this day I have even sent unto you all My servants the prophets, daily [13]rising up early and sending *them:*

x 26 Yet they hearkened not unto Me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

E (p. 1026) 27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them,

F 'This *is* °a nation that °obeyeth not the voice of [1]the LORD their [3]God, nor receiveth °correction: °truth is perished, and is cut off from °their mouth.'

D k¹ (p. 1028) 29 °Cut off thine hair, *O °Jerusalem,* and °cast *it* away, and take up a lamentation on °high places; for [1]the LORD hath rejected and forsaken the generation °of His wrath.

30 For the [18]children of Judah have done °evil in My sight, [11]saith [1]the LORD: they have set their abominations °in the house °which is called by My name, to pollute it.

31 And they have built the °high places of °Tophet, which *is* in the valley of the son of °Hinnom, to °burn their sons and their daughters in the fire; °which I commanded °*them* not, neither °came it into My heart.

L¹ M y 32 Therefore, [8]behold, the days come, [11]saith [1]the LORD, that it shall no more be called [31]Tophet, nor the valley of the son of [31]Hinnom, but the valley of °slaughter:

z for they shall bury in [31]Tophet, till there be no place.

a 33 And °the carcases of this People shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall °fray *them* away.

M y 34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, °the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride:

z °for the land shall be desolate.

7. 21-26 (G², p. 1027). INCRIMINATION. (EGYPT.) (*Alternation.*)

G² | w | 21, 22. Command.
x | 23, 24. Disobedience.
w | 25. Command.
x | 26. Disobedience.

21 Put=Add.
sacrifices. Heb. *zābāch.* Ap. 43. I. iv.
22 I spake not . . . concerning . . . sacrifices. Ref. to Pent. (Ex. 15. 26; 19. 5), which was *before any law was given.* This vindicates the passage from modern criticism. Cp. Lev. 26. 3-13, and 1 Sam. 15. 22, with Ps. 50. 8, 9; 51. 16, 17; Isa. 1. 11-17. Hos. 6. 6. Amos 5. 21-24. Mic. 6. 6-8. Matt. 9. 13; 12. 7; 23. 23.
23 this thing . . . Obey, &c. Ref. to Pent. (Lev. 26. 3-13). Ap. 92.
24 imagination. See note on 3. 17.
25 your fathers came forth, &c. Ref. to Pent. (Ex. 12—15). Ap. 92.
28 a . . . the . . . obeyeth hearkeneth to.
correction: or instruction, or discipline.
truth=fidelity, or veracity.
their. The Babylonian Codex reads "your".

7. 29—8. 3 (D, p. 1026). CALL FOR LAMENTATION. (*Repeated Alternation.*)

D | K¹ | 7. 29-31. Incrimination. Pollution of Temple.
L¹ | 7. 32—8. 3. Threatening. Slaughter.
K² | 8. 4-9. Incrimination. Impenitence.
L² | 8. 10, 11. Threatening. Dispossession.
K³ | 8. 12-. Incrimination. Effrontery.
L³ | 8. -12, 13. Threatening. Fall. Cast down.

29 Cut off thine hair. A symbol of mourning.
Jerusalem: or, supply "daughter of My People". Cp. 8. 11, 19, 21, 22; 9. 1, 7. The verb is fem. (sing.).
cast it away. Showing the completeness of the operation.
high places. As such. Cp. 3. 21.
of. Gen. of Relation. Ap. 17. 5. Cp. Rom. 8. 36.
30 evil. Heb. *rā'ah.* Ap. 44. viii.
in the house. Note the enormity of the evil.
which is called by My name=whereon My name was called.
31 high places. Idolatrous places. Not the same word as *v.* 29.
Tophet. In the valley of the son of Hinnom (2 Kings 23. 10. Isa. 30. 33. Jer. 19. 6, 11-14).
Hinnom. Now *Wâdy er Rabâbeh* (Josh. 15. 8; 18. 16. 2 Kings 23. 10. 2 Chron. 28. 3; 33. 6. Neh. 11. 30).
burn. This shows the result of passing them through the fire.
which I commanded them not. Ref. to Pent. (Deut. 17. 3; 18. 10. Lev. 18. 21). Ap. 92. Note the sin of adding to God's commands and words.
them. Some codices, with one early printed edition, Sept., and Syr., read this "them" in the text. Cp. 32. 35.
came=ascended. Put by Fig. *Synecdoche* (of Species), Ap. 6, for coming into the mind.

7. 32—8. 3 (L¹, above). THREATENING. (SLAUGHTER.) (*Extended Alternation.*)

L¹ | M | y | 7. 32-. Cessation of name. } Temple.
z | 7. 32. Reason.
a | 7. 33. Carcases unburned.
M | y | 7. 34-. Cessation of joy. } Land.
z | 7. 34. Reason.
a | 8. 1-3. Bones unburned.

32 slaughter. Cp. 19. 6; 12. 3. Zech. 11. 4, 7. Occ. only in Jeremiah and Zechariah.
33 the carcases, &c. Ref. to Pent. (Deut. 28. 26).
fray frighten: from Fr. *effrayer.*
34 the voice of mirth, &c. This refrain is peculiar to Jeremiah. Occurs four times (here: 16. 9: 25. 10; 33. 11) ("joy").
for the land shall be desolate. Ref. to Pent. (Lev 26. 31, 33, the same word "desolate"). Ap. 92.

8 At that time, °saith °the LORD, they shall bring out the °bones of the kings of Judah, °and the bones of his princes, °and the bones of the priests, °and the bones of the prophets, °and the bones of the inhabitants of Jerusalem, out of their graves:

2 [1]And they shall spread them before the sun, and the moon, °and all the host of heaven, whom they have loved, °and whom they have served, °and after whom they have walked, °and whom they have sought, °and whom they have worshipped: they shall °not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this °evil family, which remain in all the places whither I have driven them, [1]saith [1]the LORD of hosts."

4 Moreover thou shalt say unto them, "Thus saith [1]the LORD; 'Shall they fall, and not °arise? shall °he turn away, and not return?

5 Why *then* is this People of Jerusalem slidden back by a perpetual backsliding?

they hold fast deceit, they refuse to return.

6 I hearkened and heard, *but* they spake not aright: °no °man repented him of his °wickedness, saying, 'What have I done?' every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven °knoweth her appointed times; and the °turtle and the crane and the swallow observe the time of their coming; but My People °know not the judgment of [1]the LORD.

8 How do ye say, 'We *are* wise, and the law of [1]the LORD *is* with us?'

° Lo, certainly in vain made He *it;* the pen of the scribes *is* in vain.

9 The wise *men* are ashamed, they are dismayed and taken: [§]lo, they have °rejected the word of [1]the LORD;

and what wisdom *is* in them?

10 Therefore will I °give their wives unto others, *and* their fields to them that shall °inherit *them:* for every one from the least even unto the greatest is given to covetousness, °from the °prophet even unto the °priest every one dealeth falsely.

11 For they have healed the °hurt of the daughter of My people slightly, saying, °'Peace, peace;' when *there is* no peace.

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither °could they blush:

therefore shall they fall among them that fall: in °the time of their visitation they shall be cast down, [1]saith [1]the LORD.

13 I will °surely consume them, [1]saith [1]the LORD: *there shall be* no grapes °on the vine, nor figs on the fig tree, and the leaf °shall fade; and °*the things that* I have given them shall pass away °from them.' "

14 °Why do °we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for [1]the LORD our °God hath put us to °silence, and given us °water of gall to drink, because we have °sinned against [1]the LORD.

8. 1 saith the LORD = [is] Jehovah's oracle.
the LORD. Heb. Jehovah. Ap. 4. II.
bones. Note the Fig. *Repetitio* (Ap. 6), for emphasis.
and. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise each class as responsible for the corruption and apostasy.
2 and. Particularising here the details of the idolatry.
not be gathered. Cp. 2 Sam. 21. 13.
3 evil. Heb. *rā'a'*. Ap. 44. viii.
saith the LORD of hosts. See note on 6. 6. Cp. 1 Sam. 1. 3.

8. 4–9 (K², p. 1028). INCRIMINATION. IMPENITENCE. (*Repeated Alternation.*)

K² | b¹ | 4, 5–. Question.
c¹ | –5–7. Answer.
b² | 8–. Question.
c² | –8–9–. Answer.
b³ | –9. Question.

4 arise = rise up again.
he turn away, and. The *Massōrah* (vol. II, p. 54, Ginsburg's edition) calls attention to the fact that of the two words represented by "turn" and "and", the first letter of the second word belongs to the first word; so that this latter will read "shall they return [to Him], and He not return [to them]? It is the same word (in Heb.) in both clauses.
6 no man. Fig. *Synecdoche* (of Genus), Ap. 6 = scarcely any. **man.** Heb. *'ish.* Ap. 14. II. Cp. 5. 1.
wickedness. Heb. *rā'a'*. Ap. 44. viii.
7 knoweth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the effect of acting on the knowledge.
turtle = turtle-dove. **8 Lo.** Fig. *Asterismos.* Ap. 6.
9 rejected. The second of four downward steps. See note on 6. 10.
10 give their wives unto others. Ref. to Pent. (Deut. 28. 30). Ap. 92.
inherit = seize; or, to their dispossessors.
from. Some codices, with two early printed editions, and Syr., read "and from".
prophet ... priest. The former, raised up on account of the failure of the latter, now of one accord.
11 hurt = breach.
Peace, peace = perfect peace. Fig. *Epizeuxis.* Ap. 6. Cp. 6. 14 and Isa. 26. 3.
12 could they blush. See note on 6. 15.
the time of their visitation. A phrase ("time" or "year") used eight times in Jeremiah (8. 12; 10. 15; 11. 23; 23. 12; 46. 21; 48. 44; 50. 27; 51. 18). Nowhere else, except Isa. 10. 3. Hos. 9. 7. Mic. 7. 4, until our Lord used it in Luke 19. 44.
13 surely consume them. Note the Fig. *Paronomasia* (Ap. 6). Heb. *'aṣōph 'āṣîphēm.*
on the vine. See note on 6. 9.
shall fade = is withered.
the things ... from them: or, I have appointed them those that shall pass over them.

8. 14–9. 9 (B, p. 1026). INVASION. (*Alternation.*)

B | N¹ | 8. 14–16. The Prophet. Sorrow.
O¹ | 8. 17. Jehovah. Threatening.
N² | 8. 18. The Prophet. Sorrow.
O² | 8. 19. Jehovah. Threatening.
N³ | 8. 20—9. 9. The Prophet. Sorrow.

14 Why ...? Fig. *Erotēsis.* Ap. 6. *Vv.* 14–16 spoken by the prophet, not the People. They were being threatened for not doing what is here spoken of, *vv.* 12, 13. Moreover, *v.* 15 is spoken by Jeremiah in 14. 19, which is an earlier passage, chronologically.
we: i.e. the prophet to the People.
God. Heb. Elohim. Ap. 4. 1.
silence. Fig. *Ploke* (Ap. 6), the word being used in a different sense.
water of gall = poppy water; = poisoned water.
sinned. Heb. *ḥāṭā'.* Ap. 44. i.

518-500 15 We looked for peace, but no good *came;*
and for a time of health, and behold °trouble!
16 The snorting of his horses was heard from
°Dan: the whole land trembled at the sound
of the neighing of his strong ones; for they
are come, and have devoured the land, and all
that is in it; the city, and those that dwell
therein.

O¹ 17 "For, °behold, I will send serpents, °cocka-
(p. 1029) trices, among you, which ° *will* not *be* charmed,
and they shall bite you, ¹saith ¹the LORD."

N² 18 (*When* °I would comfort myself against
sorrow, my heart *is* faint in me.)

O² 19 [17]"Behold the voice of the cry of the daugh-
ter of My People because of them that dwell in
a far country: *Is* not ¹the LORD in Zion? *is*
not her king in her? Why have they °provoked
Me to anger with their °graven images, *and*
with strange °vanities?"

N³ P¹ 20 The harvest is past, the summer is ended,
(p. 1030) and we are not saved.
21 For the [11]hurt of the daughter of my People
am I hurt; I am black; astonishment hath
taken hold on me.
22 *Is there* no °balm in °Gilead; *is there* no
°physician there? why then is not the health
of the daughter of my People recovered?

9 °Oh that my head were °waters, and mine
eyes a °fountain of °tears, that I might
weep day and night for the °slain of the daugh-
ter of my People!
2 Oh that I had in the wilderness a lodging
place of wayfaring men; that I might leave
my People, and go from them!

P² d "for they *be* all adulterers, an assembly of
treacherous men.
3 And they °bend their tongues *like* their bow
for lies: but they are not valiant for the °truth
upon the earth; for they proceed from °evil to
°evil, and they know not Me, °saith °the LORD.
4 Take ye heed every one of his °neighbour,
and °trust ye not in any brother: for °every
brother will utterly °supplant, and every °neigh-
bour will walk with slanders.
5 And they will deceive every one his ⁴neigh-
bour, and will not speak the truth: they have
taught their tongue to speak lies, *and* weary
themselves to commit °iniquity.
6 Thine habitation *is* in the midst of deceit;
through deceit they refuse to know Me, ³saith
³the LORD.

e 7 Therefore thus saith °the ³LORD of hosts,
'Behold, I will melt them, and try them; for
°how shall I do ° for the daughter of My People?

d 8 Their tongue *is as* an arrow °shot out; it
speaketh deceit: *one* speaketh peaceably to
his neighbour with his mouth, but in heart he
layeth his wait.

e 9 Shall I not visit them for these *things?*
³saith ³the LORD: shall not °My soul be
°avenged on such a nation as this?

D f 10 For the mountains will I take up a weeping
and wailing, and for the °habitations of the
wilderness a lamentation, because they are
burned up, so that none can pass through

15 trouble = terror.
16 Dan. The Assyrians entered the land from the north.
17 behold. Fig. *Asterismos.* Ap. 6.
cockatrices = adders.
will not be charmed. This shows that the People were not penitent, and *vv.* 14-16 are not their words.
18 I: i.e. the prophet again.
19 provoked . . . vanities. Ref. to Pent. (Deut. 32. 21, same word). Cp. 7. 19. See Ap. 92.
graven images. Ref. to Pent. (Deut. 7. 5, same word). Ap. 92.

8. 20—9. 9 (N³, p. 1029). THE PROPHET. SORROW. (*Division.*)

N³ | P¹ | 8. 20—9. 2-. The Prophet's sorrow.
| P² | 9. -2-9. The reasons for it.

22 balm . . . physician. The words of the prophet, showing that healing remedies were employed; thus accounting for the silence respecting them. Cp. Isa. 1. 6.
balm = balsam. Cp. 51. 8. Gilead. Cp. 46. 11.

9. 1 Oh that, &c. Fig. *Pathopœia.* Ap. 6.
waters . . . fountain . . . tears. Fig. *Catabasis.* Ap. 6.
slain. Not healed by "balm" or "physician".

-2-9 (P², above). THE REASONS FOR THE PROPHET'S SORROW. (*Alternation.*)

P² | d | -2-6. Incrimination. Deceit.
| e | 7. Threatening. Trial.
| *d* | 8. Incrimination. Deceit.
| *e* | 9. Threatening. Vengeance.

3 bend: or, prepare. truth = veracity.
evil. Heb. *rā'a'.* Ap. 44. viii.
saith the LORD = [is] Jehovah's oracle.
the LORD. Heb. Jehovah. Ap. 4. II.
4 neighbour = friend.
trust ye not = do not confide. Heb. *bāṭaḥ.* Ap. 69. i.
every brother . . . supplant. Ref. to Pent. (Gen. 25. 26; 27. 36). Ap. 92.
5 iniquity. Heb. *'āvāh.* Ap. 44. iv.
7 the LORD of hosts. See note on 6. 6 and 1 Sam. 1. 3.
how shall = how [else] shall, &c.
for the daughter: or, because of [the wickedness of] the daughter, &c.
8 shot out. Heb. = piercing. But some codices, with two early printed editions, and Syr., read "pointed".
9 My soul = I myself (emphatic). Heb. *nephesh.* Ap. 13. Fig. *Anthropopatheia.* Ap. 6.
avenged. Cp. 5. 9, 29.

9. 10-26 (*D*, p. 1026). CALL FOR LAMENTATION. (*Extended Alternation.*)

D | f | 10. Lamentation.
| g | 11. Threatening. Places.
| h | 12-14. The wise. Call.
| i | 15, 16. Dispersion among the nations.
| *f* | 17-21. Lamentation.
| *g* | 22. Threatening. Persons.
| *h* | 23, 24. The wise. Exhortation.
| *i* | 25, 26. Dispersion with the nations.

10 habitations = pastures.
11 dragons = jackals.
12 Who . . .? Fig. *Erotēsis.* Ap. 6.
man. Heb. *'ish.* Ap. 14. II.
who . . .? The Ellipsis is thus correctly supplied.

them; neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

g 11 And I will make Jerusalem heaps, *and* a
den of °dragons; and I will make the cities of
Judah desolate, without an inhabitant."

h 12 °Who *is* the wise °man, that may under-
stand this? and °*who is he* to whom the

mouth of [3]the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?'

13 And [3]the LORD saith, 'Because they have °forsaken °My law which I °set before them, and have not obeyed My voice, neither walked °therein;

14 But have walked after the °imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith °the LORD of hosts, the God of Israel; °Behold, I will feed them, *even* this people, with °wormwood, and give them °water of °gall to drink.

16 °I will scatter them also among the °heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.'

17 °Thus saith [7]the LORD of hosts, 'Consider ye, and call for the °mourning women, that they may come; and send for °cunning *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, °How are we spoiled! we are greatly confounded, because we have forsaken the land, °because °our dwellings have cast *us* out.'"

20 °Yet hear the word of [3]the LORD, O ye °women, and let your ear receive the word of His mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the °children from without, *and* the young men from the °streets.

22 °Speak, "Thus saith [3]the LORD, 'Even the carcases of °men shall fall as dung upon the °open field, and as the handful after the harvestman, and °none shall gather *them*.'

23 °Thus saith [3]the LORD, °'Let not the wise *man* glory in his °wisdom, neither °let the mighty *man* glory in his °might, °let not the rich *man* glory in his °riches:

24 But °**let him that glorieth glory in this, that he understandeth and °knoweth Me, that I *am* the LORD** °Which exercise °lovingkindness, °judgment, and righteousness, in the earth: for in these *things* I delight, [3]saith [3]the LORD.

25 [15]Behold, the days come, [3]saith [3]the LORD, that I will punish all *them which are* °circumcised °with the uncircumcised;

26 Egypt, and Judah, and Edom, and the °children of Ammon, and Moab, and all °*that are* in the utmost corners, that dwell in the wilderness: for all *these* nations *are* °uncircumcised, and all °the house of Israel *are* uncircumcised in the heart.'"

10 Hear ye the word which °the LORD speaketh unto you, O °house of Israel:

13 forsaken. Ref. to Pent. (Deut. 32. 15, 21). Ap. 92.
My law. Ref. to Pent. (Ex. 20, &c.). Ap. 92.
set before them. Ref. to Pent. (Deut. 4. 8, 44). Ap. 92.
therein. In the law, not the voice.

14 imagination = stubbornness. Ref. to Pent. (see note on 3. 17). Ap. 92.

15 the LORD of hosts, the God of Israel. See note on 7. 3.
Behold. Fig. *Asterismos*. Ap. 6.
wormwood . . . gall. Ref. to Pent. (Deut. 29. 18). Repeated in 23. 15. Occurs also in Lam. 3. 19. Amos 6. 12.
water of gall. Cp. 8. 14.

16 I will scatter. Ref. to Pent. (Lev. 26. 33. Deut. 28. 64). Ap. 92.
heathen = nations.

17 Thus saith, &c. This (*vv.* 17–20) develops the calamity, for which this chapter gives the reason.
mourning women. A class still hired for the purpose. Cp. 2 Sam. 1. 24, 2 Chron. 35. 25, Eccles. 12. 5. Matt. 9. 23. Mark 5. 38.
cunning = skilful (in this business).

19 How . . . ! Supply *Ellipsis*: "[saying], How is it", &c.
because. Some codices, with three early printed editions (one Rabbinic), read "yea, for", or "for indeed".
our dwellings, &c.: or, they have cast down our habitations. Cp. Dan. 8. 11, Job 8. 18, Ezek. 19. 12.

20 Yet: or, For, or Yea.
women. These had been largely the instrumental cause; now they share the calamities.

21 children = infant.
streets . . . 22 Speak. This shows that Jerome's Heb. text was unpointed, for he read d-b-r as *deber* = pestilence, instead of *dāḇār* = word, or *dabḇēr* = speak.
men. Heb. *'ādām* (with Art.). Ap. 14. I.
open field. Some codices, with one early printed edition, read "ground",
none shall gather them. Cp. Ps. 79. 3.

23 Thus saith, &c. The lesson which follows is of universal application.
Let not. Note the Fig. *Symplokē*, or *Anaphora* (Ap. 6), for emphasis.
wisdom . . . might . . . riches. These are the three things which men boast of, and trust in. This was Jerusalem's sin.
let not. Some codices, with six early printed editions (one in margin), Aram., Sept., Syr., and Vulg., read "neither let".

24 let him, &c. Quoted in 1 Cor. 1. 31.
knoweth Me. This lies at the foundation of everything: of all trust in God (for One unknown cannot be trusted at all); of all pleasing (Eph. 1. 17. Col. 1. 9, 10. 1 John 5. 20). The want of it led to Gentile corruption (Rom. 1. 28); to Israel's fall (Isa. 1. 3. Luke 19. 42, 44); and all future blessing is wrapt up in it: for Israel (31. 34. Isa. 54. 13); and for creation (Isa. 11. 9). This is why we have the written Word (2 Tim. 3. 15), and the living "Word" (John 1. 18).
Which exercise, &c.: in the flesh, but not in "ears" (6. 10), nor in "heart" (4. 4). Ref. to Pent. (Lev. 26. 41, 42. Deut. 10. 16; 30. 6). Elsewhere only in Ezek. 44. 7, 9.
lovingkindness = favour shown to the unworthy.
judgment = justice to the oppressed. One school of Massorites (Ap. 30) read "and justice", emphasising the statement by the Fig. *Polysyndeton*. Ap. 6.

25 circumcised, &c.: in the flesh, but not in "ears" (6. 10), nor in "heart" (4. 4). Ref. to Pent. (Lev. 26. 41, 42. Deut. 10. 16; 30. 6). Elsewhere only in Ezek. 44. 7, 9.
with the uncircumcised = circumcised in uncircumcision: i.e. "circumcised [externally] who [are yet really] uncircumcised", as explained at the end of the next verse. Hence the contrast with the nations mentioned, which all practised (external) circumcision (Rom. 2. 25–29).
26 children = sons.
that are in the utmost corners: or, all that have the corners of their beard polled. Ref. to Pent. (Lev. 19. 27). Ap. 92. Cp. Jer. 49. 32.
uncircumcised. Supply *Ellipsis* (Ap. 6), from the next clause: "uncircumcised [in heart], and all", &c.
the house of Israel. See note on 2. 4.

10. 1–16 [For Structure see next page].

1 the LORD. Heb. Jehovah. Ap. 4. II.
house of Israel. See note on 2. 4.

518–500 2 "Thus saith [1]the LORD, 'Learn not °the way of the °heathen, and be not dismayed at the signs of heaven; for the °heathen are dismayed at them.

3 For the °customs of the °people *are* °vain: for °*one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* °upright as the palm tree, but speak not: they must needs be °borne, because they cannot go. Be not afraid of them; for they cannot do °evil, neither also *is it* in them to do good.'"

k 6 Forasmuch as °*there is* none like unto Thee,
(p. 1032) O [1]LORD; Thou *art* great, and °Thy name *is* great in might.

7 °**Who would not fear Thee, O King of nations?** for to Thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, °*there is* none like unto Thee.

l 8 But they are altogether brutish and foolish: the stock *is* a doctrine of vanities.

j 9 Silver spread into plates is brought from °Tarshish, and gold from °Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

k 10 But [1]the LORD *is* the true °God, He *is* °the living °God, and an °everlasting king: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation.

11 °Thus shall ye say unto them, "The gods that have °not made the heavens and the earth, *even* they °shall perish from the earth, and from under these heavens.

12 He hath made the earth by His power, He hath established the °world by His wisdom, and hath stretched out the heavens by His °discretion.

13 When He uttereth His voice, *there is* a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the °wind out of His treasures.

l 14 Every °man is brutish in *his* knowledge: every founder is °confounded by the graven image: for his molten image *is* falsehood, and *there is* no °breath in them.

15 They *are* °vanity, *and* the work of °errors: in °the time of their visitation they shall perish.

16 °The Portion of °Jacob *is* not like them: for He *is* the °Former of all *things;* and Israel *is* the rod of His inheritance: °The [1]LORD of hosts *is* His name."

B 17 °Gather up thy °wares out of the land, O °inhabitant of the °fortress.

18 For thus saith [1]the LORD, °"Behold, °I will sling out the inhabitants of the land at this once, and will distress them, that they may °find *it so.*"

19 Woe is °me for my hurt! my wound is grievous: but I said, "Truly this *is* °a grief, °and I must bear it."

20 My °tabernacle is spoiled, and all my cords are broken: my °children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the °pastors °are become brutish, and have not sought °the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

10. 1-16 (*C*, p. 1026). EXHORTATION.
(*Extended Alternation.*)

C | j | 1–5. Idolatry.
k | 6, 7. Jehovah the true God.
l | 8. Stupidity of idolaters.
j | 9. Idolatry.
k | 10–13. Jehovah the true God.
l | 14–16. Stupidity of idolaters.

2 the way of the heathen. Ref. to Pent. (Lev. 18. 3; 20. 23). Ap. 92. **heathen** = nations.
3 customs = statutes, or ordinances. **people** = peoples. **vain** = a breath.
one cutteth a tree = it [is only] a tree which one cutteth. **5 upright** = stiff.
borne = carried. **evil.** Heb. *rā'a'*. Ap. 44. viii.
6 there is none like, &c. See note on Ex. 15. 11.
Thy name. See note on Ps. 20. 1.
7 Who . . .? Words quoted in "the song of Moses and the Lamb" (Rev. 15. 3, 4).
9 Tarshish. See note on 1 Kings 10. 22.
Uphaz. Probably = Ophir. Cp. 1 Kings 9. 28; 10. 11.
10 God. Heb. Elohim. Ap. 4. I.
the living God. Both words in plural, referring to the triune God.
everlasting king = king of the ages, or, of eternity.
11 Thus shall ye say, &c. This verse is in Chaldee, to serve as a confession of their faith in their exile.
not made . . . shall perish. Note the Fig. *Paronomasia.* Ap. 6. Heb. *'ābadū ye'badū.*
12 world = the habitable world. Heb. *tēbēl.*
discretion = understanding.
13 wind. Heb. *rūach.* Ap. 9.
14 man. Heb. *'ādām.* Ap. 14. I.
confounded = put to shame.
breath. Heb. *rūach.* Ap. 9.
15 vanity. The common appellative for idols.
errors = mockeries.
the time of their visitation. See note on 8. 12.
16 The Portion of Jacob. Ref. to Pent. (Num. 18. 20. Deut. 32. 9). Ap. 92.
Jacob. Not Israel, because the natural seed is spoken of as in Deut. 32. 9. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. **Former** = Framer.
The LORD of hosts. See note on 6. 6.
17 Gather up = Gather in. Occurs only here.
wares = bundle. For that is all they would be able to take with them.
inhabitant – inhabitress. Put for "the daughter of Zion".
fortress. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the city Jerusalem.
18 Behold. Fig. *Asterismos.* Ap. 6.
I will sling. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for all that is signified by it. Cp. Isa. 22. 17, 18.
find it so = discover the truth of it.
19 me. Zion now speaks in view of the coming deportation; or, Jeremiah voices the calamity.
a grief: or, my affliction. **and I** – but I.
20 tabernacle = tent, or dwelling.
children = sons.
21 pastors = shepherds, or rulers.
are become. This points to Jehoiakim's reign.
the LORD. Heb. Jehovah (with *'eth*) = Jehovah Himself. Ap. 4. II.

22 Behold, the °noise of the °bruit is come, and a great commotion out of the °north country, to make the cities of Judah desolate, *and* a den of °dragons.

23 O [1]LORD, I know that the way of [14]man °*is* not in himself: °*it is* not in °man that walketh to °direct his steps.

24 O [1]LORD, correct me, but °with judgment; not in Thine anger, lest Thou bring me to nothing.

25 Pour out Thy fury upon the [2]heathen that know Thee not, and upon the °families that call not on °Thy name: for they have eaten up [16]Jacob, and devoured him, and consumed him, and have made his habitation desolate.

11 The °word that came to Jeremiah from °the LORD, saying,

2 "Hear ye °the words of °this covenant, and speak unto the °men of °Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, 'Thus saith °the LORD °God of °Israel; °Cursed *be* the [2]man that obeyeth not the words of this covenant,

4 Which I commanded your fathers °in the day *that* I brought them forth out of the land of Egypt, °from the iron furnace, saying, °'Obey My voice, and do °them, according to all which I command you: so shall ye be My People, and °I will be your [3]God:

5 That I may perform °the oath which I have sworn unto your fathers, to give them °a land flowing with milk and honey, as *it is* this day.'" Then answered I, and said, °"So be it, O [1]LORD."

6 Then [1]the LORD said unto me, "Proclaim all these words °in the cities of [2]Judah, and in the streets of Jerusalem, saying, 'Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers [4]in the day *that* I brought them up out of the land of Egypt, *even* unto this day, °rising early and protesting, saying, [4]'Obey My voice.'

8 Yet they obeyed not, nor inclined their ear, but walked every one in the °imagination of their °evil heart:

therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.'"

9 And [1]the LORD said unto me, "A conspiracy is found among the [2]men of [2]Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the °iniquities of their forefathers, which refused to hear My words; and they °went after other gods to serve them: °the house of Israel and °the house of [2]Judah have broken My covenant which I made with their fathers.

11 Therefore thus saith [1]the LORD, °Behold, I will bring [8]evil upon them, which they shall not be able to escape; and though they shall cry unto Me, I will not hearken unto them.

12 Then shall the cities of [2]Judah and inhabitants of Jerusalem °go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their °trouble.

13 For *according to* the number of thy cities were thy gods, O [2]Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* °shameful thing, *even* altars to burn incense unto Baal.

22 noise = voice.
bruit = rumour. French *bruit*, a voice, from Breton (Celtic) *bruchellein*, to roar (as a lion). Cp. Gr. *bruchaomai*.
north. Cp. 1. 15; 5. 15; 6. 22, &c.
dragons = jackals.
23 is not in = belongs not to.
it is not. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "nor".
man. Heb. *'ish*. Ap. 14. II.
direct = establish. **24** with = in.
25 families. Some codices read "kingdoms". Cp. Ps. 79. 6.
Thy name = Thee (emphatic). See note on Ps. 20. 1.

11. 1—12. 17 (*H*, p. 1018). PROPHECIES TO JUDAH AND JERUSALEM. (*Alternation.*)

H | Q | 11. 1–14. Against the People.
R | 11. 15–17. The beloved People threatened.
Q | 11. 18—12. 6. Against the men of Anathoth.
R | 12. 7–17. The beloved People threatened.

11. 1–14 (Q, above). PROPHECIES AGAINST THE PEOPLE. (*Alternation.*)

Q | m | 1–8–. Covenant disobeyed.
n | –8. Threatening.
m | 9, 10. Covenant broken.
n | 11–14. Threatening.

Jeremiah's SEVENTH prophecy (p. 1015).

1 word. Sing., indicating this as a special prophecy.
the LORD. Heb. Jehovah. Ap. 4. II.
2 the words. Pl., indicating the many utterances of "this covenant".
this covenant. The old covenant of Exodus had been specially renewed by Judah in Jeremiah's days, under Josiah, in his eighteenth year (2 Kings 23. 1–3).
men. Heb. *'ish*. Ap. 14. II.
Judah. Emphasised by repeated reference here. Cp. *vv.* 2, 6, 9, 10, 12, 13, 17.
3 the LORD God of Israel. This title occurs in Jeremiah fourteen times (11. 3; 13. 12; 21. 4; 23. 2; 24. 5; 25. 15; 30. 2; 32. 36; 33. 4; 34. 2, 13; 37. 7; 42. 9; 45. 2).
the LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
Israel. Still used of Judah as representing the whole nation. See note on 1 Kings 12. 17.
Cursed be the man, &c. Ref. to Pent. (Deut. 27. 26).
4 in the day. See Ap. 18.
from the iron furnace. Ref. to Pent. (Deut. 4. 20).
Obey = Hear, with *Beth* (ב = B) = Listen or attend to.
Obey My voice. Ref. to Pent. (Ex. 15. 26). Ap. 92.
them: i.e. "the words" of *v.* 3.
I will be your God. Ref. to Pent. (Lev. 26. 3–12).
5 the oath which I have sworn. Ref. to Pent. (Deut. 7. 12). Ap. 92.
a land flowing with milk and honey. Ref. to Pent. (Ex. 3. 8, 17; 13. 5; 33. 3. Lev. 20. 24. Num. 13. 27; 14. 8; 16. 13, 14. Deut. 6. 3; 11. 9; 26. 9, 15; 27. 3; 31. 20). Outside the Pent. it is found only in Josh. 5. 6. Jer. 11. 4; 32. 22; and Ezek. 20. 6, 15; 25. 4). Ap. 92.
So be it, O LORD. Ref. to Pent. (Deut. 27. 15–26: the same word). Ap. 92.
6 in the cities, &c. Cp. 2. 28, and 11. 13.
7 rising early, &c. See note on 7. 13.
8 imagination = stubbornness.
evil. Heb. *rā'a'*. Ap. 44. viii.
10 iniquities. Heb. *'āvāh*. Ap. 44. iv.
went = are gone.
the house of Israel. See note on 2. 4.
the house of Judah. See note on 3. 18.
11 Behold. Fig. *Asterismos*. Ap. 6.
12 go, and cry, &c. Ref. to Pent. (Deut. 32. 37, 38).
trouble. Same word as evil (*vv.* 8, 15, 17). So in *v.* 14.
13 shameful thing. Heb. "shame": put by Fig. *Metonymy* (of Effect), Ap. 6, for the idol which was the cause of the shame. Cp. 3. 24.

518-500 14 Therefore °pray not thou for this People, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto Me °for their [12]trouble.

R (p. 1033) 15 What hath My beloved to do in Mine house, *seeing* she hath wrought lewdness with many, and °the holy flesh ° is passed from thee? when thou doest [8]evil, °then thou rejoicest.

16 [1] The LORD called thy name, A green °olive tree, fair, *and* of goodly fruit: with the noise of a great tumult He hath kindled fire upon it, and the branches of it are broken.

17 For °the LORD of hosts, That planted thee, hath pronounced [8]evil against thee, for the [8]evil of [10]the house of Israel and of [10]the house of [2]Judah, which they have °done against themselves to provoke Me to anger in offering incense unto Baal."

Q o (p. 1034) 18 And [1]the LORD °hath given me knowledge *of it*, and I °know *it:* then thou shewedst me their doings.

19 But ℨ *was* °like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, °*saying*, "Let us destroy °the tree with the fruit thereof, and let us cut him off °from the land of the living, that his name may be no more remembered."

20 But, O [17]LORD of hosts, That judgest righteously, That °triest the reins and the heart, let me see Thy vengeance on them: for unto Thee have I revealed my cause.

p 21 Therefore thus saith [1]the LORD °of the °men of Anathoth, that °seek °thy life, saying, "Prophesy not in the name of [1]the LORD, that thou die not by our °hand:"

22 Therefore thus saith [17]the LORD of hosts, [11] "Behold, I will °punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring °evil upon the [21]men of Anathoth, *even* °the year of their visitation."

o 12 °Righteous *art* Thou, O °LORD, when I plead with Thee: yet let me talk with Thee of *Thy* judgments: °Wherefore doth the way of the °wicked prosper? *wherefore* are all they happy that °deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: Thou *art* °near in their °mouth, and far from their °reins.

3 But Thou, O [1]LORD, knowest me: Thou hast seen me, and tried mine heart toward Thee: pull them out like sheep for the slaughter, and °prepare them for the day of slaughter.

4 °How long shall the land mourn, and the herbs of every field wither, for the °wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, "He shall not see our last end."

p 5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou °trustedst, *they wearied thee*, then how wilt thou do in the °swelling of Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have °called a multitude after thee: believe them not, though they speak fair words unto thee.

14 pray not, &c. Ref. to Pent. (Ex. 32. 10). Cp. 7. 16; 14. 11. Ap. 92.

for. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read "in the time of", as in *v.* 12.

15 the holy flesh: i.e. the sacrifices. Cp. 7. 21. Hag. 2. 12. Sept. reads, "shall vows (or litanies) and holy flesh", &c.

is passed from thee? = taketh away from thee [thy wickedness]? or, removeth thy evil (i.e. calamity)?

then thou rejoicest: i.e. if such false worship will remove thy calamity, then thou mayest rejoice; but this was impossible.

16 olive tree. The symbol of Israel's religious privileges. See note on Judg. 9. 8–12.

17 the LORD of hosts. See note on 6. 6. 1 Sam. 1. 3.

done = wrought.

11. 18—12. 6 (*Q*, p. 1033). PROPHECIES AGAINST THE MEN OF ANATHOTH. (*Alternation.*)

Q | o | 11. 18–20. The prophet. Prayer.
| p | 11. 21–23. Jehovah's answer. Threatening.
| o | 12. 1–4. The prophet. Pleading.
| p | 12. 5, 6. Jehovah's answer. Threatening.

18 hath given = gave. Jeremiah a type of Messiah. See Ap. 85. **know** = knew.

19 like a lamb. See Ap. 85.

saying. Note the Fig. *Ellipsis* (Ap. 6), as frequently with this verb. See notes on Pss. 109. 5, 6; 144. 12, &c.

the tree with the fruit thereof. Heb. "the dish in his food". Fig. *Hypallage* (Ap. 6), for the food in his dish.

from the land of the living. Jeremiah a type of Christ. See Isa. 53. 8 and Ap. 85.

20 triest the reins and the heart. Cp. 11. 20; 17. 10; 20. 12. Found elsewhere only in Pss. 7. 9; 26. 2. See Ap. 85. **21 of** = concerning.

men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

seek = are seeking.

thy life = thy soul. Heb. *nephesh*. Ap. 13.

hand. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "hands".

22 punish = visit upon.

23 evil. Heb. *rā'a'*. Ap. 44. viii.

the year of their visitation. See note on 8. 12.

12. 1 Righteous, &c. Fig. *Synchoresis*. Ap. 6.

LORD. Heb. Jehovah. Ap. 4. II.

Wherefore . . .? Fig. *Erotesis*. Ap. 6.

wicked = lawless. Heb. *rāsha'*. Ap. 44. x.

deal very treacherously. Fig. *Polyptoton*. Ap. 6. Heb. are traitors of treachery = are utter traitors.

2 near. Anathoth was a city of priests.

mouth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the words uttered by it.

reins = kidneys. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the affections.

3 prepare = separate, or devote.

4 How long . . .? Fig. *Erotesis*. Ap. 6.

wickedness = lawlessness. Heb. *rāsha'*. Ap. 44. x.

5 trustedst = confidedst. Heb. *batah*. Ap. 69. i.

swelling. Heb. pride. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for proud beasts in the undergrowth on the banks of the Jordan. See 49. 19; 50. 44, and cp. Job 41. 34. **6 called** = called loudly.

12. 7-17 (*R*, p. 1033). THE BELOVED PEOPLE THREATENED. (*Division.*)

R | S[1] | 7–13. The beloved People. Themselves.
| S[2] | 14–17. The beloved People. Their enemies.

7 the dearly beloved. Heb. love. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for one loved.

My soul = I Myself (emphatic). Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6.

7 I have forsaken Mine house, I have left Mine heritage; I have given °the dearly beloved of ° My soul into the hand of her enemies. *R* S[1]

8 Mine heritage °is unto Me as a lion in the forest: it crieth out against Me: therefore have I hated it.

9 Mine heritage *is* unto Me *as* a °speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, come to devour.

10 Many °pastors have destroyed My vineyard, they have trodden °My portion under foot, they have made My °pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto Me; the whole land is made desolate, because no °man layeth *it* to heart.

12 The spoilers are come upon all °high places through the wilderness: for the sword of [1] the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have put themselves to pain, °*but* shall not profit: and they shall be ashamed of your °revenues because of the fierce anger of [1] the LORD.

14 Thus saith [1] the LORD against all Mine evil °neighbours, that touch the inheritance which I have caused My people Israel °to inherit; "Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked *them* out I will return, and have compassion on them, and will bring °them again, °every man to his heritage, and °every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of My People, to swear by My name, [1] The LORD liveth; °as they taught My People to swear by Baal; then shall they be °built in the midst of My People.

17 But if they will not °obey, I will utterly pluck up and destroy that nation, °saith [1] the LORD."

13 Thus saith °the LORD unto me, "Go and get thee °a linen girdle, and put it upon thy loins, and put it °not in water."

2 So I °got a girdle according to the word of [1] the LORD, and put *it* on my loins.

3 And the word of [1] the LORD came unto me the second time, saying,

4 "Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to °Euphrates, and hide it there in a hole of the rock."

5 So I went, and hid it by Euphrates, °as [1] the LORD commanded me.

6 And it came to pass after many days, that [1] the LORD said unto me, "Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there."

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it:

and, °behold, the girdle was marred,

°it was profitable for nothing.

8 Then the word of [1] the LORD came unto me, saying,

9 "Thus saith [1] the LORD, After this manner will I °mar the pride of Judah, and the great pride of Jerusalem.

8 is = is become.
9 speckled bird = a bird of prey.
10 pastors. Used of rulers. See note on 2. 8; 3. 15.
My portion. One Codex (Dr. Ginsburg's "G. 1") reads "My possession".
pleasant portion. Heb. portion of desire = my desired portion. **11** man. Heb. *'ish*. Ap. 14. II.
12 high = eminent.
13 but. Some codices, with three early printed editions, Syr., and Vulg., read "but" in the text.
revenues = produce.
14 neighbours. Egypt, Edom, Philistia, Ammon, and Moab.
to inherit. Ref. to Pent. (Ex. 32. 13). Ap. 92.
15 them. A.V. 1611 omits this word.
every man. Heb. *'ish*. Ap. 14. II.
16 as = according as.
built = rebuilt. See note on Num. 13. 22.
17 obey = hearken.
saith the LORD = [is] Jehovah's oracle.

13. 1—17. 18 (G, p. 1018). SYMBOLS.
(*Alternation.*)

G | T | 13. 1–27. Symbolical. Girdle. Bottles.
G | U | 14. 1—15. 21. Literal. Drought.
G | *T* | 16. 1–21. Symbolical. No wife.
G | *U* | 17. 1–18. Literal. Sin of Judah.

13. 1-27 (T, above). SYMBOLS. GIRDLE. BOTTLES. (*Division.*)

T | V^1 | 1–11. The Girdle.
T | V^2 | 12–14. The Bottles.
T | V^3 | 15–27. The Signification.

13. 1–11 (V^1, above). THE GIRDLE.
(*Introversion and Alternation.*)

V^1 | W | 1–7–. The Girdle caused to cleave.
V^1 | X | q | –7–. Girdle marred. } Symbol.
V^1 | X | r | –7. Girdle useless. } Symbol.
V^1 | *X* | *q* | 8, 9. People marred. } Signification.
V^1 | *X* | *r* | 10. People useless. } Signification.
V^1 | *W* | 11. The People caused to cleave.

1 the LORD. Heb. Jehovah. Ap. 4. II.
a linen girdle. Soft girdles, made of silk or linen, still worn by upper classes. Cp. Ezek. 16. 10. Some embroidered (Dan. 10. 5. Rev. 1. 13; 15. 6).
not in water. So that the cause of its marring be not mistaken. **2** got = bought.

Jeremiah's EIGHTH Prophecy (p. 1015).

4 Euphrates. On the road to Babylon, this river would be first met with at Carchemish, then held by the Egyptians (46. 2).
5 as = according as.
7 behold. Fig. *Asterismos*. Ap. 6.
it was. Some codices, with one early printed edition, read "and it was".

Jeremiah's NINTH Prophecy (p. 1015).

9 mar the pride, &c. Ref. to Pent. (Lev. 26. 19). Ap. 92.
10 evil. Heb. *rā'a'*. Ap. 44. viii.
imagination = stubbornness.
11 man. Heb. *'ish*. Ap. 14. II.
house of Israel. See note on 2. 4.
house of Judah. See note on 3. 18.
saith the LORD = [is] Jehovah's oracle.
that they might be unto Me for a people. Ref. to Pent. (Ex. 19. 5). Ap. 92.

10 This °evil People, which refuse to hear My words, which walk in the °imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For [5] as the girdle cleaveth to the loins of a °man, so have I caused to cleave unto Me the whole °house of Israel and the whole °house of Judah, °saith [1] the LORD; °that

490 or 489? they might be unto Me for a People, and for a name, and for a praise, and for a glory: but they would not hear.

Y^2 Y^1 (p. 1036) 12 Therefore thou shalt speak unto them this word; 'Thus saith °the [1]LORD °God of Israel, Every °bottle shall be filled with °wine:' and they shall say unto thee, 'Do we not certainly know that every °bottle shall be filled with °wine?'

Y^2 13 Then shalt thou say unto them, 'Thus saith [1]the LORD, [7]Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, [11]saith [1]the LORD: I will not pity, nor spare, nor have mercy, but destroy them.'"

V^3 Z^1 s 15 Hear °ye, and give ear; be not proud: for [1]the LORD °hath spoken.

16 Give glory to [1]the LORD your [12]God, before He cause °darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, He turn it into the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, °my soul shall °weep in secret places for *your* pride; and mine eye shall °weep sore, and °run down with tears,

t because [1]the LORD'S flock is carried away captive.

s 18 Say unto °the king and to the °queen, "Humble yourselves, sit down: for your °principalities shall come down, *even* the crown of your glory.

19 The °cities of °the south shall be shut up, and none shall open *them:* Judah shall be carried away captive all of it, it shall be wholly carried away captive.

t 20 Lift up your eyes, and behold them that come from °the north: where *is* the flock *that* was given thee, thy beautiful flock?

Z^2 u 21 What wilt thou say when He shall punish thee?

v for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, [5]as a woman in travail?

w 22 And if thou say in thine heart, 'Wherefore come these things upon me?'

x For the greatness of thine °iniquity are thy skirts discovered, *and* thy heels made bare.

23 °Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are °accustomed to do °evil.

24 Therefore will I scatter them as the °stubble that passeth away by the °wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from Me, [11]saith [1]the LORD; because thou hast forgotten Me, and °trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields.

Woe unto thee, O Jerusalem! wilt thou not be made clean? °when *shall it* once *be?*"

13. 12-14 (V^2, p. 1035). THE BOTTLES.
(*Division.*)

V^2 | Y^1 | 12. Symbol. Bottles filled.
Y^2 | 13, 14. Signification. People filled.

12 the LORD God of Israel. See note on 11. 3.
God. Heb. Elohim. Ap. 4. I.
bottle = an earthenware jar: not leathern or skin bottles. **wine.** Heb. *yayin.* Ap. 27. I.

13. 15-27 (V^3, p. 1035). THE SIGNIFICATION.
(*Division.*)

V^3 | Z^1 | 15-20. Pride.
Z^2 | 21-27. Punishment.

13. 15-20 (Z^1, above). PRIDE.
(*Alternation.*)

Z^1 | s | 15-17-. Exhortation.
t | -17. Jehovah's flock.
s | 18, 19. Exhortation.
t | 20. Jehovah's flock.

15 ye. Now addressing all.
hath spoken. Jehovah's words, not Jeremiah's.
16 darkness. Heb. *neshêph.* A *Homonym,* with two meanings (darkness and daylight). See note on 1 Sam. 30. 17.
17 my soul Me (emphatic). Heb. *nephesh.* Ap. 13. Fig. *Anthropopatheia.* Ap. 6.
weep . . . weep sore . . . run down. Fig. *Anabasis.* Ap. 6.
run down, &c. Cp. Matt. 26. 38. Luke 19. 41. See Ap. 85.
18 the king and to the queen. This was Jehoiachin, and the queen-mother. See 2 Kings 24. 12, 15. Jehoiachin was only eighteen, so that the queen-dowager would hold a position of some influence (490, or 489 B.C.).
principalities = head-gear.
19 cities. So in Codex "Mugah"; but Codex "Hallel" (both quoted in the *Massôrah*) read "eyes".
the south = the Negeb. See note on Ps. 126. 4. Cp. Gen. 12. 9; 13. 3.
20 the north. See notes on 1. 13; 3. 12; 6. 1, &c.

13. 21-27 (Z^2, above). PUNISHMENT.
(*Alternation.*)

Z^2 | u | 21-. Question. "What . . .?"
v | -21. Answer. Reason.
u | 22-. Question. "Wherefore . . .?"
v | -22-27. Answer. Reason.

22 iniquity. Heb. *'âvâh.* Ap. 44. iv.
23 Can . . .? Fig. *Erotêsis* and *Paræmia.* Ap. 6.
accustomed = schooled, or trained.
evil. Heb. *râ'a'.* Ap. 44. viii.
24 stubble = (Heb. *kash*), not crushed straw (Heb. *teben*). **wind.** Heb. *rûach.* Ap. 9.
25 trusted = confided. Heb. *bâṭaḥ.* Ap. 69. i.
27 when shall it once be? = how long ere it yet be?

14. 1-15. 21 (U, p. 1035). LITERAL. DROUGHT.

U | A^1 | 14. 1-6. Mourning of Judah.
A^2 | 14. 7-15. 21. Intercession.

Jeremiah's TENTH Prophecy (p. 1015).

1 The word, &c. = That which proved to be the word of Jehovah. Not the usual phrase in the Hebrew.
the LORD. Heb. Jehovah. Ap. 4. II.
the dearth. Heb. "*the restraints*": the holding back of rain, put by Fig. *Metonymy* (of Cause), Ap. 6, for the famine caused by it. One of thirteen recorded famines. See Gen. 12. 10. Ref. to Pent. (Deut. 28. 23, 24). Ap. 92. Before the *first* siege (497 B.C.), or before the *third* siege (480 B.C.). See Ap. 83.

14 °The word of °the LORD that came to Jeremiah concerning °the dearth. U A

2 °Judah mourneth, and the °gates thereof languish; they °are black unto the ground; and the cry of °Jerusalem is gone up.

3 And their nobles have sent their little ones °to the waters: they came to the pits, °*and* found no water; they returned with their vessels empty; they were ashamed and confounded, and °covered their heads.

4 Because the ground is °chapt, for there was no rain in the earth, the plowmen were °ashamed, they [3]covered their heads.

5 °Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the °wind like °dragons; their eyes did fail, because *there was* no grass.

7 O [1]LORD, though our °iniquities °testify against us, do Thou *it* for Thy name's sake: for our backslidings are many; we have °sinned against Thee.

8 O °the Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a °stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest Thou be as a °man astonied, as a mighty man *that* cannot save? yet Thou, O [1]LORD, *art* °in the midst of us, and °we are called by Thy name; leave us not.

10 Thus saith [1]the LORD unto this People, "Thus have they loved to wander, they have not refrained their feet, therefore [1]the LORD doth not accept them; He will now remember their [7]iniquity, and visit their [7]sins."

11 Then said [1]the LORD unto me, °"Pray not for this People for *their* good.

12 When they fast, °I will not hear their cry; and when they °offer burnt offering and an °oblation, °I will not accept them: but I will consume them by the °sword, °and by the °famine, °and by the °pestilence."

13 Then said I, "Ah, °Lord GOD! °behold, the prophets say unto them, 'Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.'"

14 Then [1]the LORD said unto me, "The prophets prophesy lies in My name: I °sent them not, neither have I °commanded them, neither °spake unto them: they prophesy unto °you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith [1]the LORD concerning the prophets that prophesy in My name, and I sent them not, yet they say, 'Sword and famine shall not be in this land;' By sword and famine shall those prophets be consumed.

16 And the People to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their °wickedness upon them.

17 Therefore thou shalt say this word unto them; 'Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of My People is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.'"

19 °Hast Thou utterly rejected Judah? °hath °Thy soul lothed Zion? why hast Thou smitten us, and *there is* no healing for us? °we looked

2 Judah . . . Jerusalem. Country and city.
gates. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the people assembling there.
are black = sit in black. Cp. 8. 21; 13. 18. Job 2. 8, 13. Isa. 3. 26; 15. 3. Ps. 35. 14.
3 to the waters: i.e. to fetch water.
and. Some codices, with two early printed editions, Aram., Sept., and Syr., read this "and" in the text.
covered their heads. The symbol of mourning (2 Sam. 15. 30; 19. 4. Est. 6. 12).
4 chapt = cleft, cracked, open in slits. From Old Dutch, "koppen", to cut off; "kappen", to cut, or chop (hence Eng. "chops", from Eng. "chapped" and "chip"). Gk. *koptein*, to cut. Heb. here, *hāthath* = to be broken.
ashamed. Absence of rain causes to-day great anxiety (Job 29. 23).
5 Yea = For.
6 wind. Heb. *rūach*. Ap. 9.
dragons = jackals.

14. 7—15. 24 (A², p. 1036). INTERCESSION.
(*Extended Alternation.*)

A² | B | 14. 7–9. Deprecation. Jeremiah.
C | 14. 10–12. Rejection. Jehovah.
D | 14. 13–18. Prophets. (False.)
B | 14. 19–22. Deprecation. Jeremiah.
C | 15. 1–9. Rejection. Jehovah.
D | 15. 10–21. Prophets. (True.)

7 iniquities. Heb. *'āvāh*. Ap. 44. iv.
testify: or, answer. Fig. *Prosopopœia*. Ap. 6.
sinned. Heb. *chāṭā'*. Ap. 44. i.
8 the Hope of Israel. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for Jehovah, Who was, or should have been, Israel's hope. See 17. 13; 50. 7; and cp. Gen. 49. 18. 1 Tim. 1. 1.
stranger = sojourner.
9 man. Heb. *'ĭsh*. Ap. 14. II.
in the midst. Ref. to Pent. (Ex. 29. 45. Lev. 26. 11, 12). Ap. 92.
we are called, &c. = Thy name was called upon us.
11 Pray not, &c. Ref. to Pent. (Ex. 32. 10). Cp. 7. 16; 11. 14. Ap. 92.
12 I will not, &c. See 7. 16; 11. 14; Ezek. 8. 18. Amos 5. 23. Mic. 3. 4.
offer = offer up.
oblation = a gift offering, or donation. Heb. *minchah*. Ap. 43. II. iii.
sword . . . famine . . . pestilence. Often thus conjoined (after this). Ref. to Pent. (Lev. 26 and Deut. 28). Ap. 92. Cp. 21. 6, 7, 9; 24. 10, &c. See note on 42. 2.
and. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise each particular.

14. 13–18 (D, above). PROPHETS. (FALSE.)
(*Division.*)

D | E¹ | 13. Jeremiah's complaint.
E² | 14–18. Jehovah's answer. Threatening.

13 Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2).
behold. Fig. *Asterismos* Ap. 6.
14 sent . . . commanded . . . spake. Cp. 7. 22; 23. 21.
you. Some codices, with two early printed editions, read "them".
16 wickedness = calamity. Heb. *rā'a'*. Ap. 44. viii. Not the same word as *v.* 20.
19 Hast . . . hath . . .? Fig. *Erotēsis*. Ap. 6.
Thy soul = Thou Thyself (emphatic). Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6.
we looked. Cp. 8. 15; 15. 1, where it has a stronger refusal.

B

497 or 480 for peace, and *there is* no good; °and for the time of healing, and behold °trouble!

20 °We acknowledge, O [1]LORD, our °wickedness, *and* the °iniquity of our fathers: for we have [7]sinned against Thee.

21 Do not abhor *us*, for Thy name's sake, °do not disgrace the °throne of Thy glory: remember, break not Thy covenant with us.

22 Are there *any* among the °vanities of the °Gentiles that can cause rain? or can the heavens give showers? *art* not Thou °He, O [1]LORD our °God? therefore we will °wait upon Thee: for Thou hast made all these *things*.

C (p. 1037) **15** °Then said °the LORD unto me, "Though °Moses and °Samuel stood before Me, *yet* °My mind *could* not *be* toward this People: cast *them* out of My sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, 'Whither shall we go forth?' then thou shalt tell them, 'Thus saith [1]the LORD; °Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.'

3 And °I will appoint over them four kinds, °saith [1]the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them °to be removed into all kingdoms of the earth, °because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask °how thou doest?

6 Thou hast forsaken Me, [3]saith [1]the LORD, thou art gone backward: therefore will I stretch out My hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the °gates of the land; I will bereave *them* of °children, I will destroy My People, *since* they return not from their ways.

8 Their widows are increased to Me °above °the sand of the seas: I have brought upon them against the mother of the °young men a spoiler at noonday: I have caused °*him* to fall upon it suddenly, °and terrors upon the city.

9 She that hath borne °seven languisheth: she hath °given up the ghost; her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I °deliver to the sword before their enemies, [3]saith [1]the LORD."

D w (p. 1038) 10 Woe is me, my mother, that thou hast borne me a °man of strife and a °man of contention to the whole earth! I have neither °lent on usury, nor °men have lent to me on usury; *yet* every one of them doth curse me.

x 11 °The LORD said, "Verily it shall be well with °thy remnant; verily I will cause the enemy to entreat thee *well* in the time of °evil and in the time of affliction.

12 Shall iron break the northern iron and the °steel?

13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy °sins, even in all thy borders.

14 And I will °make *thee* to pass with thine enemies into a land *which* thou knowest not: for °a fire is kindled in Mine anger, *which* shall burn upon you."

15 O [1]LORD, Thou knowest: remember me, w

and. Some codices, with three early printed editions and Sept., omit this "and".

trouble = terror. Cp. 8. 15.

20 We acknowledge. These are the prophet's words.

wickedness = lawlessness. Heb. *rāshaʿ*. Ap. 44. x. Not the same word as in *v.* 16.

iniquity. Heb. *ʿavōn*. Ap. 44. iv.

21 do not. Some codices, with three early printed editions, Syr., and Vulg., read "neither".

throne of Thy glory. See note on 3. 17.

22 Are there = Exist there. Heb. *yēsh*. See notes on 14. 22. Prov. 8. 21; 18. 24. Luke 7. 25.

vanities = idols. Gentiles = nations.

He. Supply Fig. *Ellipsis* (Ap. 6), "He [That givest rain]". God. Heb. Elohim. Ap. 4. I.

wait upon Thee. Ref. to Pent. (Gen. 49. 18, the first occurrence in this sense). Ap. 92.

15. 1 Then: or, And.

the LORD. Heb. Jehovah. Ap. 4. II.

Moses and Samuel. See Ps. 99. 6 and Ezek. 14. 14 (where other names are thus connected).

Moses. Ref. to Pent. (Ex. 17. 11; 32. 11. Num. 14. 13). Ap. 92.

Samuel. Cp. 1 Sam. 7. 9; 8. 6; 12. 16–23.

My mind = My soul. Heb. My *nephesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6.

2 Such as are for death, &c. See notes on 43. 9–11. 2 Sam. 12. 31; 8. 2. Cp. Rev. 13. 10.

3 I will appoint, &c. Ref. to Pent. (Lev. 26. 16).

saith the LORD = [is] Jehovah's oracle.

4 to be removed, &c. Ref. to Pent. (Deut. 28. 25, the same word). Ap. 92.

because of Manasseh. See 2 Kings 21. 3, &c.

5 how thou doest? = of thy welfare?

7 gates. Put by Fig. *Synecdoche* (of Part), Ap. 6, for cities, or for the outlets of the land.

children = sons.

8 above, &c. Fig. *Hyperbole*. Ap. 6.

the sand of the seas. Fig. *Parœmia*. Ap. 6.

young men: choice ones, or warriors.

him to fall upon it . . . and terrors upon the city = I have let fall upon her (the mother), suddenly, anguish and terror. To this, one MS. (Harley, 5720, Brit. Mus.) adds: "Woe unto us! for the day declineth, for the shadows of the evening are stretched out", as in ch. 6. 4.

9 seven = the seven. Not even these will suffice.

given up the ghost = breathed out her soul. Heb. *nephesh*. Ap. 13. deliver = give.

15. 10–21 (*D*, p. 1037). PROPHETS. (TRUE.)
(*Alternation.*)

D | w | 10. Complaint of Jeremiah.
x | 11–14. Promise of Jehovah..
w | 15–18. Complaint of Jeremiah.
x | 19–21. Promise of Jehovah.

10 man. Heb. *ʾīsh*. Ap. 14. II.

lent on usury. Ref. to Pent. (Ex. 22. 25). Ap. 92.

11 The LORD said = Jehovah said. This formula, as commencing a sentence, occurs only here and 46. 25. It is adopted only in Luke 11. 39; 12. 42; 18. 6; 22. 31.

thy: i.e. Israel's.

evil. Heb. *rāʿaʿ*. Ap. 44. viii.

12 steel = bronze. **13** sins. Heb. *chāṭāʾ*. Ap. 44. i.

14 make thee to pass with thine enemies into. Some codices, with Sept. and Syr., read "make thee serve with thine enemies in". Cp. 17. 4.

a fire is kindled, &c. Ref. to Pent. (Deut. 32. 22).

and visit me, and °revenge me of my persecutors; take me not away in Thy longsuffering: know that for Thy sake I have suffered °rebuke.

16 Thy words were °found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for °I am called by Thy name, °O [1]LORD °God of hosts.

17 I sat not in the assembly of the °mockers, nor rejoiced; I sat alone because of Thy °hand: for Thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt Thou be altogether unto me as °a liar, *and as* waters *that* fail?

19 Therefore thus saith [1]the LORD, "If thou return, then will I bring thee again, *and* thou shalt °stand before Me: and if thou °take forth the precious from the vile, thou shalt be as My mouth: let *them* return unto thee; but return not *thou* unto them.

20 And °I will make thee unto this People a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for *I am* with thee to save thee and to °deliver thee,' [3]saith [1]the LORD.

21 'And I will deliver thee out of the hand of °the wicked, and I will °redeem thee out of the hand of the terrible.'"

16 The word of °the LORD came also unto me, saying,

2 "Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith [1]the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare *them*, and concerning their fathers that begat *them* in this land;

4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; *but* they shall be as dung upon the face of the °earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith [1]the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them:

for I have °taken away My °peace from this people, °saith [1]the LORD, *even* lovingkindness and °mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor °cut themselves, nor °make themselves °bald for them:

7 Neither shall °*men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give *them* the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with *them* to eat and to drink.

9 For thus saith °the [1]LORD of hosts, the °God of Israel; °Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of °the bride.

10 And it shall come to pass, when thou shalt shew this People all these words, and they shall say unto thee, °'Wherefore hath [1]the LORD pronounced all this great °evil against us? or what *is* our °iniquity? or what *is* our °sin that we have committed against [1]the LORD our [2]God?'

15 revenge = avenge. rebuke = reproach.

16 found = discovered. In the eighteenth year of Josiah, 513 B.C. Heb. *māṣā'*. Not used of revelation. Ref. to 2 Kings 22. 8. 2 Chron. 34. 14, 15.

I am called by Thy name = Thy name was called upon me. Only those thus called feed upon Jehovah's words, and suffer reproach (*v.* 15. Cp. John 17. 14).

O LORD God of hosts. See note on 5. 14, and 1 Sam. 1. 3.

God. Heb. Elohim. Ap. 4. I

17 mockers = merry-makers.

hand. Put by Fig. *Metonymy* (of Cause), Ap. 6, for guidance.

18 a liar = a deceitful [brook]. The *Ellipsis* (Ap. 6), to be supplied from next clause, as a brook that disappointeth. Cp. Job 6. 20.

19 stand before Me: i.e. as My servant. Cp. 1 Kings 18. 15. 2 Kings 3. 14.

take forth the precious, &c. Ref. to Pent. (Lev. 10. 10). Ap. 92.

20 I will make thee, &c. Cp. 1. 18, 19; 6. 27.

deliver = rescue. Not the same word as in *v.* 9.

21 the wicked = wicked ones. Heb. *rā'īm* (pl.). Ap. 44. viii.

redeem: i.e. by power. Heb. *pādāh*. Ex. 6. 6 and 13 13.

16. 1-21 (*T*, p. 1035). SYMBOLICAL. NO WIFE. (*Division.*)

T | F[1] | 1-9. Symbol. No wife.
F[2] | 10-21. Signification.

Jeremiah's ELEVENTH Prophecy (p. 1015).

16. 1-9 (F[1], above). SYMBOL. NO WIFE. (*Repeated Alternation.*)

F[1] | y[1] | 1, 2. Prohibition. Not to marry.
z[1] | 3, 4. Reason.
y[2] | 5-. Prohibition. Not to mourn.
z[2] | -5-7. Reason.
y[3] | 8. Prohibition. Not to feast.
z[3] | 9. Reason.

1 the LORD. Heb. Jehovah. Ap. 4. II.

4 earth = ground, or soil.

5 taken away. Heb. *'āsaph*. A *Homonym*, with two meanings: (1) to protect, or heal (Num. 12. 14, 15. 2 Kings 5. 6. Ps. 27. 10); (2) to snatch away (Ps. 26 9. Jer. 16. 5).

peace: or, blessing.

saith the LORD = [is] Jehovah's oracle.

mercies = compassions, or tender mercies.

6 cut themselves . . . make . . . bald. Ref. to Pent. (Lev. 19. 28; 21. 5. Deut. 14. 1). Cp. 41. 5; 47. 5.

7 men tear themselves = break [bread]. Heb. *pāras*, to break, used of breaking bread, as in Isa. 58. 7. Ezek. 24. 17. Hos. 9. 4, and R.V. The *Ellipsis* (Ap. 6), is wrongly supplied in A.V. See the margin there.

9 the LORD of hosts, the God of Israel. See note on 7. 3. God. Heb. Elohim. Ap. 4. I.

Behold. Fig. *Asterismos*. Ap. 6.

the bride. Cp. 7. 34; 25. 10; 33. 11.

16. 10-21 (F[2], above). SIGNIFICATION. (*Alternation.*)

F[2] | a | 10-13. Threatening. Expulsion.
b | 14, 15. Promise. Restoration. (Israel.)
a | 16-18. Threatening. Pursuit.
b | 19-21. Promise. Restoration. (Gentiles.)

10 Wherefore . . . ? Fig. *Erotēsis*. Ap. 6. Ref. to Pent. (Deut. 29. 24, 25). Cp. 5. 19.

evil = mischief, or calamity. Heb. *rā'āh*. Ap. 44. viii.

iniquity. Heb. *'āvāh*. Ap. 44. iv.

sin. Heb. *ḥāṭā'*. Ap. 44. i.

497 or 480

11 Then shalt thou say unto them, ‘Because your fathers have forsaken Me, [5]saith [1]the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken Me, and have [c]not kept My law;

12 And ye have done worse than your fathers; for, behold, ye walk every one after the [c]imagination of his [c]evil heart, that they may not hearken unto Me:

13 Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye [c]serve other gods day and night; where I will not shew you favour.

b (p. 1039)

14 Therefore, [9]behold, the days come, [5]saith [1]the LORD, that it shall no more be said, [1]‘The LORD liveth, That brought up the [c]children of Israel [c]out of the land of Egypt;’

15 But, [1]‘The LORD liveth, That brought up the [14]children of Israel from the land of the [c]north, and from all the lands whither He had driven them:’ and I will bring them again into their land that I gave unto their fathers.

a

16 [14]Behold, I will send for [c]many fishers, [5]saith [1]the LORD, and they shall fish them; and after will I send for many [c]hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For Mine eyes *are* upon all their ways: they are not hid from My face, neither is their [10]iniquity hid from Mine eyes.

18 And first I will recompense their [10]iniquity and their [10]sin [c]double; because they have defiled My land, they have filled Mine inheritance with the carcases of their detestable and abominable things.’”

b

19 (O [1]LORD, my [c]Strength, and my Fortress, and my Refuge in the day of affliction, the [c]Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.)

20 “Shall a [c]man make gods unto himself, and they *are* no gods?

21 Therefore, [9]behold, I will this once cause them to know, I will cause them to know Mine hand and My might; and they shall know that [c]My name *is* [1]The LORD.”

U G (p. 1042)

17 The [c]sin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of [c]your altars;

2 Whilst their [c]children remember their altars and their [c]groves by [c]the green trees [c]upon the high hills.

H J

3 O My [c]mountain in the field, [c]I will give thy substance *and* all thy treasures to the spoil, *and* thy high places [c]for [1]sin, throughout all thy borders.

4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have [c]kindled a fire in Mine anger, *which* shall [c]burn [c]for ever.”

11 not kept My law. Ref. to Pent. (Ex. 20). Ap. 92.
12 imagination = stubbornness. Ref. to Pent. (see notes on 3. 17; 7. 24; 9. 14; 13. 10). Ap. 92.
evil. Heb. *rā'a'*. Ap. 44. viii.
13 serve other gods. Ref. to Pent. (Deut. 4. 26–28; 28. 36). Ap. 92.
14 children = sons.
out of . . . **Egypt.** Ref. to Pent. (Ex. 12—15). Ap. 92.
15 north. Babylon on the east; but entrance thence into the Land was by the north.
16 many fishers . . . hunters. Ref. to Judah's enemies. Cp. *v.* 18. Amos 4. 2. Ezek. 12. 13. Hab. 1. 14.
18 double. See note on Isa. 40. 2.
19 Strength = strength (for protection). Heb. *'āzaz*. Gentiles = nations.
20 man. Heb. *'ādām*. Ap. 14. I.
21 My name. Ref. to Pent. (Ex. 3. 15; 15. 3). Ap. 92.

17. 1–18 (*U*, p. 1035). LITERAL. SIN OF JUDAH.
(*Alternation and Introversion.*)

U | G | 1, 2. Incrimination.
H | J | 3, 4. Threatening.
K | 5–8. Trust. False and True.
G | 9, 10. Incrimination.
H | K | 11–14. Trust. False and True.
J | 15–18. Defiance.

1 sin. Heb. *chāṭā'*. Ap. 44. i.
your. One MS. (Harley, 5720, Brit. Mus.), quotes other MSS. as reading “their” (fol. 240b). So in two early printed editions, Syr., and Vulg.
2 children = sons.
groves = *Asherīm* (pl.). See Ap. 42.
the green trees. Some codices, with Aram. and Syr., read “by every green tree”.
upon. Some codices, with one early printed edition, Aram., and Syr., read “and upon”.
3 mountain in the field. Fig. *Periphrasis* (Ap. 6), put for Jerusalem. Cp. “rock of the plain” (21. 13).
I will give. By Fig. *Hyperbaton* (Ap. 6), these words come at the end of the sentence, to call attention to them.
for sin = in sin: i.e. as a punishment for sin.
4 kindled a fire. Ref. to Pent. (Deut. 32. 22). Cp. 15. 14. burn. Cp. Isa. 33. 14.
for ever. Heb. *'ōlām*. See Ap. 150 (Gr. *aiōn*).

17. 5–8 (K, above). TRUST. FALSE AND TRUE.
(*Alternation.*)

K | c | 5. Curse. } False.
d | 6. Comparison. Heath in desert. }
c | 7. Blessing. } True.
d | 8. Comparison. Tree in garden. }

5 the LORD. Heb. Jehovah. Ap. 4. II.
Cursed, &c. Note the *Alternation* above.
the man = strong man. Heb. *geber*. Ap. 14. IV.
trusteth = confideth. Heb *bāṭaḥ*. Ap. 69. i.
man. Heb. *'ādām*. Ap. 14. I.
6 in. Some codices, with Aram., Sept., Syr., and Vulg., read this word “in” in the text.
7 hope = confidence. Heb. *bāṭaḥ*, as in the preceding line. Not the same word as in *vv.* 13, 17.
8 as a tree. Ref. to an earlier book (Ps. 1. 1–3).

K c

5 Thus saith [c]the LORD; [c]“Cursed *be* [c]the man that [c]trusteth in [c]man, and maketh flesh his arm, and whose heart departeth from [c]the LORD.

d

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, [c]*in* a salt land and not inhabited.

c

7 Blessed *is* [5]the man that [5]trusteth in [5]the LORD, and whose [c]hope [5]the LORD is.

d

8 For he shall be [c]as a tree planted by the

waters, and *that* spreadeth out her roots by the °river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 The heart *is* °deceitful above all *things*, and °desperately wicked: °who can know it?

10 °I ⁵the LORD search the °heart, *I* try the °reins, °even to give every °man according to his °ways, °*and* according to the °fruit of his doings.

11 *As* the partridge sitteth *on eggs*, and hatcheth *them* not;

so he that getteth riches, and not by right, shall leave them in the midst of his °days, and at his end shall be a fool."

12 A glorious high throne from the beginning *is* the place of our sanctuary.

13 O ⁵LORD, °the Hope of Israel, all that forsake Thee shall be ashamed, *and* they that depart from Me shall be written in the earth,

because they have forsaken ⁵the LORD, the Fountain of living waters.

14 Heal me, O ⁵LORD, and I shall be healed; save me, and I shall be saved: for °Thou *art* my Praise.

15 °Behold, they say unto me, °"Where *is* the word of ⁵the LORD? let it come now."

16 As for me, I have not hastened from *being* a pastor to follow Thee: neither have I desired the °woeful day; Thou knowest: that which came out of my lips was °*right* before Thee.

17 °Be not a terror unto me: Thou *art* my Hope in the day of °evil.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of ¹⁷evil, and destroy them with °double destruction.

19 Thus said ⁵the LORD unto me; "Go and stand in °the gate of the ²children of the People, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, 'Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith ⁵the LORD; Take heed to °yourselves, and °bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, °as I commanded your fathers."

23 But they °obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 "And it shall come to pass, if ye diligently hearken unto Me, ⁵saith ⁵the LORD, 'to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on

river=stream. Heb. *yūbal*, from *yābal*, to flow.

9 deceitful=crooked. Referring to the old nature of the natural man.

desperately wicked=sick unto death=it [is] sick unto death: i. e. it [is] incurable.

who can know it? Fig. *Erotēsis* (Ap. 6), for emphasis.

10 I the LORD. Quoted in Rom. 8. 27. Rev. 2. 23.

heart. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the mind, or intellect.

reins. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the thoughts, or affections.

even to give=giving. But some codices, with two early printed editions, Sept. reads, "to give", or "that He may give", and Vulg., "who gives".

man. Heb. *'ish*. Ap. 14. II.

ways. Heb. text reads "way" (sing.); but some codices, with two early printed editions, Aram., Sept., Syr., and Heb. text marg., read "ways" (pl.).

and. Some codices, with two early printed editions, Sept., Syr., and Vulg., read this "and" in the text.

fruit of his doings. Cp. 6. 19; 32. 19.

17. 11-14 (*K*, p. 1040). TRUST. FALSE AND TRUE. (*Introversion.*)

K | e | 11–. Forsaking. Partridge her eggs.
f | –11. False trust.
f | 12, 13–. True trust.
e | –13, 14. Forsaking. People their God.

11 days=day. But some codices, with one early printed edition, read "days", as A.V. Cp. Luke 12. 20.

13 the Hope of Israel. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for Jehovah, in Whom Israel hoped.

14 Thou art my praise. Ref. to Pent. (Deut. 10. 21).

15 Behold. Fig. *Asterismos*. Ap. 6.
Where . . .? Fig. *Erotēsis*. Ap. 6.

16 woeful. Same word as "desperately wicked" (in *v.* 9)=incurable. right. Omit.

17 Be not a terror. Cp. 1. 17.
evil=calamity. Heb. *rā'a'*. Ap. 44. viii.

18 double. Cp. 16. 18, and see note on Isa. 40. 2.

17. 19-27 (*F*, p. 1018). PROPHECIES. (*Repeated Alternation.*)

F | g^1 | 19–22. Jehovah. Command.
h^1 | 23. Disobedience.
g^2 | 24–26. Jehovah. Promise.
h^2 | 27–. Disobedience.
g^3 | –27. Jehovah. Threatening.

19 the gate, &c. Probably the main entrance to the Courts of the Temple. See plan, Ap. 68, p. 105.

21 yourselves=your souls. Heb. *nephesh*. Ap. 15.
bear no burden. Ref. to Pent. (Ex. 20. 8; 23. 12; 31. 13). Ap. 92. Cp. Neh. 13. 15–19.

22 as=according as.

23 obeyed=hearkened.

25 horses. Some codices read "their horses".
men. Heb. *'ish*. Ap. 14. II.

26 the plain. Called *Shephēlah*=Philistia, between Jerusalem and the Mediterranean Sea.
mountains=the central land.
the south=the Negeb. See notes on Gen. 12. 9; 13. 1. Deut. 1. 7. Ps. 126. 4.
bringing burnt offerings, &c. Ref. to Pent. Lev. 1. 1, 2, &c.
meat=meal. Ref. to Pent. (Lev. 2. 1). Ap. 92.
incense=frankincense.

°horses, they, and their princes, the °men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from °the plain, and from the °mountains, and from °the south, °bringing burnt offerings, and sacrifices, and °meat offerings, and °incense, and bringing

97 or 480 sacrifices of praise, unto the house of [5]the LORD.

h² (p. 1041) 27 But if ye will not hearken unto Me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day;

g³ then will I °kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.'"

G L (p. 1042) **18** The word which came to Jeremiah from °the LORD, saying,

2 "Arise, and go down to °the potter's house, and there I will cause thee to hear My words."

3 Then I went down to the potter's house, and, behold, he °wrought a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

M 5 Then the word of [1]the LORD came to me, saying,

6 "O °house of Israel, cannot I do with you as this potter? °saith [1]the LORD. °Behold, as the clay *is* in the potter's hand, so *are* ye in Mine hand, O °house of Israel.

N Q^1 i 7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, °to pluck up, and to °pull down, and to destroy *it;*

k 8 If that nation, against whom I have pronounced, turn from their °evil, °I will repent of the °evil that I thought to do unto them.

i 9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, °to build and to plant *it;*

k 10 If it do [8]evil in My sight, that it obey not My voice, then [8]I will repent of the good, wherewith I said I would benefit them.

Q^2 l 11 Now therefore go to, speak to the °men of Judah, and to the inhabitants of Jerusalem, saying, 'Thus saith [1]the LORD; [6]Behold, °I frame [8]evil against you, and devise a device against you: return ye now every one from his [8]evil way, and make your ways and your doings good.'"

m 12 And they said, "There is no hope: but we will walk after our own devices, and we will every one do the °imagination of his [8]evil heart."

m 13 Therefore thus saith [1]the LORD; "Ask ye now among the °heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

14 °Will *a man* leave the °snow of Lebanon °*which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because My people hath °forgotten Me, they have burned incense to °vanity, and they

27 kindle a fire, &c. Ref. to Peut. (Deut. 32. 22). Ap. 92. Cp. 21. 14. Lam. 4. 11.

18. 1–20. 18 (*G*, p. 1018). SYMBOLS.
(*Extended Alternation.*)

G | L | 18. 1–4. Symbol. Potter's vessel.
M | 18. 5, 6. Signification. House of Israel.
N | 18. 7–17. Threatening.
O | 18. 18. Enemies. Plot.
P | 18. 19–23. Jeremiah. Prayer.
L | 19. 1–10. Symbol. Potter's bottle.
M | 19. 11–13. Signification. People and city.
N | 19. 14, 15. Threatening.
O | 20. 1–6. Enemies. Violence.
P | 20. 7–18. Jeremiah. Prayer.

Jeremiah's TWELFTH Prophecy (p. 1015)

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 the potter's house. Note the lesson, set to Jeremiah there: that Jehovah never *mends* what man has *marred*. He always substitutes something *new*. The *interpretation* belongs to "THE HOUSE OF ISRAEL", and, that being "marred", the new "nation" is to be substituted. See Matt. 21. 43. Cp. Rom. 11. 7. Ezek. 36. 25–28. The *application* belongs to: (1) THE COVENANT (Deut. 6. 25), but it was marred (Jer. 31. 32): for the *New* Covenant, see Heb. 8. 7–13. (2) ORDINANCES, marred (Isa. 1. 11–14); *new* (Heb. 10. 6–9. Col. 2. 14, 17. Gal. 4. 3, 8–11). (3) PRIESTHOOD (Heb. 7. 11–28). (4) KING (2 Sam. 7. 12–16). Cp. Ps. 72. Isa. 9. 6; 11. 1–9; 32. 1–8. Luke 1. 31–33. (5) MAN, marred (Gen. 3. Rom. 8. 7. Jer. 17. 9. Ps. 14. 2; 53. 2. John 3. 6); *new* (2 Cor. 5. 17, 18). (6) THE BODY, marred (Gen. 3. Heb. 9. 27); the *new* (1 Cor. 15. 35, 44, 46, 47). (7) THE HEAVEN AND EARTH, marred (Gen. 3. 2 Pet. 3. 7); the *new* (2 Pet. 3. 13). Ps. 85. 10, 13. Isa. 65. 17, &c. (8) THE CHURCH, marred (2 Tim. 1. 15 (cp. Acts 19. 10; 20. 29); 2. 18; 3. 8; 4. 3, 4); *new* (Eph. 2. 20–22; 4. 4).

wrought = was working.

Jeremiah's THIRTEENTH Prophecy (p. 1015).

6 house of Israel. See note on 2. 4.
saith the LORD = [is] Jehovah's oracle.
Behold. Fig. *Asterismos*. Ap. 6.

18. 7–17 (N, above). THREATENING. (*Division.*)

N | Q^1 | 7–10. Declaration.
Q^2 | 11–17. Application.

18. 7–10 (Q^1, above). DECLARATION.
(*Alternation.*)

Q^1 | i | 7. Concerning pulling down.
k | 8. Condition. Repentance.
i | 9. Concerning building up.
k | 10. Condition. Repentance.

7 to pluck up = to declare that it should be plucked up. Heb. idiom. Cp. 1. 10.
pull down. Some codices, with two early printed editions and Syr., read "tear away". Cp. 1. 10.
8 evil = calamity. Heb. *rā'a'*. Ap. 44. viii.
I will repent. Fig. *Anthropopatheia*. Ap. 6.
9 to build, &c. = to declare that it should be built and planted.

18. 11–17 (Q^2, above). APPLICATION.
(*Introversion.*)

Q^2 | l | 11. Threatening.
m | 12. Departure.
m | 13–16. Departure.
l | 17. Execution.

11 men. Heb. *'ish*. Ap. 14. II.

frame = I work (as the potter in *v.* 3). **12 imagination** = stubbornness. **13 heathen** = nations.
14 Will a man leave . . .? Note the Fig. *Erotēsis* and the Fig. *Ellipsis* (Ap. 6), and render:—

"Will [a man] leave the snow [water] of Lebanon for the rock of the field?
Or shall the cold flowing waters [be forsaken] for strange waters?

snow: i. e. snow [water], used for mixing with wine; or for washing, as in Job 9. 30. **which cometh.** Omit, and supply the word "leave" in the second clause from the first clause. **15 forgotten.** Showing that the emphasis is on the leaving and forsaking of *v.* 14. **vanity.** Used of idols. Fig. *Metonymy* (of Subject), Ap. 6.

have caused them to stumble in their ways °*from* the °ancient paths, to walk in paths, *in* °a way not cast up;

16 To make their land desolate, *and* a perpetual °hissing; every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them °as with an east °wind before the enemy; I will shew them the back, and not the face, °in the day of their calamity."

18 Then said they, "Come, and let us devise devices against Jeremiah; for °the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him °with the tongue, and let us not give heed to any of his words."

19 Give heed to me, O [1]LORD, and hearken to the voice of them that contend with me.

20 °Shall [2]evil be recompensed for good? for they have digged a pit for °my soul. Remember that I stood before Thee to speak good for them, *and* to turn away Thy wrath from them.

21 Therefore deliver up their °children to the famine, and pour out their *blood* by the force of the sword; and let their wives be bereaved of their °children, and *be* widows; and let their °men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a °troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, [1]LORD, Thou knowest all °their counsel against me to slay *me:*

°forgive not their °iniquity, neither blot out their °sin from Thy sight, but let them be overthrown before Thee; deal *thus* with them in the time of Thine anger.

19 Thus °saith °the LORD, "Go and get a potter's earthen °bottle, and °*take* of the °ancients of the people, and of the °ancients of the priests;

2 And go forth unto the valley of the son of Hinnom, which *is* by the entry of °the east gate, and proclaim there the words that I shall tell thee,

3 And say, 'Hear ye the word of [1]the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith °the [1]LORD of hosts, the °God of Israel; °Behold, I will bring °evil upon this place, the which whosoever heareth, °his ears shall tingle.

4 Because they have °forsaken Me, and have estranged this place, and have burned incense in it unto other gods, °whom neither °they nor their fathers °have known, nor the kings of Judah, and have filled this place with the blood of °innocents;

5 They have built also the high places of Baal, °to °burn their sons with fire *for* °burnt offerings unto Baal, which I commanded not, nor spake *it,* neither came *it* into °My mind:

6 Therefore, [3]behold, the days come, °saith [1]the LORD, that this place shall no more be called °Tophet, nor The valley of the son of °Hinnom, but °The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to °fall by the sword before their enemies, and by the hands of them that seek their °lives: and their carcases will I give to be

from. Supply the Ellipsis from *vv.* 14, 15 thus: "in that they forsook".
ancient. Cp. 6. 16.
a way not cast up: i.e. a causeway. Prov. 15. 19. Isa. 57. 14; 62. 10.
16 hissing. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the contempt felt.
17 as. Some codices, with five early printed editions, read "with", instead of "as".
wind. Heb. *rūach.* Ap. 9.
in the day. See Ap. 18.
18 the law, &c. Ref. to Pent. (Lev. 10. 11). Ap. 92.
with the tongue = with hard words. "Tongue" put by Fig. *Metonymy* (of Cause), Ap. 6, for the hard words spoken by it.

18. 19-23 (P, p. 1042). JEREMIAH. PRAYER.
(*Alternation.*)

P | n | 19, 20. Complaint.
  | o | 21, 22. Imprecation.
  | n | 23–. Complaint.
  | o | –23. Imprecation.

20 Shall . . .? Fig. *Erotēsis.* Ap. 6.
my soul = me (emphatic). Heb. *nephesh.* Ap. 13.
21 children = sons.
men. Pl. of *'ĕnōsh.* Ap. 14. III.
22 troop = marauders.
23 their counsel. See Ap. 85.
forgive not. See Ap. 85.
iniquity. Heb. *'āvōn.* Ap. 44. iv.
sin. Heb. *ḥāṭā'.* Ap. 44. i.

19. 1-10 (*L*, p. 1042). THE POTTER'S BOTTLE.
(*Introversion.*)

L | p | 1. Bottle taken.
  | q | 2, 3. Threatening. (General.)
  | r | 4. Cause.
  | r | 5. Cause.
  | q | 6–9. Threatening. (Particular.)
  | p | 10. Bottle broken.

1 saith the LORD. Some codices, with two early printed editions, Aram., Sept., and Syr., read "Jehovah said unto me".
the LORD. Heb. Jehovah. Ap. 4. II.
bottle = pitcher. Often seen hanging by a well to this day. Not a leathern wine-skin.
take. The Fig. *Ellipsis* (Absolute), Ap. 6, must be thus supplied.
ancients = elders.
2 the east gate: i.e. the pottery gate. See Ap. 59. Not from *ḥaraṣ* = east, but from *ḥereṣ* = a potsherd. See note on Isa. 19. 18 and Ap. 81.
3 the LORD of hosts, the God of Israel. See note on 7. 3.
God. Heb. Elohim. Ap. 4. I.
Behold. Fig. *Asterismos.* Ap. 6.
evil = calamity. Heb. *rā'a'.* Ap. 44. viii.
his ears shall tingle. Ref. to earlier books (1 Sam. 3. 11. 2 Kings 21. 12). Cp. the ref. to Samuel in 15. 1.
4 forsaken Me. Ref. to Pent. (Deut. 28. 20; 32. 15). Cp. Jer. 5. 7, 19. Ap. 92.
whom . . . they . . . have known. Ref. to Pent. (Deut. 32. 17). Ap. 92.
innocents = people, not merely babes.
5 to burn = consume. Heb. *sāraph.* Ap. 43. I. viii.
burn their sons, &c. Ref. to Pent. (Lev. 18. 21).
burnt offerings. Cp. 7. 31.
My mind. Heb. My heart. Fig. *Anthropopatheia.* Ap. 6. "Mind" put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the thoughts.
saith the LORD – [is] Jehovah's oracle.
6 Tophet . . . Hinnom. Cp. 7. 31.
The valley of slaughter. Cp. 7. 32.
7 fall by the sword . . . enemies. Ref. to Pent. (Lev. 26. 17. Deut. 28. 25). Ap. 92.
lives = souls. Heb. *nephesh.* Ap. 13.

97 or 480

meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city °desolate, and an °hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them ° to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their [7] lives, shall straiten them.'

p (p. 1043) 10 Then shalt thou break the [1] bottle in the sight of the ° men that go with thee,

M (p. 1042) 11 And shalt say unto them, 'Thus saith °the [1] LORD of hosts; Even so will I break this People and this city, ° as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in [6] Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, [6] saith [1] the LORD, and to the inhabitants thereof, and *even* make this city as [6] Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of [6] Tophet, because of all the houses [5] upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.'"

N 14 Then came Jeremiah from [6] Tophet, whither [1] the LORD had sent him to prophesy; and he stood in the court of [1] the LORD'S house; and said to all the People,

15 "Thus saith [3] the [1] LORD of hosts, the [3] God of Israel; [3] 'Behold, I will bring upon this city and upon all her towns all the [3] evil that I have pronounced against it, because they have hardened their necks, that they might not hear My words.'"

O s (p. 1044) 497

20 Now ° Pashur the son of ° Immer ° the priest, who *was* also ° chief governor in the house of ° the LORD, heard that Jeremiah ° prophesied these things.

2 Then [1] Pashur ° smote Jeremiah the prophet, and put him in the stocks that *were* in the ° high gate of Benjamin, which *was* by the house of [1] the LORD.

3 And it came to pass on the morrow, that [1] Pashur brought forth Jeremiah out of the stocks.

t Then said Jeremiah unto him, [1] "The LORD hath ° not called thy name [1] Pashur, but ° Magor-missabib.

4 For thus saith [1] the LORD, ° 'Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall ° by the sword of their enemies, and thine eyes shall behold *it*: and I will give all Judah into the hand of ° the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

t 5 Moreover I will deliver all the ° strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

s 6 And thou, [1] Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.'"

8 desolate . . . hissing. See note on 18. 16.

9 to eat the flesh, &c. Ref. to Pent. (Lev. 26. 29. Deut. 28. 53-57). Cp. Lam. 2. 20; 4. 10.

10 men. Heb. pl. of *'ĕnōsh.* Ap. 14. III.

11 the LORD of hosts. See note on 6. 6.

as = according as.

13 upon whose roofs. Cp. 32. 29.

20. 1-6 (*O*, p. 1042). ENEMIES. VIOLENCE. (*Introversion.*)

O | s | 1-3-. Pashur's violence.
| | t | -3, 4. Pashur and Judah: captives.
| | *t* | 5. Pashur and Judah: spoils.
| | *s* | 6. Pashur's end.

1 Pashur = most noble. The first person named in this book, beside Jeremiah. Not the Pashur of ch. 21. This incident is in the third year of Jehoiakim, just before Nebuchadnezzar comes for the first time. Ch. 21 is in the latter part of Zedekiah's reign, nineteen years later.

Immer. The ancestor of the sixteenth order of priests (1 Chron. 24. 14). **the priest:** i.e. Immer.

chief governor: i.e. Pashur.

the LORD. Heb. Jehovah. Ap. 4. II.

prophesied = was prophesying.

2 smote. Perhaps according to Deut. 25. 3.

high = upper. Probably north of the Temple, which looked toward the gate of Benjamin.

3 not called thy name Pashur. *Pashhūr* is the foreign Aramaic name, given by his parents. Jeremiah takes this Aramaic name and interprets it in Hebrew (as Isaiah had done in 8. 1, 3). *Pash* = to stay (or remain on), *gūr* = to sojourn or wander about in a strange land. Aram. *sᵉḥōr* = Heb. *sābīb.* Hence, "Thy name is not *staying on*, but *wandering about.*" Cp. *v.* 3 with *v.* 6. The opposite of Isa. 8. 1, 3.

Magor-missabib. Heb. *Māgōr-missābīb* = terror-round-about, or fear on every side. Cp. *v.* 10; 6. 25; 46. 5, &c.

4 Behold. Fig. *Asterismos.* Ap. 6.

by the sword. Some codices, with two early printed editions, add "at the hand of".

the king of Babylon. This is the first occurrence in Jeremiah.

5 strength = power, or might. Heb. *ḥāṣen.* Not the same word as in *v.* 7. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the wealth acquired by strength.

20. 7-18 (*P*, p. 1042). JEREMIAH. PRAYER. (*Introversion.*)

P | R | 7-12. Complaint.
| | S | 13-. Praise to Jehovah.
| | *S* | -13. Praise. Reason for it.
| | *R* | 14-18. Complaint.

20. 7-12 (R, above). COMPLAINT. (*Introversion.*)

R | u | 7-. Jehovah. Commission.
| | v | -7, 8. Jeremiah. Derision of.
| | | w | 9-. Jehovah's word. Resolve made.
| | | *w* | -9. Jehovah's word. Resolve useless.
| | *v* | 10. Jeremiah. Conspiracy against.
| | *u* | 11, 12. Jeremiah. Support.

7 deceived = induced, or persuaded. Heb. *pāthāh*, in a good sense: Gen. 9. 27 ("enlarge"). Prov. 25. 15 ("persuade"). Hos. 2. 14 ("allure"). The adjective *pᵉthī* means *persuasible*, and generally in a good sense: Ps. 19. 7; and is rendered "simple": (Ps. 19. 7; 116. 6; 119. 130. Prov. 1. 4; 8. 5; 21. 11, &c.)

stronger = stronger (to hold fast). Heb. *ḥazaḳ.* Not the same word as in *v.* 5.

7 O [1] LORD, Thou hast ° deceived me, and I was ° deceived: Thou art ° stronger than I, and hast prevailed: *P* R u

I am in derision daily, every one °mocketh me.
8 For since I spake, I cried out, I cried violence and spoil; because the word of [1]the LORD was made a reproach unto me, and a derision, daily.
9 Then I said, "I will not make mention of Him, nor speak any more in His name."
But *His word* ° was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.
10 For I heard the defaming of many, ° fear on every side. "Report," *say they*, "and we will report it." All my °familiars watched for my halting, *saying*, "Peradventure he will be °enticed, and we shall prevail against him, and we shall take our revenge on him."
11 But [1]the LORD *is* with me as a mighty terrible One: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.
12 But, O °LORD of hosts, That °triest °the righteous, *and* seest the °reins and the °heart, let me see Thy vengeance on them: for unto Thee have I opened my cause.
13 Sing unto [1]the LORD, praise ye [1]the LORD: for He hath delivered the °soul of the °poor from the hand of °evildoers.
14 Cursed *be* the day wherein I was born: °let not the day wherein my mother bare me be blessed.
15 Cursed *be* the °man who brought tidings to my father, saying, "A °man child is born unto thee;" making him very glad.
16 And let that [15]man be °as the cities which [1]the LORD overthrew, and repented not: and let him hear the °cry in the morning, and the °shouting at noontide;
17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.
18 °Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

21 The word which came unto Jeremiah from °the LORD, when king Zedekiah °sent unto him °Pashur the son of Melchiah, and °Zephaniah the son of Maaseiah the priest, saying,
2 "Enquire, I pray thee, of °the LORD for us; for °Nebuchadrezzar king of Babylon maketh war against us; if so be that [1]the LORD will deal with us according to all His wondrous works, that he may °go up from us."
3 Then said Jeremiah unto them, "Thus shall ye say to °Zedekiah:
4 'Thus saith °the LORD °God of Israel; °Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.
5 And I Myself will fight against you with an

mocketh – is laughing at. See Ap. 85.
9 was = became.
10 fear on every side. Heb. *māgōr-missābīb*, as in *v.* 3. Cp. 6. 25; 46. 5, &c.
familiars = those whom I am wont to salute. See Ap. 85.
enticed = induced, or persuaded. Heb. *pāthāh*, *v.* 7.
12 LORD of hosts. See note on 6. 6, and 1 Sam. 1. 3.
triest = testest. the righteous = a righteous one.
reins = kidneys. Put by Fig. *Metonymy* (of Subject), Ap. 6, for thoughts.
heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the affections. 13 soul. Heb. *nephesh*. Ap. 13.
poor = helpless. Heb. *'ebyōn*. See note on Prov. 6. 11.
evildoers. Heb. *rā'a'*. Ap. 44. viii.
14 let not the day, &c. Fig. *Pleonasm*. Ap. 6.
15 man. Heb. *'ish*. Ap. 14. II.
man child = a son, a male. Cp. Rev. 12. 5.
16 as the cities, &c. Ref. to Pent. (Gen. 19. 24).
cry: of the besieged for help. } Cp. Ex. 32.
shouting: of the besiegers for victory. } 17, 18.
18 Wherefore . . .? Fig. *Erotēsis*. Ap. 6. Cp. Job 3.

21. 1—35. 19 (**D**, p. 1015). HISTORY, ETC. JEHOIAKIM. (NOT CHRONOLOGICAL.) (*Introversion.*)

D | T | 21. 1–14. Defeat and Captivity proclaimed.
U | 22. 1—23. 8. Promise of THE BRANCH.
V | 23. 9–40. Whirlwind. False Prophets. Rejection.
W | 24. 1–10. Captives. Remnant. (Fig.)
X | 25. 1–11. Time. Seventy years.
Y | 25. 12–38. Nations. The Cup.
Z | 26. 1–24. Proclamation in Temple.
Y | 27. 1–22. Nations. Bonds and Yoke.
X | 28. 1–17. Time. Two years.
W | 29. 1–32. Captives and Remnant. (Fig.)
V | 30. 1—31. 40. Whirlwind. Book. Restoration.
U | 32. 1—33. 26. Promise of THE BRANCH.
T | 34. 1—35. 19. Defeat and Captivity proclaimed.

21. 1–14 (T, above). DEFEAT AND CAPTIVITY PROCLAIMED. (*Alternation.*)

T | x | 1–7. To the king.
y | 8–10. To the People of the city.
x | 11, 12. To the king's house.
y | 13, 14. To the People in the city.

Jeremiah's FOURTEENTH Prophecy, 21. 1–10, and a new division of the book (see **D**, p. 1015).

Note the reigns: ch. 21. Zedekiah (the last king of Judah). Ch. 22. His three predecessors, Shallum (or Jehoahaz), Jehoiakim, and Coniah (or Jechoniah, or Jehoiachin). Chs. 25, 26, 27. Jehoiakim. Ch. 28. Zedekiah again, and the last days of Jerusalem. This order is logical, which is more important than chronological, for the severity of ch. 21 is shown to be justified by the chapters which follow. Cp. 25. 3–5, and see Ap. 83.
1 the LORD. Heb. Jehovah. Ap. 4. II.
sent unto him. Contrast the mission of Hezekiah to Isaiah (2 Kings 19. 2. Isa. 37. 2).
Pashur. Not the Pashur of 20. 1. This prophecy is nineteen years later; the deportation in the reign of Jehoiachin had taken place, and a worse set of men were the rulers. This Pashur was a priest, if Melchiah is the same Melchiah as in 1 Chron. 9. 12.
Zephaniah, &c. He is mentioned again (29. 25; 37. 3; 52. 24). The Heb. accents read "Zephaniah the priest, the son of Maaseiah."
2 the LORD. Heb. Jehovah. Ap. 4. II.
Nebuchadrezzar. First occurrence in Jeremiah.
go up from us: i. e. raise the siege.
3 Zedekiah. The last king of Judah.
4 the LORD God of Israel = Jehovah the Elohim of Israel. See note on 11. 3, and Ap. 4. II and I.
Behold. Fig. *Asterismos*. Ap. 6.

479 °outstretched hand and with a °strong arm, even in anger, °and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both °man and beast: they shall die of a great pestilence.

7 And afterward, °saith [2]the LORD, I will deliver Zedekiah king of Judah, and his servants, and the People, and such as are left in this city from the pestilence, °from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, [5]and into the hand of their enemies, [5]and into the hand of those that seek their °life: [5]and he shall smite them with the edge of the sword; °he shall not spare them, neither have pity, nor have mercy.

y (p. 1045) 8 And unto this People thou shalt say, Thus saith [2]the LORD; [4]Behold, °I set before you the way of °life, and the way of °death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but °he that goeth out, and °falleth to the Chaldeans that besiege you, °he shall live, and his [7]life shall °be unto him for a prey.

10 For °I have set My face against this city for °evil, and not for good, saith [2]the LORD: [7]it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

x 11 And touching the house of the king of Judah, *say,* Hear ye the word of [2]the LORD;

12 O °house of David, thus saith [2]the LORD; Execute judgment °in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest My fury go out like fire, and burn that none can quench *it,* because of the °evil of °your doings.

y 13 Behold, I *am* against thee, O °inhabitant of the valley, *and* °rock of the plain, [7]saith [2]the LORD; which say, 'Who shall come down against us? or who shall enter into our habitations?'

14 But I will punish you according to the fruit of your doings, [7]saith [2]the LORD: and I will °kindle a fire in °the forest thereof, and °it shall devour all things round about it.

U A[1] B a (p. 1046) 489 22 Thus saith °the LORD; °Go down to the house of the °king of Judah, and speak there this word,

2 And say, 'Hear the word of [1]the LORD, O [1]king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy People that enter in by these gates:

3 Thus saith [1]the LORD; °Execute ye °judgment and righteousness, and deliver the °spoiled out of the hand of the oppressor: and do °no wrong, do °no violence to the °stranger, the °fatherless, °nor the widow, °neither shed °innocent blood in this place.

b 4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting °upon the throne of David, riding in chariots and on horses, *he,* and his °servants, and his people.

5 But if ye will not hear these words, I swear by Myself, °saith [1]the LORD, that this house shall become a desolation.'

5 outstretched hand. Ref. to Pent. (Ex. 6. 6. Deut. 4. 34). Ap. 92.
strong = strong (for holding fast). Heb. *ḥāzaḳ.* Cp. 20. 5, 7.
and. Note Fig. *Polysyndeton.* Ap. 6.
6 man. Heb. *'ādām.* Ap. 14. 1.
7 saith the LORD = [is] Jehovah's oracle.
from. Some codices, with Aram., Sept., Syr., and Vulg., read "and from", thus forming the Fig. *Polysyndeton.* Ap. 6. **life** = soul. Heb. *nephesh.* Ap. 13.
he shall not spare. Ref. to Pent. (Deut. 28. 50).
8 I set before you, &c. Ref. to Pent. (Deut. 30. 19).
life . . . death. Note the *Introversion* in *v.* 9, "die . . . live".
9 he that goeth out, &c. Many acted on this promise (39. 9; 52. 15). **falleth** = shall fall.
he shall live. Some codices, with two early printed editions, read "then (or so) shall he live".
be unto him for a prey: i.e. he shall save his life, but it will be dearly bought. Cp. 38. 2; 39. 18; 45. 5. The phrase occurs only in Jeremiah.
10 I have set, &c. Ref. to Pent. (Lev. 17. 10). Ap. 92. Cp. Ezek. 15. 7.
evil = calamity. Heb. *rā'ā'.* Ap. 44. viii.
12 house of David. Occurs only here in Jeremiah.
in the morning = betimes.
evil. Heb. *rā'ā'.* Ap. 44. viii.
your. Some codices, with seven early printed editions, read "their".
13 inhabitant = inhabitress: i.e. Zion.
rock of the plain. Fig. *Periphrasis* (Ap. 6), for Zion.
14 kindle a fire, &c. Ref. to Pent. (Deut. 32. 22). Ap. 92.
the forest thereof = her forest. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the timber from Lebanon used in the buildings. **it shall devour.** Fulfilled in 52. 13.

22. 1—23. 8 (U, p. 1045). PROMISE OF THE BRANCH. (*Division.*)

U | A[1] | 22. 1–30. Individually.
U | A[2] | 23. 1–8. Collectively.

22. 1–30 (A[1], above). INDIVIDUALLY. (*Alternation.*)

A[1] | B | 1–9. To Jehoiakim.
A[1] | C | 10–12. Touching Shallum.
A[1] | *B* | 13–19. To Jehoiakim.
A[1] | *C* | 20–30. Touching Coniah.

22. 1–9 (B, above). TO JEHOIAKIM. (*Alternation.*)

B | a | 1–3. Command.
B | b | 4, 5. Consequence.
B | *a* | 6, 7. Address.
B | *b* | 8, 9. Consequence.

1 the LORD. Heb. Jehovah. **Ap. 4. II.**
Go down. Cp. 36. 12.
king of Judah: i.e. Jehoiakim.
3 Execute ye, &c. See note on 7. 5.
judgment and righteousness. Fig. *Hendiadys* (Ap. 6) = judgment, yea, righteous judgment.
spoiled = robbed.
no . . . nor . . . neither. Note the Fig. *Paradiastolē.* Ap. 6.
stranger = sojourner.
fatherless, nor the widow. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all afflicted ones.
innocent blood. See note on 7. 6.
4 upon the throne of David = for David upon his throne.
servants. Heb. text reads "servant", but some codices, with two early printed editions, read pl., as in A.V.
5 saith the LORD = [is] Jehovah's oracle.
6 house of Judah. See note on 3. 18.

a 6 For thus saith [1]the LORD unto the king's °house of Judah; Thou *art* Gilead unto Me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will ° prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice ° cedars, and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say ° every man to his neighbour, ° 'Wherefore hath [1] the LORD done thus unto this great city?'

9 Then they shall answer, 'Because they have forsaken the covenant of [1] the LORD their ° God, and worshipped other gods, and served them.'

10 Weep ye not for ° the dead, neither bemoan ° him: *but* ° weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith [1] the LORD touching ° Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall ° die in the place whither they have led him captive, and shall see this land no more.

13 Woe unto him that buildeth his house by unrighteousness, and his ° chambers ° by wrong; *that* ° useth his neighbour's service without wages, and giveth him not for his ° work;

14 That saith, 'I will build me a wide house and ° large chambers,' and cutteth him out ° windows; and *it is* ° cieled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do [3] judgment and ° justice, *and* then *it was* well with him?

16 ° He ° judged the cause of the ° poor and needy; then *it was* well *with him: was* not this to know Me? [5] saith [1] the LORD.

17 ° But thine eyes and thine heart *are* not but for thy covetousness, and for to [3] shed innocent blood, and for oppression, and for violence, to do *it*.

18 Therefore thus saith [1] the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, 'Ah my brother!' or, 'Ah sister!' they shall not lament for him, *saying*, 'Ah lord!' or, 'Ah his glory!'

19 He shall be ° buried with the burial of an ass, ° drawn and ° cast forth beyond the gates of Jerusalem.

20 ° Go up to Lebanon, and ° cry; and lift up thy voice in Bashan, and cry from ° the passages: for all thy ° lovers are destroyed.

21 I spake unto thee in thy ° prosperity; *but* thou saidst, 'I will not hear.' This *hath been* thy manner from thy youth, that thou ° obeyedst not My voice.

22 The ° wind shall eat up all thy ° pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy ° wickedness.

23 ° O ° inhabitant of ° Lebanon, that makest thy nest in the cedars, ° how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, [5] saith [1] the LORD, though ° Coniah the son of Jehoiakim king of Judah were the ° signet upon My ° right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them

7 prepare = set apart. Cp. 6. 4; 51. 27, 28.
cedars. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the houses built of cedar.
8 every man. Heb. *'ĭsh*. Ap. 14. II.
Wherefore . . .? Ref. to Pent. See note on 16. 10.
9 God. Heb. Elohim. Ap. 4. I.
10 the dead: i.e. Josiah.
him: i.e. Jehoiachin.
weep sore = weep ye, weep on. Fig. *Polyptōton*. Ap. 6.
11 Shallum the son of Josiah. Josiah had four sons (1 Chron. 3. 15). Shallum had another name—Jehoahaz. Cp. 2 Kings 23. 31, 34. Zedekiah must have been younger than Jehoiakim or Jehoahaz, for he was but twenty-one when he began to reign, and therefore only ten when Jehoiakim began to reign.
12 die in the place, &c., i.e. in Egypt. He was the first king of Israel to do so. 2 Kings 23. 34.
13 chambers = upper chambers.
by wrong = in injustice.
useth his neighbour's service, &c. Ref. to Pent. (Lev. 19. 13). Ap. 92.
work. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the wages earned by his labour = giveth him not [wages] for his work.
14 large = airy, or roomy.
windows = its windows.
cieled = panelled.
15 justice = righteousness, as in *v.* 3.
16 He: i.e. Josiah.
judged the cause. Fig. *Polyptōton*. Ap. 6. Heb. judged the judgment. Fig. *Erotēsis* by *Ellipsis* (Ap. 6) = "[Did he not] judge righteous judgment?" Fig. *Hendiadys*, as in *v.* 3.
poor = wretched. Heb. *'ānāh*. See note on "poverty", Prov. 6. 11.
17 But thine eyes: or, Verily, thou hast neither eyes nor heart save for, &c.
19 buried with the burial of an ass. Note the Fig. *Oxymoron* (Ap. 6), which gives the meaning that he was not buried at all (for asses have no funerals). Jehoiakim is the only king of Judah whose burial is not recorded. See note on 2 Kings 24. 6.
drawn, &c.: i.e. the ass, not Jehoiakim (*v.* 26).
cast forth. Cp. Isa. 26. 19.
20 Go up, &c. Note the Fig. *Eironeia*. Ap. 6.
cry: the cry of distress.
the passages = Abarim: the mountains beyond Jordan, the range of Nebo. Cp. Num. 27. 12; 33. 47, 48. Deut. 32. 49.
lovers: i.e. the neighbouring nations, to whom they looked instead of to God.
21 prosperity. Heb. pl. of majesty = thy great prosperity.
obeyedst not = hearkenedst not to.
22 wind. Heb. *rūach*. Ap. 9.
pastors. Put for rulers of all kinds. See notes on 2. 8; 3. 15, &c.
wickedness. Heb. *rā'a'*. Ap. 44. viii. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the cause of the calamity.
23 O. Fig. *Apostrophe*. Ap. 6.
inhabitant = inhabitress: i.e. Zion.
Lebanon. Fig. *Metalepsis* (Ap. 6): "Lebanon" put for the cedars grown there, then "cedars" put for the houses built of the timber.
how gracious = how greatly to be pitied.
24 Coniah = (by Fig. *Aphaeresis*), Ap. 6, by which the first syllable is cut off. He is called "Jeconiah" (1 Chron. 3. 16), which means "Let Jehovah establish"; but the cutting off of the Divine name "Je" (for Jah or Jehovah) is meant to show the departure of Jehovah from Jeconiah, and that he himself would be cut off.
signet. Cp. Hag. 2. 23.
right hand. Fig. *Anthropopatheia*. Ap. 6.

489 that seek thy °life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they °desire to return, thither shall they not return.

28 *Is* this °man [24] Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 [23] O °earth, earth, earth, hear the word of [1] the LORD.

30 Thus saith [1] the LORD, Write ye this [28] man °childless, °a man *that* shall not prosper in his days: for no [28] man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

A² c (p. 1048) **23** Woe be unto °the pastors that destroy and scatter the sheep of My pasture! °saith °the LORD.

2 Therefore thus saith °the [1] LORD °God of Israel against the pastors °that feed My people; Ye have scattered My flock, and driven them away, and have not visited them: °behold, °I will visit upon you the °evil of your doings, [1] saith [1] the LORD.

d 3 And °I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

c 4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, [1] saith [1] the LORD.

5 [2] Behold, the days come, [1] saith [1] the LORD, that I will raise unto David a righteous °Branch, and a °King shall reign and prosper, and shall execute °judgment and justice in the earth.

6 In his days Judah shall be saved, and °Israel shall dwell safely: and this *is* His name whereby He shall be called, °THE LORD °OUR RIGHTEOUSNESS.

d 7 Therefore, [2] behold, °the days come, [1] saith [1] the LORD, that they shall no more say, [1c] The LORD liveth, °Which brought up the °children of Israel out of the land of Egypt;'

8 But, [1c] The LORD liveth, Which brought up and Which led the seed of °the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own °land."

V e 9 °Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken °man, and like °a man whom °wine hath overcome, because of [1] the LORD, and because of °the words of His holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and °their course is [2] evil, and °their force *is* not right.

11 For both prophet and priest are profane; yea, in My house have I found their °wickedness, [1] saith [1] the LORD.

25 life = soul. Heb. *nephesh*. Ap. 13.
27 desire to return = are lifting up their soul. Heb. *nephesh*. Ap. 13.
28 man. Heb. *'ish*. Ap. 14. II.
29 earth, earth, earth. Fig. *Epizeuxis* (Ap. 6), for great emphasis.
30 childless: i.e. as to the throne (see last clause). Not one of his seven sons (1 Chron. 3. 17, 18) sat upon his throne.
a man = a strong man. Heb. *geber*. Ap. 14. IV.

23. 1-8 (A², p. 1046). COLLECTIVELY. (*Alternation.*)

A² | c | 1, 2. Shepherds. Woe to false.
d | 3. Restoration. The remnant.
c | 4–6. Shepherd. The true. The BRANCH.
d | 7, 8. Restoration. The Nation.

1 the pastors = rulers. See notes on 2. 8; 3. 15, &c.
saith the LORD = [is] Jehovah's oracle.
the LORD. Heb. Jehovah. Ap. 4. II.
2 the LORD God of Israel. See note on 11. 3.
God. Heb. Elohim. Ap. 4. I.
that feed = that are the feeders of. Fig. *Antimereia* (of the Verb). Ap. 6.
behold. Fig. *Asterismos*. Ap. 6.
I will visit, &c. Ref. to Pent. (Ex. 32. 34). Ap. 92.
evil. Heb. *rā'a'*. Ap. 44. viii.
3 I will gather, &c. Cp. 31. 10; 32. 7. Ezek. 34. 13, &c.
5 Branch = Sprout from the root, not from a branch. Cp. Isa. 11. 1; 53. 2. Here, Heb. *zemach*. The name of the brightest star in the Zodiac sign "Virgo". See Ap. 12. See notes on the Structure of the Four Gospels. Cp. 33. 15.
King. See the Structure of the Gospels. Matthew. Cp. Isa. 9. 6, 7. Zech. 6. 12, 13. Ps. 72. 2. Luke 1. 32.
judgment and justice. See note on 22. 3.
6 Israel shall dwell safely. Ref. to Pent. (Lev. 25. 18, 19; 26. 5. Deut. 33. 12, 28. Repeated in 32. 37; 33. 16). Ap. 92.
THE LORD OUR RIGHTEOUSNESS. Heb. *Jehōvah ẓidḳēnū*. See Ap. 4. II. 7. For the reason of the large type in A.V., see Ap. 48.
OUR. Because the gift of God.
7 the days come. Cp. 16. 14, 15.
Which brought up, &c. Ref. to Pent. (Ex. 12—15, &c.). Ap. 92.
children = sons.
8 the house of Israel. See note on 2. 4.
land = soil.

23. 9-40 (V, p. 1045). WHIRLWIND. FALSE PROPHETS. REJECTION. (*Alternation.*)

V | e | 9–15. Incrimination.
f | 16–22. Dehortation.
e | 23–29. Incrimination.
f | 30–40. Threatening.

9 Mine heart, &c. Fig. *Pathopœia*. Ap. 6.
man. Heb. *'ish*. Ap. 14. II.
a man = a strong man. Heb. *geber*. Ap. 14. IV.
wine. Heb. *yayin*. Ap. 27. I.
10 their: i.e. the false prophets.
11 wickedness. Heb. *rā'a'*. Ap. 44. viii.
12 the year of their visitation. See note on 8. 12.

12 Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I will bring [2] evil upon them, *even* °the year of their visitation, [1] saith [1] the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused My People Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from

his °wickedness: they are all of them unto Me as °Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith °the LORD of hosts concerning the prophets; [2]Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith [15]the LORD of hosts, 'Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of [1]the LORD.

17 °They say still unto them that despise Me, [1]'The LORD hath said, "Ye shall have peace;" and they say unto every one that walketh after the °imagination of his own heart, "No [2]evil shall come upon you."'

18 For °who hath stood in the °counsel of [1]the LORD, and hath perceived and heard °His word? who hath marked His word, and °heard *it?*

19 Behold, a whirlwind of [1]the LORD °is gone forth in fury, even a grievous whirlwind: it shall °fall grievously upon the head of °the wicked.

20 The anger of [1]the LORD shall not return, until He have executed, and till He have performed the thoughts of His heart: in °the latter days ye shall consider it °perfectly.

21 °I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 °But if they had stood in My counsel, and had caused My People to hear My words, then they should have turned them from their [2]evil way, and from the [2]evil of their doings.

23 °*Am* I a [2]God at hand, [1]saith [1]the LORD, °and not a [2]God afar off?

24 °Can any hide himself in secret places that I shall not see him? [1]saith [1]the LORD. °Do not I °fill heaven and earth? [1]saith [1]the LORD.

25 I have heard what the prophets said, that prophesy lies in My name, saying, °"I have dreamed, I have dreamed.'

26 °How long °shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause My People to forget My name by their dreams which they tell [3]every man to his neighbour, °as their fathers have forgotten My name °for Baal.

28 The prophet that hath a dream, let him tell a dream; and °he that hath My word, let him speak My word faithfully. What *is* the °chaff to the wheat?" [1]saith [1]the LORD.

29 °*Is* not My word like as a fire? [1]saith [1]the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, [2]behold, °I *am* against the prophets, [1]saith [1]the LORD, that steal My °words every one from his neighbour.

31 [2]Behold, [30]I *am* against the prophets, [1]saith [1]the LORD, that use their tongues, and °say, 'He saith.'

32 [2]Behold, I *am* against them that prophesy false dreams, [1]saith [1]the LORD, and do tell them, and cause My People to err by their lies, and by their °lightness; yet I sent them not, nor commanded them: therefore they shall not profit this People at all, [1]saith [1]the LORD.

33 And when this People, or the prophet, or a priest, shall ask thee, saying, 'What *is* the burden of [1]the LORD?' thou shalt then say unto them, °'What burden?' I will even °forsake you, [1]saith [1]the LORD.

34 And *as for* the prophet, and the priest, and the People, that shall say, 'The burden of [1]the LORD,' I will even punish that [3]man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, 'What hath [1]the LORD answered?' and, 'What hath [1]the LORD spoken?'

36 And the burden of [1]the LORD shall ye mention no more: for every man's word shall be his burden; for ye have °perverted the words of °the living God, of [15]the LORD of hosts our [2]God.

14 wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.
Sodom, &c. Ref. to Pent. (Gen. 19). Cp. Isa. 1. 10.
15 the LORD of hosts = Jehovah Ẓ*ebaiōth*. See note on 6. 6 and 1 Sam. 1. 3.
17 They say still. Fig. *Polyptōton*. Ap. 6. Heb. = saying they say = keep on saying.
imagination = stubbornness.
18 who . . . ? Fig. *Erotēsis*. Ap. 6. Implying that none hath.
counsel = secret council. Cp. Ps. 25. 14.
His. Heb. text, with R.V., reads "My"; but marg. of Heb. text, the Babylonian Codex, with eight early printed editions, Aram., Syr., and Vulg., read "His" with A.V.
heard: or, announced. Cp. *v.* 22.
19 fall grievously = burst.
the wicked = lawless ones. Heb. *rāshā'*. Ap. 44. x.
20 the latter days = end of days. Ref. to Pent. (Gen. 49. 1, the same word). Ap. 92.
perfectly. Cp. 30. 24.
21 I have not, &c. Cp. *v.* 32; 14. 14.
22 But if, &c. The Heb. accent requires the rendering: "But, had they stood in My Council: then they would have made My People hear My words, and they would have turned", &c.
23 Am I . . . ? Fig. *Erotēsis*. Ap. 6.
and not, &c. Fig. *Pleonasm* (Ap. 6), for emphasis.
24 Can . . . ? . . . Do . . . ? Fig. *Erotēsis*. Ap. 6.
fill. The Heb. accent ("*Tiphchā'*") puts the emphasis on "fill" (not on "earth"), denoting the fulness of the Divine presence which no place can *in*clude, or *ex*clude. A fulness of *grace*, of the prophetic word of judgment, and of promise.
25 I have dreamed. Thus catching the people's ears. Note Fig. *Epizeuxis*. Ap. 6.
26 How long . . . ? Fig. *Erotēsis*. Ap. 6.
shall this be = shall this exist. Heb. *yēsh*. See notes on 31. 6, 16, 17. Prov. 8. 21; 18. 24, and Luke 7. 25.
27 as = according as. for = in, or through.
28 he that hath, &c. Cp. Ezek. 13. 7.
chaff = crushed, or chopped straw. Heb. *teben*.
29 Is not . . . ? Fig. *Erotēsis*. Ap. 6.
30 I am against, &c. Ref. to Pent. (Deut. 18. 20).
words. Edition of A.V., 1611, read "word".
31 say, He saith = uttered it as an oracle. Heb. *ne'ūm*. Ref. to Pent. (Gen. 22. 16. Num. 14. 28; 24. 3, 4, 15, 16). Frequent in the prophets. Ap. 92.
32 lightness = reckless boasting.
33 What burden? Sept., Vulg., and Rashi, read "Ye yourselves are the burden". Cp. *v.* 36.
forsake = reject.
36 perverted. See note on 6. 10.
the living God. Both words are plural.

489 37 Thus shalt thou say to the prophet, 'What hath [1]the LORD answered thee?' and, 'What hath [1]the LORD spoken?'

38 But since ye say, 'The burden of [1]the LORD;' therefore thus saith [1]the LORD; 'Because °ye say this word, 'The burden of [1]the LORD,' and I have sent unto you, saying, 'Ye shall not say, 'The burden of [1]the LORD;''

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of My presence:

40 And I will bring an °everlasting reproach upon you, and a °perpetual shame, which shall not be forgotten.'"

W D (p. 1050) 488 **24** °The LORD °shewed me, and, °behold, two °baskets of figs *were* set before °the temple of °the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the °carpenters and smiths, from Jerusalem, and had brought them to Babylon.

E g 2 One basket *had* very good figs, *even* like the figs *that are* first ripe:

b and the other basket *had* very °naughty figs, which could not be eaten, they were so bad.

g 3 Then said [1]the LORD unto me, "What seest thou, Jeremiah?" And I said, "Figs; the good figs, very good;

b and the °evil, very °evil, that cannot be eaten, they are so °evil."

D 4 Again the word of [1]the LORD came unto me, saying,

E i 5 "Thus saith °the LORD, the °God of Israel; 'Like these good figs, so will I °acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans °for *their* good.

k 6 °For I will set Mine °eyes upon them for good, and I will bring them again to this land: and I will ° build them, and not pull *them* down; and I will °plant them, and not pluck *them* up.

7 And °I will give them an heart to know Me, that I *am* [1]the LORD: and °they shall be My People, and I will be their [5]God: for they shall return unto Me with their whole heart.

i 8 And as the [3]evil figs, which cannot be eaten, they are so [3]evil; surely thus saith [1]the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

k 9 And I will deliver them °to °be removed into all the kingdoms of the earth °for *their* hurt, °*to be* a reproach and a proverb, °a taunt and a curse, in all places whither I shall drive them.

10 And I will send °the sword, °the famine, and the pestilence, among them, till they be consumed from off the °land that I gave unto them and to their fathers.'"

38 ye say = ye keep on saying. Fig. *Polyptōton*. Ap. 6.
40 everlasting . . . perpetual. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for a part of time = life long. Limited here by the promised Restoration.

24. 1-10 (W, p. 1045). CAPTIVES. REMNANT. (FIGS.) (*Alternations.*)

W | D | 1. Symbol. Two baskets of figs.
E | g | 2. Good figs.
h | -2. Bad figs.
g | 3-. Good figs.
h | -3. Bad figs.
D | 4. Signification of Symbol.
E | i | 5. Captives. (Good figs.)
k | 6, 7. For their good.
i | 8. Remnant. (Bad figs.)
k | 9, 10. For their evil.

1 The LORD. Heb. Jehovah. Ap. 4. II.
shewed me = made me see.
behold. Fig. *Asterismos*. Ap. 6.
baskets. Heb. *dūdīm*. Still used for fruit in Jerusalem.
the temple. See note on 26. 2.
carpenters and smiths = craftsmen (or artificers and armourers. **2 naughty** = worth naught.
3 evil. Heb. *rā'a'*. Ap. 44. viii. Cp. 29. 17.

Jeremiah's FIFTEENTH Prophecy (see p. 1015).

5 the LORD, the God of Israel = Jehovah Elohim of Israel. See note on 11. 3 and Ap. 4. II and I.
God. Heb. Elohim. Ap. 4. I.
acknowledge = own. Put by Fig. *Metonymy* (of Cause), Ap. 6, for regard, or care for.
for . . . good. Connect this with "acknowledge", not with "sent out".
6 For I will set Mine eyes = And I will set Mine eye. Some codices, with Sept., Syr., and Vulg., read "eyes" (pl.) with A.V.
build . . . plant. Cp. 1. 10; 18. 7-9.
7 I will give, &c. Ref. to Pent. (Deut. 30. 6).
they shall be My People. Ref. to Pent. (Lev. 26. 12).
9 to be removed into to be tossed to and fro among.
be removed. Ref. to Pent. (Deut. 28. 25). Ap. 92.
for their hurt. Heb. *rā'a'*. Ap. 44. viii. Cp. 25. 6; 38. 4.
to be a reproach = [I will deliver them to be] a reproach.
a taunt. Ref. to Pent. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "and a", thus completing the Fig. *Polysyndeton*, Ap. 6.
10 the sword, the famine, and the pestilence. Ref. to Pent. (Lev. 26 25, 26. Deut. 28. 21-24). Ap. 92.
the famine. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "and famine", thus completing the Fig. *Polysyndeton* (Ap. 6).
land soil, or ground. Heb. *'ădāmah*.

25. 1-11 (X, p. 1045). TIME. SEVENTY YEARS. (*Introversion.*)

X | n | 1, 2. Time of the prophecy.
o | 3, 4. Messengers from Jehovah.
p | 5-7. Disobedience. The cause.
p | 8. Disobedience. The consequence.
o | 9-11. Messengers from Babylon.
n | -11. Duration of the prophecy.

Jeremiah's SIXTEENTH Prophecy (see p. 1015).

1 to. Heb. "upon". Some codices, with two early printed editions, Sept., and Vulg., read "unto".
all the People = the People at large.
the fourth year of Jehoiakim. An important date, being the first year of Nebuchadnezzar. See Ap. 83 and 86.

25 The word that came to Jeremiah concerning °all the People of Judah in °the fourth year of Jehoiakim the son of Josiah X n 496

king of Judah, that *was* °the first year of °Nebuchadrezzar king of °Babylon;

2 The which °Jeremiah the prophet °spake unto [1]all the People of Judah, and [1]to all the inhabitants of Jerusalem, saying,

3 "From the °thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* °the three and twentieth year, the word of °the LORD hath come unto me, and I have spoken unto you, °rising early and speaking; but ye have not hearkened.

4 And [3]the LORD hath sent unto you all His servants the prophets, [3]rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

5 They said, 'Turn ye again now every one from his °evil way, and from the °evil of your doings, and dwell °in the land that [3]the LORD hath given unto you and to your fathers °for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke Me not to anger with the works of your hands; and I will °do you no °hurt.'

7 Yet ye have not hearkened unto Me, °saith [3]the LORD; that ye might °provoke Me to anger with the works of your hands to your own [6]hurt.

8 Therefore thus saith °the LORD of hosts; 'Because ye have not heard My words,

9 Behold, I will send and take all the families of the north, [7]saith [3]the LORD, and Nebuchadrezzar the king of Babylon, °My servant, and will bring them against this land, °and against the inhabitants thereof, °and against all these nations round about, °and will utterly destroy them, °and make them an °astonishment, and an hissing, °and °perpetual desolations.

10 Moreover °**I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the °candle.**

11 And this whole land shall be a desolation, °*and* an [9]astonishment;

and these nations shall serve the king of Babylon °seventy years.

12 And it shall come to pass, °when [11]seventy years are accomplished, *that* I will °punish the king of Babylon, and that nation, [1]saith [3]the LORD, for their °iniquity, and the land of the Chaldeans, and will make °it [9]perpetual desolations.

13 And I will bring upon that land all My words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves °of them also: and I will recompense them according to their deeds, and according to the works of their own hands.'

15 For thus saith °the LORD God of Israel unto me; 'Take the °wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it.

the first year, &c. See Ap. 86.

Nebuchadrezzar. Cp. 21. 2.

Babylon. Assyria not mentioned, for it had already fallen.

2 Jeremiah the prophet spake. This is the first occurrence of the expression. We find "said" later; and "prophet" in 1. 5; 20. 2; 28. 5, 6, 10, 11, 12, 12, 15; 29. 1, 29; 32. 2; 36. 8, &c., 34. 6; 45. 1.

spake. In ch. 36. 2 he is told to "write", because "Israel" (being dispersed), could not be *spoken* to, as Judah was here.

3 thirteenth year of Josiah. Cp. 1. 2.

the three and twentieth year: i.e. of Jeremiah's prophesying: 18 years under Josiah + 3 months under Jehoahaz + 4 years under Jehoiakim.

the LORD. Heb. Jehovah. Ap. 4. II.

rising early and speaking. See note on 7. 13.

5 evil = calamity. Heb. *rā'a'*. Ap. 44. viii.

in the land = on the soil. Heb. *'ădāmāh*.

for ever and ever = from age to age. This must be read with "given", and refers to God's counsel. See note on Isa. 44. 7 ("ancient").

6 do you no hurt = bring no calamity upon you.

hurt. Heb. *rā'a'*. Ap. 44. viii. Cp. *v.* 5.

7 saith the LORD = [is] Jehovah's oracle.

provoke Me to anger, &c. Ref. to Pent. (Deut. 32. 21).

8 the LORD of hosts. See note on 6. 6, and 1 Sam. 1. 3.

9 My servant. Cp. Isa. 45. 1.

and. Note the Fig. *Polysyndeton.* Ap. 6.

astonishment. Ref. to Pent. (Deut. 28. 37). Cp. *v.* 18; 24. 9.

perpetual = age-abiding. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for a long time.

10 I will take from them. Quoted in Rev. 18. 23. Cp. 7. 34; 16. 9; 33. 11.

candle = lamp.

11 and. Some codices, with three early printed editions, Syr., and Vulg., read this "and" in the text.

seventy years. From 496 to 426. See the special note on p. 615.

25. 12-38 (Y, p. 1045). NATIONS. THE CUP. (*Alternation.*)

Y | q | 12-14. Literal.
  r | 15-29. Symbol. The Cup.
  q | 30-33. Literal.
  r | 34-38. Symbols. Shepherds and Folds.

12 when. No necessary sequence with *v.* 11. Verse 12 commences a fresh paragraph *re* the seventy years.

punish = visit upon, exactly seventy years later.

iniquity. Heb. *'āvāh*. Ap. 44. iv.

it. Heb. masc. = the People rather than the land.

14 of them: i.e. of the Chaldeans.

15 the LORD God of Israel. See note on 11. 3.

wine. Heb. *yayin*. Ap. 27. I.

16 be moved = reel to and fro.

because of the sword, &c. Ref. to Pent. (Lev. 26. 25, 33). Ap. 92.

18 Jerusalem. Comes first (cp. *v.* 29), because of 1 Pet. 4. 17. Amos 3. 2.

and. So some codices, with five early printed editions, Aram., Sept., Syr., and Vulg. Others omit this "and".

as it is this day. Probably added by Jeremiah when this prophecy had been fulfilled.

16 And they shall drink, and °be moved, and be mad, °because of the sword that I will send among them.'

17 Then took I the cup at [3]the LORD'S hand, and made all the nations to drink, unto whom [3]the LORD had sent me:

18 *To wit,* °Jerusalem, and the cities of Judah, and the kings thereof, °and the princes thereof, to make them a desolation, an [9]astonishment, an hissing, and a curse; °as *it is* this day;

496 19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;
20 And all the °mingled people, and all the kings of the land of °Uz, and all the kings of the land of the °Philistines, and °Ashkelon, and °Azzah, and °Ekron, and the remnant of °Ashdod,
21 Edom, and Moab, and the °children of Ammon,
22 And all the kings of Tyrus, and all the kings of Zidon, °and the kings of the °isles which °*are* beyond the sea,
23 °Dedan, and °Tema, and Buz, and all °*that are* in the utmost corners,
24 And all the kings of Arabia, and all the kings of the [20]mingled people that dwell in the desert,
25 And all the kings of °Zimri, and all the kings of Elam, and all the kings of the Medes,
26 And all the kings of the north, far and near, one with another, and all the kingdoms of °the world, which *are* upon the face of °the earth: and the king of °Sheshach shall drink after them.
27 Therefore thou shalt say unto them, Thus saith °the LORD of hosts, the God of Israel; 'Drink ye, and be drunken, and spue, and fall, and rise no more, [16]because of the sword which ℨ will send among you.'"
28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, 'Thus saith [8]the LORD of hosts; 'Ye shall certainly drink.
29 For, lo, ℨ begin to bring [5]evil on the city °which is called by My name, and should ye be utterly °unpunished? Ye shall not be °unpunished: for ℨ will call for a sword upon all the inhabitants of °the earth, [7]saith [8]the LORD of hosts."

? 30 Therefore prophesy thou against them all
(p. 1051) these words, and say unto them, [3]'The LORD shall °roar from on high, and utter His voice from His °holy habitation; He shall mightily roar °upon His habitation; He shall give a shout, as they that tread °*the grapes*, against all the inhabitants of the earth.
31 A noise shall come *even* to the ends of the earth; for [3]the LORD hath a controversy with the nations, ℌe will °plead with all flesh; He will give them *that are* °wicked to the sword, [7]saith [3]the LORD.'
32 Thus saith [8]the LORD of hosts, 'Behold, [5]evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the °coasts of the °earth.
33 And °the slain of [3]the LORD shall be at that day from *one* end of the [32]earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

r 34 Howl, ye °shepherds, and cry; and wallow yourselves *in the ashes*, ye °principal of the flock: for the days of your slaughter and °of your dispersions are accomplished; and ye shall fall like a °pleasant vessel.
35 And the [34]shepherds shall have no way to flee, nor the [34]principal of the flock to escape.
36 A voice of the cry of the [34]shepherds, and an howling of the [34]principal of the flock, *shall be heard:* for [3]the LORD hath spoiled their pasture.
37 And the °peaceable habitations are °cut down because of the fierce anger of [5]the LORD.

20 mingled people. Heb. *'ereb.* Cp. 50. 37. Ezek. 30. 5. Dan. 2. 43. Ezra 9. 2. Ps. 106. 35. In the inscription of Sennacherib (Bellino's *Cylinder*, line 13) the *Urbi* are joined with the Arameans (nomad tribes west of the Euphrates). Sennacherib says that Hezekiah had some "*Urbi*" soldiers with him in Jerusalem.
Uz. Job's country near Idumea (Lam. 4. 21).
Philistines, &c. Cp. ch. 47.
Ashkelon. Now *'Askalan.*
Azzah. Heb. *'Azzāh* = Gaza. Now *Guzzeh.*
Ekron. Now *'Akir.* **Ashdod.** Now *'Esdud.*
21 children = sons.
22 and the kings. So in the Mugah Codex (quoted in the *Massōrah*); but other codices, with one early printed edition, read "and all the kings".
isles = coast-land, or maritime country.
are. Supply "is", referring to coast-land.
23 Dedan. On the borders of Edom (49. 8. Ezek. 25. 13).
Tema, and Buz. The country of Elihu. See Job 32. 2 and note on p. 666.
that are in the utmost corners = all with their hair clipped at the corners.
25 Zimri. Etymology uncertain. Perhaps the country of Zimran, a son of Abraham by Keturah (Gen. 25. 2).
26 the world. Heb. *'ereẓ* (with Art.), the earth.
the earth = the ground, or soil. Heb. *'ădāmāh* (with Art.).
Sheshach. The *Massōrah* explains that this word is "Babel", being a cypher by which the last letter of the alphabet is put for the first, and the next to the last for the second, &c., by which Sh. Sh. Ch. becomes B. B. L. "Babel" (cp. 51. 41, where both words are used). There is another example in 51. 1. See note there. Four classes of nations are to drink of this cup of the fury of Jehovah Elohim of Israel (*v.* 15): (1) Jerusalem and Judah (*v.* 18); (2) Egypt, &c. (*v.* 19); (3) the mingled nations (*vv.* 20-22); and (4) the more distant nations (*vv.* 23-26). Daniel fills in these "times of the Gentiles", which are not within the scope of Jeremiah and Ezekiel. But the point here is that the final judgment of the nations is yet future: when "Great Babylon" comes into remembrance, it will "drink after them". Cp. 49. 12. For this, "Sheshach" must be rebuilt and restored.
the LORD of hosts, the God of Israel. See note on 7. 3.
29 which is called by My name = upon which My name is called.
unpunished = held guiltless. Cp. 1 Pet. 4. 17. Ref. to Pent. (Ex. 20. 7; 34. 7. Num. 14. 18). Ap. 92. Cp. 30. 11; 46. 28; 49. 12.
the earth. Heb. *hā'āreẓ.* Same word as "the world" in *v.* 26.
30 roar. Cp. *v.* 38, "as a lion".
holy. See Ex. 3. 5.
upon His habitation = against His fold.
the grapes = the winepress. Cp. Isa. 63. 1–6.
31 plead with = judge.
wicked = lawless. Heb. *rāshā'.* Ap. 44. x.
32 coasts = sides: i. e. uttermost parts.
earth. Heb. *'ereẓ.* Cp. *v.* 29.
33 the slain. By the sword. Cp. Isa. 66. 16.
34 shepherds = rulers (of all kinds). Cp. 2. 8; 6. 3. All three had miserable ends: Jehoiakim (22. 18; 36. 30); Jehoiachin, taken to Babylon; and Zedekiah, after his eyes were put out. **principal** = strong ones.
of your dispersions: or, when ye are dispersed. So in the Mugah Codex (quoted in the *Massōrah*), with three early printed editions.
pleasant = precious (i. e. fair, but fragile).
37 peaceable habitations = pastures of peace.
cut down = silenced.

38 He hath forsaken His covert, °as the lion:
for their land is desolate because of °the fierceness of the oppressor, and because of His fierce anger.'"

26 °In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from °the LORD, saying,
2 "Thus saith [1]the LORD; 'Stand °in the court of [1]the LORD'S house, and speak unto all the °cities of Judah, which come to worship in [1]the LORD'S house, all the words that I command thee to speak unto them; °diminish not a word:
3 If so be they will hearken, and turn °every man from his °evil way,
that I may °repent Me of the °evil, which ℨ purpose to do unto them because of the °evil of their doings.
4 And thou shalt say unto them, 'Thus saith [1]the LORD; °'If ye will not hearken to Me, to walk in °My law, which I have set before you,
5 To hearken to the words of My servants the prophets, whom ℨ sent unto you, °both °rising up early, and sending *them*, but ye have not hearkened;
6 Then will I make this house like °Shiloh, and will make this city °a curse to all the nations of the earth.'"'"
7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of [1]the LORD.
8 Now it came to pass, when Jeremiah had made an end of speaking all that [1]the LORD had commanded *him* to speak °unto all the People, that the priests and the prophets and all the People took ℍim, saying, °"Thou shalt surely die.
9 Why hast thou prophesied in the name of [1]the LORD, saying, 'This house shall be like [6]Shiloh, and this city shall be desolate without an inhabitant?'" And °all the People were gathered against Jeremiah in the house of [1]the LORD.
10 When the princes of Judah heard these things, then they came up from the king's house unto the house of [1]the LORD, and sat down in the entry of the °new gate of [1]the LORD'S °*house*.
11 Then spake the priests and the prophets unto the princes and to [9]all the People, saying, °"This °man *is* worthy to die; for he hath prophesied against this city, °as ye have heard with your ears."
12 Then spake Jeremiah unto all the princes and to all the People, saying, [1]"The LORD sent me to prophesy against this house and against this city all the words that ye have heard.
13 Therefore now amend your ways and your doings, and °obey the voice of [1]the LORD your °God; and [1]the LORD will [3]repent Him of the [3]evil that He hath pronounced against you.
14 As for ℳe, behold, I *am* in your hand: do with me as seemeth good and meet unto you.
15 But know ye for certain, that if ye put ℳe to death, ye shall surely bring °innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth [1]the LORD hath sent me unto you to speak all these words in your ears."

38 as the lion. Fig. *Simile* (Ap. 6). Cp. *v.* 30.
the fierceness of the oppressor. Some codices, with one early printed edition, Aram., and Sept., read "the (Sept. "great") sword of oppressors". Cp. 46. 16; 50. 16.

26. 1-24 (Z, p. 1045). PROCLAMATION IN THE TEMPLE. (*Alternations.*)

Z | F | 1–6. Jeremiah's mission.
G | H | 7–9. Opposition.
J | 10, 11. Defence. Princes.
F | 12–15. Jeremiah's message.
G | H | 16–23. Contention.
J | 24. Defence. Ahikam.

26. 1-6 (F, above). JEREMIAH'S MISSION. (*Introversion.*)

F | s | 1, 2. Jehovah's house. Message.
t | 3–. Obedience.
u | –3. Promise.
t | 4, 5. Disobedience.
s | 6. Jehovah's house. Message.

Jeremiah's SEVENTEENTH Prophecy (p. 1015).

1 In the beginning: i.e. before the siege, in the third year of Jehoiakim. See note on 27. 1.
The first edition of the Prophets (Naples, 1485–6), the first edition of the entire Heb. Bible (Soncino, 1488), and the second edition (Naples, 1491–3), introduce the word *ḥăzī* = *half*, here, to indicate that the second half of Jeremiah commences here.
the LORD. Heb. Jehovah. Ap. 4. II.
2 in the court. This was Jeremiah's most public utterance. Cp. 7. 2.
cities. Put by Fig. *Metonymy* (of Subject), Ap. 6, for their inhabitants.
diminish not a word. Ref. to Pent. (Deut. 4. 2; 12. 32). Ap. 92. The importance of this is seen from the note on *v.* 18.
3 every man. Heb. *'îsh*. Ap. 14. II.
evil. Heb. *rā'a'*. Ap. 44. viii.
repent Me. Fig. *Anthropopatheia*. Ap. 6.
4 If ye will not hearken. Ref. to Pent. (Lev. 26. 14. Deut. 28. 15). Ap. 92.
My law. Ref. to Pent. (Ex. 20).
5 both = even. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., omit this "even".
rising up early, &c. See note on 7. 13.
6 Shiloh. See note on 7. 12.
a curse. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the subject of cursing. Cp. 29. 22.
8 unto. One school of Massorites (Ap. 30) reads "concerning".
Thou shalt surely die. This was in accordance with Deut. 18. 20, as they would not believe that Jehovah could send such a message. A ref. to Pent. (Gen. 2. 17). Ap. 92. Jeremiah's danger was very real. Cp. *v.* 20–24.
9 all. Put by Fig. *Synecdoche* (of Genus), Ap. 6, for most of the People.
10 new gate. The Targum takes this to be the east gate.
house. Some codices, with Aram., Syr., and Vulg., read this word "house" in the text.
11 This man is worthy to die = Death's judgment is for this man: "judgment" being put by Fig. *Metonymy* (of the Cause), Ap. 6, for the effect of it: viz. the sentence of death (idiomatically rendered in A.V.). Cp. John 3. 19: where *krisis* is put for the act or process of judging. See Ap. 85.
man. Heb. *'îsh*. Ap. 14. II.
as = according as.
13 obey = listen to.
God. Heb. Elohim. Ap. 4. I.
15 innocent blood. Ref. to Pent. (Deut. 19. 10, 13). Ap. 92. Cp. Matt. 27. 4, 25. Luke 23. 13–15. See Ap. 85.

G K (p. 1054) 498 16 °Then said the princes and all the People unto the priests and to the prophets; °"This °man *is* not worthy to die: for he hath spoken to us in the name of [1] the LORD our [13] God."

17 Then rose up °certain of the elders of the land, and spake to all the assembly of the People, saying,

L v 18 °"Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the People of Judah, saying, 'Thus saith °the LORD of hosts; °"'Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house °as the high places of a forest.'"

w 19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear °the LORD, and °besought [1] the LORD, and [1] the LORD °repented Him of the [3] evil which He had pronounced against them? Thus might we procure great [3] evil against our °souls.

L v 20 °And there was also a [11] man that prophesied in the name of [1] the LORD, °Urijah the son of Shemaiah of °Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

w 21 And when Jehoiakim the king, with all his °mighty men, and all the princes, heard his words, °the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent °men into Egypt, *namely*, °Elnathan the son of Achbor, and *certain* °men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who °slew him with the sword, and cast his dead body into the graves of the °common People."

K 24 Nevertheless the hand of °Ahikam the son of °Shaphan was with Jeremiah, that they should not give him into the hand of the People to put him to death.

Y M x 498 27 °In the beginning of the reign of Jehoiakim the son of Josiah king of Judah °came this word unto Jeremiah from °the LORD, saying,

2 "Thus saith [1] the LORD to me; 'Make thee bonds and yokes, and °put them upon thy neck,

3 And send them to the king of Edom, °and to the king of Moab, °and to the king of the Ammonites, °and to the king of Tyrus, °and to the king of Zidon, by the hand of the messengers °which come to Jerusalem °unto Zedekiah king of Judah;

4 And command *them* to say unto their masters, 'Thus saith °the LORD of hosts, the °God of Israel; Thus shall ye say unto your masters;

26. 16-24 (*G*, p. 1053). CONTENTION.
(*Introversion and Alternation.*)

G | K | 16, 17. Defenders. Princes.
L | v | 18. Case of Micah.
w | 19. Conduct of Hezekiah. } Favourable.
L | v | 20. Case of Urijah.
w | 21-23. Conduct of Jehoiakim. } Adverse.
K | 24. Defender. Ahikam.

16 Then said the princes, &c. In favour of Jeremiah. Note the Structure "Z", p. 1053; and contrast "G" (*vv.* 7-11) with "*G*" (*vv.* 16-24).
This man, &c. See Ap. 85.
man. Heb. *'îsh*. Ap. 14. II.
17 certain = men. Plural of *'ĕnōsh*. Ap. 14. III. Some better acquainted with affairs than others.
18 Micah. The prophet whose book is called after his name. Contemporary with Hosea and Amos in Israel, and with Isaiah in Judah. See Ap. 77.
the LORD of hosts. See note on 6. 6. 1 Sam. 1. 3.
Zion shall be plowed, &c. See note on Mic. 3. 12. A prophecy which was wholly fulfilled as to the Jewish Zion (south of Moriah), but not as to the traditional Zion, south-west of Jerusalem. See Ap. 68.
as. The edition of A.V., 1611, omits this "as".
19 the LORD. Heb. *'eth Jehovah* = Jehovah Himself. Ap. 4. II.
besought the LORD = appeased the face of Jehovah. Figs. *Pleonasm* and *Anthropopatheia*. Ap. 6.
repented Him. Fig. *Anthropopatheia*. Ap. 6. Ref. to Pent. (Ex. 32. 14). Ap. 92.
souls. Heb. *nephesh*. Ap. 13.
20 And = But. Said in reply to the friends of Jeremiah by his adversaries. See the Structure above.
Urijah. This incident is not recorded in the historical books, but it illustrates *v.* 5.
Kirjath-jearim. Now *Khan 'Erma*, or *Kuriet el 'Enab*, four miles west of the hill overlooking Beth-shemesh, and about twelve miles from Jerusalem.
21 mighty men. Plural of *geber*. Ap. 14. IV.
the king sought, &c. One of eleven rulers offended with God's messengers. See note on Ex. 10. 28.
22 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
Elnathan. See 26. 22; 36. 12, 25.
23 slew him with the sword. Cp. Heb. 11. 37.
common People. Heb. sons of the people.
24 Ahikam. The father of Gedaliah, who, when appointed governor by Nebuchadnezzar, stood as the friend of Jeremiah. For a son of Ahikam also befriending Jeremiah, see 40. 6.
Shaphan. See note on 2 Kings 22. 3. See 36. 10 for another son; 29. 3 for another son. Also befriending Jeremiah.

27. 1-22 (*Y*, p. 1045). NATIONS. BONDS AND YOKES. (*Introversion and Alternations.*)

Y | M | x | 1-7. Nations to serve Babylon.
y | -7. For a limited time.
N | z[1] | 8. Exhortation. Nations.
a[1] | 9-11. Dehortation.
z[2] | 12, 13. Exhortation. Zedekiah.
a[2] | 14, 15. Dehortation.
z[3] | 16-. Exhortation. Priests and People.
a[3] | -16, 17. Dehortation.
M | x | 18-22-. Remaining vessels to go to Babylon.
y | -22. For a limited time.

Jeremiah's EIGHTEENTH Prophecy (p. 1015).

Given in reign of Jehoiakim to Jeremiah. Declared, after thirteen years, in fourth year of Zedekiah: i.e. in 485. Cp. *v.* 12. Chs. 27 and 28 were written by Jeremiah, or at his dictation. Cp. "me", 27. 2; 28. 1. Some codices, with Syr., read "Zedekiah", as in *vv.* 3 and 12. **1** In the beginning. The *Massôrah* (Ap. 30) notes the fact that this expression occurs three times at the commencement of a verse (Gen. 1. 1. Jer. 26. 1; 27. 1). came. At the beginning of the reign of Jehoiakim; but it referred to a future time, as shown in *v.* 12. the LORD. Heb. Jehovah. Ap. 4. II. **2** put them, &c. This was literally done, as a prophetic symbol; and at that time prophetic of what was to happen in the reign of Zedekiah, eleven years later. **3** and. Note the Fig. *Polysyndeton* (Ap. 6, to emphasise each respectively. which come = that are coming. Part. *Poel*, as in Gen. 37. 19; 41. 29, 35. Jer. 4. 16; 6. 22; 7. 32; 9. 25; 16. 14; 23. 5, 7; 31. 27, 31, 38; 32. 7; 33. 5, 14, &c. This was to take place eleven years later. unto Zedekiah. Then and there we have the fulfilment of this prophecy. **4** the LORD of hosts, the God of Israel. See note on 7. 3. God. Heb. Elohim. Ap. 4. I.

5 °'I have made the earth, the °man and the beast that *are* upon °the °ground, by My °great power and by My °outstretched arm, and have given it unto whom it seemed meet unto Me.

6 And now have I given all these lands into the hand of °Nebuchadnezzar the king of Babylon, °My servant; and the beasts of the field have I given him also to serve him.

7 And all nations shall serve °him, and his son, and his son's son,

until °the very time of his land come: and then many nations and °great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve °the same [6]Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, °saith [1]the LORD, with the °sword, °and with the °famine, °and with the °pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your °diviners, nor to your dreamers, nor to your °enchanters, nor to your °sorcerers, which speak unto you, saying, 'Ye shall not serve the king of Babylon':

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, [8]saith [1]the LORD; and they shall till it, and dwell therein.'"'"

12 °I spake also °to Zedekiah king of Judah according to all these words, saying, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 °Why will ye die, thou and thy People, by the [8]sword, °by the famine, [8]and by the pestilence, °as [1]the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, 'Ye shall not serve the king of Babylon:' for they prophesy a lie unto you.

15 'For I have not sent them,' saith [1]the LORD, 'yet they prophesy a lie in My name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.'"

16 Also I spake °to the priests and to all this People, saying, "Thus saith [1]the LORD;

'Hearken not to the words of your prophets that prophesy unto you, saying, °'Behold, °the vessels of [1]the LORD'S house shall now shortly be brought again from Babylon:' for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: °wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of [1]the LORD °be with them, let them now make intercession to °the LORD of hosts, that the vessels which are left in the house of [1]the LORD, and *in* the house of the king of Judah, and °at Jerusalem, go not to Babylon.'

19 For thus saith [18]the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that °remain in this °city,

20 Which [6]Nebuchadnezzar king of Babylon took not, when he carried away captive °Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith [4]the LORD of hosts, the [4]God of Israel, concerning the vessels that remain °*in* the house of [1]the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 'They shall be carried to Babylon, and there shall they be until the day that I visit them, [8]saith [1]the LORD;

°then will I bring them up, and restore them to this place.'"

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5 I have made, &c. Ref. to Pent. (Gen. 1. 1). Ap. 92.
man. Heb. *'ādām*. Ap. 14. I.
the ground. Heb. the face of the ground. Fig. *Pleonasm*. Ap. 6. Some codices read "the face of all the ground". ground = earth. Heb. *hā-'āreṣ*.
great power . . . outstretched arm. Ref. to Pent. (Ex. 6. 6. Deut. 4. 34; 5. 15; 7. 19; 9. 29; 11. 2; 26. 8).
6 Nebuchadnezzar. Some codices spell it "Nebuchadrezzar".
My servant. Cp. 25. 9. See Dan. 2. 37, 38.
7 him, and his son, and his son's son: i.e. Evil Merodach, Nergelissar, and Nabonidus, in whose seventeenth year Babylon was taken by Cyrus. Ap. 57.
the very time = the appointed end.
great kings: i.e. the kings of Persia and Media (Dan. 2. 39).
8 the same = him.
saith the LORD = [is] Jehovah's oracle.
sword . . . famine . . . pestilence. Ref. to Pent. (Lev. 26. 25, 26. Deut. 28. 21–24). Ap. 92.
and. Note the Fig. *Polysyndeton*. Ap. 6.
9 diviners, &c. These were their heathen guides.
enchanters = observers of the clouds.
sorcerers. These were mediums and necromancers.
12 I spake: i.e. thirteen years after this prophecy came to him. See note on *v.* 1.
to Zedekiah. It is not stated whether he ever addressed the two other kings. Jehoahaz and Zedekiah were the sons of Hamutal; Jehoiakim was the son of the proud Zebudah (2 Kings 23. 36). Cp. 13. 18.
13 Why . . .? Fig. *Asterismos*. Ap. 6.
by. Some codices, with Aram., Syr., and Vulg., read "and by", thus completing the Fig. *Polysyndeton*. Ap. 6. Cp. *v.* 8. as = according as.
16 to the priests. Probably in the Temple. Cp. 28. 1.
Behold. Fig. *Asterismos*. Ap. 6.
the vessels: which were taken away by Nebuchadnezzar in the reigns of Jehoiakim and Jeconiah (2 Kings 24. 13. 2 Chron. 36. 7, 10. Dan. 1. 2).
17 wherefore . . .? Fig. *Erotēsis*. Ap. 6.
18 be = exists; or, be and remain. Heb. *yēsh*. Cp. 31. 6, 16, 17, and see notes on Prov. 8. 21; 18. 24.
the LORD of hosts = Jehovah Ṣᵉbaōth. See note on 6. 6. 1 Sam. 1. 3.
at. Some codices, with three early printed editions, omit this "at".
19 remain. Probably because they were too heavy and cumbrous.
city. So the reading of Ben-Asher; but Ben-Naphtali reads "land". These were the two rival critics of the Heb. text in the tenth century A.D. who furnished the vowel-points. Ben-Asher's work was done at Tiberias in 827 "from the destruction of Jerusalem", and is now at Aleppo. Of Ben-Naphtali nothing is known beyond official lists which have come down to us.
20 Jeconiah. Cp. 24. 1.
21 in. Some codices, with three early printed editions, read this "in" in the text.
22 then will I bring them up. Fulfilled by Cyrus (Ezra 1. 7; 5. 13, 14).

X b (p. 1056) 485 28 And it came to pass °the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* °Hananiah the son of Azur the prophet, which *was* of °Gibeon, spake unto me °in the house of °the LORD, in the presence of the priests and of all the People, saying,

2 "Thus speaketh °the LORD of hosts, the °God of Israel, saying, °'I have broken the yoke of the king of Babylon.

3 Within °two full years will ℨ bring again into this place all the vessels of [1]the LORD'S house, that °Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And ℨ will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the °captives of Judah, that went into Babylon, °saith [1]the LORD: for I will break the yoke of the king of Babylon.'"

c 5 Then the prophet °Jeremiah said unto the prophet [1]Hananiah in the presence of the priests, and in the presence of all the People that stood in the house of [1]the LORD,

6 Even the prophet Jeremiah said, °"Amen: [1]the LORD do so: [1]the LORD perform °thy °words which thou hast prophesied, to bring again the vessels of [1]the LORD'S house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless hear thou now this word that ℨ speak in thine ears, and in the ears of all the People;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of °evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet °shall come to pass, *then* shall the prophet be known, that [1]the LORD hath truly sent him."

d 10 Then Hananiah the prophet took °the yoke °from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, "Thus saith [1]the LORD; 'Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years.'" And the prophet Jeremiah °went his way.

e 12 °Then the word of [1]the LORD came unto Jeremiah *the prophet,* after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 "Go and tell Hananiah, saying, 'Thus saith [1]the LORD; 'Thou hast broken the yokes of wood; but thou shalt make °for them °yokes of iron.

14 For thus saith [2]the LORD of hosts, the [2]God of Israel; °'I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.'"'"

15 Then said the prophet Jeremiah unto Hananiah the prophet, "Hear now, Hananiah; [1]The LORD hath °not sent thee; but thou makest this people to °trust in a lie.

16 Therefore thus saith [1]the LORD; °'Behold, I will cast thee from off the face of °the earth: this year thou shalt °die, because thou hast °taught °rebellion against [1]the LORD.'"

17 So Hananiah the prophet died the same year in the °seventh month.

28. 1-17 (*X*, p. 1045). TIME. TWO YEARS. (*Alternation.*)

X | b | 1-4. Hananiah.
  | c | 5-9. Jeremiah.
  | b | 10, 11. Hananiah.
  | c | 12-17. Jeremiah.

1 the same year. As 27. 12, when Jeremiah spoke to Zedekiah; not 27. 1, when he *received* the message which was to be delivered. The same year in which Jeremiah had counselled Zedekiah not to hearken to the false prophets (27. 14).

Hananiah. A false prophet. Cp. 27. 12, 14.

Gibeon. A city of the priests (Josh. 21. 17). Hananiah was therefore probably a priest as Jeremiah was. Now *el Jîb*, north of Jerusalem. **in the house.** Cp. 26. 2.

the LORD. Heb. Jehovah. Ap. 4. II.

2 the LORD of hosts, the God of Israel. See note on 7. 3. **God.** Heb. Elohim. Ap. 4. I.

I have broken. This was proved to be a false promise.

3 two full years. Heb. two years in days [measured in] days: i.e. complete years. Cp. Gen. 41. 1. 2 Sam. 13. 23. Not years of days (a day for a year).

Nebuchadnezzar. See note on 27. 6.

4 captives. Heb. captivity. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the people in captivity.

saith the LORD = [is] Jehovah's oracle.

5 Jeremiah. Spelt here, and in this chapter only (except 27. 1. Ezra 1. 1. Dan. 9. 2), in an abbreviated form, "*Yirmᵉyah*" instead of "*Yirmᵉyāhū*", as elsewhere. This may be to bring the true prophet into stronger contrast with the false "*Hănanᵉyah*".

6 Amen. Interpreted in the words which follow.

thy. Edition of A.V., 1611, reads "the".

words. Some codices, with three early printed editions, Aram., and Sept., read "word" (sing.).

8 evil = calamity. Heb. *rā'a'*. Ap. 44. viii. Some codices, with one early printed edition, read "famine". Cp. 27. 8, and 29. 17.

9 shall come to pass. Acc. to the test laid down in Deut. 18. 21, 22 (ref. to Pent.). Ap. 92.

10 the yoke. See 27. 2. Made of wood (*v.* 13).

from off. So that Jeremiah was still wearing it (27. 2).

11 went his way. Having no further word from Jehovah.

Jeremiah's NINETEENTH Prophecy (p. 1015).

12 Then = And. Evidently shortly after this.

13 for = instead of.

yokes of iron. These are never used. No stronger symbol could have been given.

14 I have put, &c. Ref. to Pent. (Deut. 28. 48, the same words). Ap. 92.

15 not sent thee. The test applied (Deut. 18. 21, 22).

trust = confide. Heb. *bāṭaḥ*. Ap. 69. i.

16 Behold. Fig. *Asterismos*. Ap. 6.

the earth = the ground, or soil. Heb. *hā'ădāmāh*.

die. According to Deut. 18. 20. Ref. to Pent. Ap. 92

taught = spoken. Ref. to Pent. (Deut. 13. 5). Ap. 92.

rebellion, &c. Zedekiah had taken an oath of allegiance to Nebuchadnezzar (2 Kings 24. 17. 2 Chron. 36. 13. Ezek. 17. 15, 18). So it was a double rebellion.

17 seventh month: i.e. two *months* after, instead of "two *years*" (*v.* 3).

29. 1-32 [For the Structure see next page].

1 words: i.e. prophecies, as in 25. 1; 26. 1; 27. 1; 30. 1, &c. **letter** = writing.

residue of the elders. Cp. Ezek. 8. 1; 14. 1; 20. 1.

17 Now these *are* the °words of the °letter that Jeremiah the prophet sent from Jerusalem unto the °residue of the elders

489 which were carried away captives, and to the priests, and to °the prophets, and to all the People whom °Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that °Jeconiah the king, and °the queen, and the °eunuchs, the princes of Judah and Jerusalem, and the °carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of °Shaphan, and Gemariah the son of °Hilkiah, (whom °Zedekiah king of Judah °sent unto Babylon to [1]Nebuchadnezzar king of Babylon) saying,

4 "Thus saith °the LORD of hosts, the °God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 'Build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And °seek the peace of the city whither I have caused you to be carried away °captives, and pray unto °the LORD for it: for in the peace thereof shall ye have peace.'

d[1] 8 For thus saith [4]the LORD of hosts, the [4]God of Israel; 'Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye °cause to be dreamed.

9 For they prophesy falsely unto you in My name: I have not sent them, °saith [7]the LORD.'

e[1] 10 For thus saith [7]the LORD, 'That after °seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, [9]saith [7]the LORD, thoughts of peace, and not of °evil, to give you °an expected end.

12 Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you.

13 And °ye shall seek Me, and find *Me*, when ye shall search for Me with all your heart.

14 And I will be found of you, [9]saith [7]the LORD: and I will turn °away your °captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith [7]the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

d[2] 15 Because ye have said, [7]'The LORD hath raised us up prophets in Babylon;'

e[2] 16 *Know* that thus saith [7]the LORD °of the king that sitteth upon the throne of David, and of all the People that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith °the LORD of hosts; °'Behold, °I will send upon them the sword, °the famine, and the pestilence, °and will make them like °vile figs, that cannot be eaten, they are so [11]evil.

29. 1-32 (*W*, p. 1045). CAPTIVES AND REMNANT.
(*Introversion and Repeated Alternation.*)

W | O | 1-7. Letter of Jeremiah to the Captivity.
P | d[1] | 8, 9. Dehortation. False prophets.
e[1] | 10-14. Prophecy to captives. Good.
d[2] | 15. Dehortation. False prophets.
e[2] | 16-19. Prophecy to residue. Evil.
d[3] | 20-29. Dehortation. False prophets.
O | 30-32. Message of Jehovah to the Captivity.

the prophets: i.e. Ezekiel (1. 1); Daniel (1. 6).
Nebuchadnezzar. Same spelling as throughout ch. 28 and *v.* 3 here. Not the same as in *v.* 21.
2 Jeconiah: i.e. Jehoiachin.
the queen = the queen-mother, Nehushta, the wife of Jehoiakim. Cp. 13. 18. See 2 Kings 24. 12, 15.
eunuchs = chamberlains.
carpenters = artificers, smiths. Cp. 24. 1.
3 Shaphan. See note on 2 Kings 22. 3. Cp. 26. 24.
Hilkiah. As in 2 Kings 22. 4.
Zedekiah . . . sent. Cp. 51. 59.
4 the LORD of hosts, the God of Israel. See note on 7. 3. **God.** Heb. Elohim. Ap. 4. I.
7 seek the peace = seek the welfare. Cp. Ezra 6. 10.
captives. For sixty-three years. From Jehoiachin's captivity to Cyrus (489 - 426 = 63).
the LORD. Heb. Jehovah. Ap. 4. II.
9 saith the LORD = [is] Jehovah's oracle.
10 seventy years. See special note on p. 615. Cp. 25. 12.
11 evil. Heb. *rā'a'*. Ap. 44. viii.
an expected end. Fig. *Hendiadys.* Ap. 6. Heb. "an end and an expectation" = an end, yea, an end which I have caused you to hope for: i.e. a hoped-for end.
13 ye shall seek Me. Ref. to Pent. (Deut. 4. 29; 30. 2).
14 away = back.
captivity. Put by Fig. *Metonymy* (of Subject), Ap. 6, for captives.
16 of = concerning.
17 the LORD of hosts. See note on 6. 6. 1 Sam. 1. 3.
Behold. Fig. *Asterismos.* Ap. 6.
I will send . . . the sword, &c. Ref. to Pent. (Lev. 26. 25, 26. Deut. 28. 21-24).
the famine. Some codices, with three early printed editions (one in margin), Aram., Syr., and Vulg., read "and famine", thus completing the Fig. *Polysyndeton* (Ap. 6).
and. Note the Fig. *Polysyndeton* in *vv.* 17, 18 (Ap. 6).
vile figs = worthless figs. See 24. 2, &c.
18 with. Some codices, with one early printed edition, read "and with".
removed. Ref. to Pent. (Deut. 28. 25, the same word). Ap. 92. Cp. 24. 9.
19 unto them. Some codices, with four early printed editions, read "unto you".
rising up early, &c. See note on 7. 13.
20 sent. Some codices, with Aram., read "caused to be carried captive". Cp. 24. 5.

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18 And I will persecute them with the sword, °with the famine, and with the pestilence, [17]and will deliver them to be °removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to My words, [9]saith [7]the LORD, which I sent °unto them by My servants the prophets, °rising up early and sending *them;* but ye would not hear, [9]saith [7]the LORD.'

20 Hear ye therefore the word of [7]the LORD, d[3] all ye of the captivity, whom I have °sent from Jerusalem to Babylon:

21 Thus saith [4]the LORD of hosts, the [4]God of

489 Israel, [16] of °Ahab the son of °Kolaiah, and of °Zedekiah the son of Maaseiah, which prophesy a lie unto you in My name; [17] ‘Behold, I will deliver them into the hand of °Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up °a °curse by all the captivity of Judah which *are* in Babylon, saying, [7] ‘The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon °roasted in the fire;’

23 Because they have °committed villany in Israel, and have committed adultery with their neighbours’ wives, and have spoken lying words in My name, which I have not commanded them; even ℨ know, and *am* a witness, [9] saith [7] the LORD.’

24 *Thus* shalt thou also speak to Shemaiah the °Nehelamite, saying,

25 ‘Thus speaketh [4] the LORD of hosts, the [4] God of Israel, saying, ‘Because thou hast sent letters in thy name unto all the People that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 [7] ‘The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of [7] the LORD, for every °man *that is* °mad, and °maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which [26] maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, ‘This *captivity is* long: build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.’’’’’

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

O 30 Then came the word of [7] the LORD unto Jeremiah, saying,

31 “Send to all them of the captivity, saying, ‘Thus saith [7] the LORD concerning Shemaiah the [24] Nehelamite; ‘Because that Shemaiah hath prophesied unto you, and ℨ sent him not, and he caused you to °trust in a lie:

32 Therefore thus saith [7] the LORD; [17] Behold, I will punish Shemaiah the [24] Nehelamite, and his seed: he shall not have a [26] man to dwell among this People; neither shall he behold the good that ℨ will do for My People, [9] saith [7] the LORD; because he hath taught °rebellion against [7] the LORD.’’”

V Q U 489 **30** The word that came to Jeremiah from °the LORD, saying,

2 “Thus speaketh °the LORD °God of Israel, saying, ‘Write thee all the words that I have spoken unto thee °in a book.

V 3 For, °lo, the days come, °saith [1] the LORD, that I will bring again the captivity of My people °Israel and Judah, °saith [1] the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.’”

U 4 And °these *are* the words that [1] the LORD spake concerning [3] Israel and concerning Judah.

21 Ahab . . . Zedekiah. These were false prophets whom Nebuchadrezzar treated as stated in *v.* 22.

21, 22 Kolaiah . . . curse . . . roasted. Note the Fig. *Paronomasia* (Ap. 6). Heb. *Kôlāyāh . . . ḳĕlālāh . . . ḳālām.*

Nebuchadrezzar. Some codices read Nebuchadnezzar. Cp. *v.* 1. **22 a curse** = a curse formula.

23 committed villany = vileness: i.e. worshipped idols. See the first occ. Gen. 34. 7.

24 Nehelamite: or, dreamer.

26 man. Heb. *'îsh.* Ap. 14. II.

mad. Cp. John 2. 20; 10. 20, 39. See Ap. 85.

maketh himself a prophet. Cp. Matt. 21. 11. John 8. 53. See Ap. 85.

31 trust = confide. Heb. *baṭaḥ.* Ap. 69. i.

32 rebellion, &c. Ref. to Pent. (Deut. 13. 5). Ap. 92.

30. 1—31. 40 (*V*, p. 1045). BOOK. RESTORATION. (*Alternation and Introversion.*)

V | Q | 30. 1–17. Book.
R | S | 30. 18. City. Rebuilding.
T | 30. 19—31. 1. People. Restoration.
Q | 31. 2–26. Vision.
R | *T* | 31. 27–37. People. Restoration.
S | 31. 38–40. City. Rebuilding.

30. 1–17 (Q, above). BOOK. (*Alternation.*)

Q | U | 1, 2. Words.
V | 3. Restoration. General.
U | 4. Words.
V | 5–17. Restoration. Particular.

Jeremiah’s Twentieth Prophecy (p. 1015).

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 the LORD God of Israel. See note on 11. 3.

God. Heb. Elohim. Ap. 4. I.

in a book. For abiding comfort and hope in the coming times of trouble. Written before the deportation. Cp. 30. 5–11, 12–24. A dark foreground is shown in 31. 37.

3 lo. Fig. *Asterismos.* Ap. 6.

saith the LORD = [is] Jehovah’s oracle.

Israel. As well as Judah.

4 these are the words. This is the introduction to the two chapters.

30. 5–17 (*V*, above). RESTORATION. PARTICULAR. (*Extended Alternation.*)

V | *f* | 5–7–. Tribulation.
g | –7–10. Restoration.
h | 11. Jehovah the Saviour.
f | 12–15. Tribulation.
g | 16. Retaliation.
h | 17. Jehovah the Healer.

6 a man = a male. Heb. *zakar.*

man = a strong man. Heb. *geber.* Ap. 14. IV.

7 that day. The interpretation here is of the day of Babylon’s overthrow. The application is of the yet future Great Tribulation of Matt. 24. This is in contrast with the day of Restoration.

great, &c. = too great to have another like it.

Jacob’s. Not Israel’s, for it is the natural seed that is here in question, not the spiritual. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

5 For thus saith [1] the LORD; “We have heard *V f*
a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether °a man doth travail with child? wherefore do I see every °man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for °that day *is* °great, so that none *is* like it: it *is* even the time of °Jacob’s trouble;

but he shall be saved out of it.

8 For it shall come to pass in that day, [3]saith °the LORD of hosts, *that* I will °break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve [1]the LORD their [2]God, and °David their king, whom I will raise up unto them.

10 Therefore °fear thou not, O My servant [7]Jacob, [3]saith [1]the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and [7]Jacob shall return, and °shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, [3]saith [1]the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee °in measure, and will not leave thee altogether °unpunished.

12 For thus saith [1]the LORD, 'Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, °that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine °iniquity; *because* thy °sins were increased.

15 Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine [14]iniquity: *because* thy [14]sins were increased, I have done these things unto thee.

16 Therefore °all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, [3]saith [1]the LORD; because they called thee an Outcast, *saying*, 'This *is* Zion, whom no man seeketh after.'

18 Thus saith [1]the LORD; °'Behold, I will bring again the captivity of [7]Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded °upon her own °heap, and the °palace shall remain °after the manner thereof.

19 And out of °them shall proceed thanksgiving and the voice of them that make merry: and °I will multiply them, and they shall not be few; I will also glorify them, and they shall not be °small.

20 Their °children also shall be as aforetime, and their congregation shall be established before Me, and I will punish all that °oppress them.

21 And °their nobles shall be of themselves, and °their governor shall proceed from the midst of them; and I will °cause him to draw near, and he shall approach unto Me: for °who *is* this that °engaged his heart to approach unto Me? [3]saith [1]the LORD.

22 And ye shall be My People, and I will be your [2]God.

8 the LORD of hosts = Jehovah Ṣᵉbaōth. See note on 6. 6.
break his yoke. Reminding us of 28. 10, 11.

9 David their king. This is yet future. Cp. Ezekiel, Jeremiah's contemporary (Ezek. 34. 23, 24; 37. 24, 25. Isa. 55. 3. Hos. 3. 5) for seven years (484–477). See Ap. 77.

10 fear thou not, &c. Taking up Isa. 41. 10, 18; 43. 5; 44. 2.
shall be in rest = be [again] in rest.

11 in measure = to the due measure.
unpunished = guiltless. Ref. to Pent. (Ex. 20. 7; 34. 7. Num. 14. 18). Ap. 92.

13 that thou mayest, &c. = for binding thee up.

14 iniquity. Heb. *'āvāh*. Ap. 44. iv.
sins. Heb. *ḥāṭā'*. Ap. 44. i.

16 all they that devour thee, &c. Ref. to Pent. (Ex. 23. 22). Ap. 92.

18 Behold. Fig. *Asterismos*. Ap. 6.
upon her own heap. This cannot have a spiritual application; still less interpretation. It is literally Zion. This was written in the book, before the siege, which had already been foretold (chs. 7; 19; 21. 10; 34. 2; 37. 10).
heap = ruins. palace = fortress.
after the manner thereof: or, upon its own site.

30. 19–31. 1 (T, p. 1058). PEOPLE. RESTORATION. (*Alternation.*)

T | i | 30. 19–21. Blessings.
  | k | 30. 22. People accepted.
  | *i* | 30. 23, 24. Judgment.
  | *k* | 31. 1. People accepted.

19 them: i.e. the restored cities and palaces.
I will multiply. Note the *Alternation*:—
| multiply.
| not be few.
| glorify.
| not be despised.
small = small (in number).

20 children = sons.
oppress. First used by God Himself (Ex. 3. 9).

21 their nobles. Heb. his Prince. } i.e. Jacob's.
their governor. Heb. his Ruler. }
cause him to draw near. Ref. to Pent. (Num. 16. 5).
who is this . . .? Cp. Isa. 63. 1 (in judgment). Matt. 21. 10 (in grace).
engaged = pledged.

23 continuing whirlwind = a tempest rolling itself upward: i.e. a roaring tempest.
the wicked = lawless ones (pl.). Heb. *rāshā'*. Ap. 44. x.

24 the latter days = the end of the days. Ref. to Pent. (Gen. 49. 1). Cp. 23. 20. Ap. 92.
consider = understand. Cp. 23. 20.

31. 1 At the same time: i.e. in the latter days (30. 24).
saith the LORD = [is] Jehovah's oracle.
the LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
of = to. all. Not Judah alone.
they shall be My People. Ref. to Pent. (Lev. 26. 12). Ap. 92. Cp. 30. 22; 32. 38, &c.

31. 2–26 [For the Structure see next page].

23 Behold, the whirlwind of [1]the LORD goeth forth with fury, a °continuing whirlwind: it shall fall with pain upon the head of °the wicked.

24 The fierce anger of [1]the LORD shall not return, until He have done *it*, and until He have performed the intents of His heart: in °the latter days ye shall °consider it.

31 °At the same time, °saith °the LORD, will I be the °God °of °all the families of Israel, and °they shall be My People.'

2 Thus saith [1]the LORD, 'The People *which*

489 *were* left of the sword found grace in the wilderness; *even* Israel, °when I went to cause him to rest.'"

3 [1]The LORD hath appeared of old unto me, *saying*, "Yea, I have loved thee with an °everlasting love: therefore with lovingkindness have I drawn thee.

4 °Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt °again be adorned with thy °tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant °vines upon the °mountains of Samaria: the planters shall plant, and shall °eat *them* as common things.

6 For °there shall be a day, *that* the watchmen upon the °mount Ephraim shall cry, 'Arise ye, and let us go up to Zion unto [1]the LORD our [1]God.'

7 For thus saith [1]the LORD; 'Sing with gladness for °Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, 'O [1]LORD, °save Thy People, the remnant of Israel.'

m[1] 8 °Behold, I will bring *them* from the north country, and °gather them from the °coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great °company shall return °thither.

n[1] 9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the °rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and °Ephraim *is* My firstborn.'"

l[2] 10 Hear the word of [1]the LORD, O ye nations, and declare *it* in the °isles afar off, and say, °"He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For [1]the LORD hath °redeemed [7]Jacob, and °ransomed him from the hand of *him that was* °stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall °flow together to the goodness of [1]the LORD, for wheat, and for °wine, and for oil, and for the young of the flock and of the herd: and their °soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the [12]soul of the priests with fatness, and My people shall be satisfied with °My goodness, [1]saith [1]the LORD."

m[2] 15 Thus saith [1]the LORD; °"**A voice was heard °in Ramah, lamentation, *and* bitter weeping; °Rahel weeping for her °children refused to be comforted for her °children, °because they *were* not.**

16 Thus saith [1]the LORD; 'Refrain thy voice from weeping, and thine eyes from tears: for thy work °shall be rewarded, [1]saith [1]the LORD; and they shall °come again from the land of the enemy.

17 And °there is hope in thine end, [1]saith [1]the LORD, that thy [15]children shall come again to their own border.

31. 2-26 (Q, p. 1058). VISION.
(*Extended and Repeated Alternation.*)

Q | l[1] | 2–7. Joy.
m[1] | 8. Restoration.
n[1] | 9. Sorrow ended.
l[2] | 10–14. Joy.
m[2] | 15–17. Restoration.
n[2] | 18–22. Sorrow ended.
l[1] | 23. Blessing.
m[3] | 24. Restoration.
n[3] | 25, 26. Sorrow ended.

2 when I went. Ref. to Pent. (Ex. 3. Num. 10. 33. Deut. 1. 33). Ap. 92.
3 everlasting love. See notes on Isa. 44. 7.
4 Again . . . again, &c. Ap. 92. Fig. *Anaphora*. Ap. 6.
tabrets. See notes on Ex. 15. 20. 1 Sam. 10. 5.
5 vines = vineyards.
mountains. A special reading called *Sevîr* (Ap. 34), reads "cities".
eat them as common things. Ref. to Pent. (Lev. 19. 23–25. Deut. 20. 6; 28. 30). Cp. Isa. 62. 9. Ap. 92.
6 there shall be = there is. Heb. *yēsh*. See note on Prov. 8. 21, and 18. 24.
mount = hill country.
7 Jacob. Note the frequent use of "Jacob" in these chapters, referring to the natural seed.
save Thy People. Cp. the Heb. *Hosannah*. See Ps. 118. 25, and see note on Matt. 21. 9.
8 Behold. Fig. *Asterismos*. Ap. 6.
gather = gather out.
coasts = borders, or extremities.
company = an organized community.
thither = hither.
9 rivers = streams. Heb. *nahal* = a wady.
Ephraim is My firstborn. Ref. to Pent. (Ex. 4. 22). Ap. 92. "My firstborn" occ. nowhere else. Cp. Ps. 89. 27. Ephraim is put by Fig. *Synecdoche* (of the Part), Ap. 6, for all the ten tribes.
10 isles = coastlands, or maritime countries.
He that scattered, &c. Ref. to Pent. (Deut. 30. 3).
11 redeemed = liberated, or redeemed (by power). Heb. *pādāh*. See note on Ex. 13. 13.
ransomed = redeemed (by blood) and avenged. Heb. *gā'al*. See note on Ex. 6. 6.
stronger. See note on Ps. 35. 10.
12 flow together. Same word as in 51. 44. Isa. 2. 2. Mic. 4. 1.
wine. Heb. *tīrōsh*. Ap. 27. II.
soul. Heb. *nephesh*. Ap. 13.
14 My. A.V., 1611, omits this "My".
15 A voice was heard, &c. Quoted in Matt. 2. 18. Ref. to Pent. (Gen. 35. 19). Ap. 92.
in Ramah = on the high place. Evidently a "high place" near Bethlehem. A common name in Palestine. The Targum and Vulg. read "in a high place".
Rahel = Rachel. The mother of Joseph and Benjamin (i. e. Ephraim); thus uniting the two kingdoms and the two peoples. Cp. *v.* 9.
children = sons.
because they were not. Now, another weeping, and other comfort given. Cp. *vv.* 9, 16. Ref. to Pent. (Gen. 42. 36). Ap. 92.
16 shall be rewarded = there exists a reward. Heb. *yēsh*. See note on *v.* 6.
come again: i. e. in resurrection. Cp. *v.* 15.
17 there is = there exists. Heb. *yēsh*. Cp. *v.* 6.
18 I have surely heard, &c. Fig. *Prolepsis*. Ap. 6.
hast chastised = didst chastise.
was chastised = I have been chastised.
turn Thou me = cause Thou me to return.

18 °I have surely heard [9]Ephraim bemoaning himself *thus;* 'Thou °hast chastised me, and I °was chastised, as a bullock unaccustomed *to the yoke:* °turn Thou me, and I shall be turned; °for Thou *art* [1]the LORD my [1]God. n[2]

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon

my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.'

20 *Is* [9] Ephraim My dear son? *is he* a pleasant °child? for since I spake against him, I do earnestly remember him still: therefore °My bowels are troubled for him; I will surely have mercy upon him, [1]saith [1]the LORD.

21 °Set thee up waymarks, °make thee °high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 How long wilt thou °go about, O thou backsliding daughter? for [1]the LORD hath created a °new thing °in the earth, °A woman shall °compass °a man.

23 Thus saith °the LORD of hosts, the [1]God of Israel; 'As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall °bring again their captivity; [1]'The LORD bless thee, O habitation of justice, *and* mountain of holiness.'

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary [12]soul, and I have replenished every sorrowful [12]soul.'"

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 [8]"Behold, the days come, [1]saith [1]the LORD, that I will sow °the house of Israel and °the house of Judah with the seed of °man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have °watched over them, to pluck up, °and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, [1]saith the LORD.

29 In those days they shall say no more, 'The fathers have eaten a sour grape, and the [15]children's teeth are °set on edge.'

30 But every one shall die for his own °iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 °Behold, the days come, [1]saith [1]the LORD, that °I will make a new covenant with [27]the house of Israel, and with [27]the house of Judah:

32 Not according to the covenant °that I made with their fathers in the day *that* °I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, °although ℌ was an husband unto them, [1]saith [1]the LORD:

33 But this *shall be* the covenant that I will make with °the house of Israel; After those days, [1]saith [1]the LORD, I will put My law in their inward parts, and write it °in their hearts; °and will be their [1]God, and they shall be My People.

34 And they shall teach no more °every man his neighbour, and °every man his brother, saying, 'Know [1]the LORD:' for °they shall all °know Me, from the least of them unto the greatest of them, [1]saith [1]the LORD: for I will forgive their iniquity, and I will remember their °sin no more.

35 Thus saith [1]the LORD, Which °giveth the sun for a light by day, *and* the °ordinances of the moon and of the stars for a light by night, Which °divideth the sea when the waves thereof roar; °The LORD of Hosts *is* His name:

20 child = a young child. Heb. *yālād.*

My bowels are troubled. Fig. *Anthropopatheia.* Ap. 6. Ref. to Pent. (Deut. 32. 36). Cp. Luke 15. 20.

21 Set thee up = Erect.

make thee = set up. **high heaps:** i.e. finger posts.

22 go about: i.e. in order to elude by withdrawing. Elsewhere only in Song 5. 6.

new thing. The interpretation must satisfy this condition.

in the earth = in the land. This is another condition.

A woman = A spouse: i.e. Israel shall turn and cleave to the Mighty One. See Gen. 1. 27; 5. 2; 6. 19; 7. 3, 9, 16. Lev. 3. 1, 6; 4. 28; 5. 6, &c. Here, the virgin of Israel.

compass = turn about [so as to return to and seek the favour of] the man. A "new thing" for a woman to become the suitor. See 31. 14 and Deut. 24. 4. Hos. 2. 19, &c. Heb. *ṣabab*, to turn about, used in Ps. 26. 6, "so will I compass Thine altar", not go round it, but keep close to it. Cp. Ps. 7. 7. (Jonah 2. 5, "closed me round"). Instead of "going about", wandering (first line), the virgin of Israel will seek, and cleave close to the Mighty One, even Jehovah, as a girdle cleaves to a man.

a man = a mighty one. Heb. *geber.* Ap. 14. IV.

23 the LORD of hosts, the God of Israel. See note on 7. 3. **bring again.** This cannot be spiritualised.

31. 27-37 (*T*, p. 1058). PEOPLE. RESTORATION. (*Introversion and Alternation.*)

T	W	27.		Seed. Prophecy.
		X	o	28. Destruction and renovation.
			p	29, 30. Proverb.
		X	*o*	31–33. Old and New Covenant.
			p	34. Teaching.
	W	35–37.		Seed. Fulfilment.

27 the house of Israel. See note on 2. 4.

the house of Judah. See note on 3. 18. Here we have the union of the two houses. Israel is always named first, for this was the name of the whole nation, which Judah was not.

man. Heb. *'ādām.* Ap. 14. I.

28 watched. Cp. 1. 12 (same word).

and. Note the Fig. *Polysyndeton* (Ap. 6).

29 set on edge. A proverb, mentioned here for the first time. Here restated, and corrected in *v.* 30.

30 iniquity. Heb. *'āvāh.* Ap. 44. iv.

31 Behold. Fig. *Asterismos.* Ap. 6. Quoted in Heb. 8. 8–12; 10. 16, 17. **I will make.** See Matt. 26. 28.

32 that I made. Ref. to Pent. (Ex. 24. 3–8). Ap. 92.

I took them by the hand, &c. Ref. to Pent. (Ex. 19. 4. Deut. 1. 31; 32, 11, 12). Ap. 92.

although ℌ was an husband unto them. The Heb. *bā'al* is a *Homonym* with two meanings: (1) *to be lord*, or *master*, hence to be a husband; (2) *to disdain*, or *reject.* If it be the latter here, the last clause will read, "and I rejected (or abhorred) them, declareth Jehovah". So the Syr. and other ancient interpreters. Moreover, it is quoted thus in Heb. 8. 9, "and I regarded them not, saith the Lord".

33 the house of, &c. Some codices, with four early printed editions (one in marg.), read "the sons of": i.e. of the whole nation.

in their hearts = on their hearts. Cp. Ezek. 11. 19; 36. 26. Heb. 10. 16.

and will be their God. Cp. 24. 7; 30. 22; 32. 38.

34 every man. Heb. *'ish.* Ap. 14. II.

they shall all know Me. See note on 9. 24.

know. Put by Fig. *Metonymy* (of Cause), Ap. 6, for all the effects of knowing Jehovah.

sin. Heb. *chaṭā'.* Ap. 44. i.

35 giveth the sun, &c. Ref. to Pent. (Gen. 1. 16).

ordinances = statutes. Ref. to Pent. (Gen. 8. 22). Cp. 33. 20, 25. **divideth** = stirreth up, or exciteth.

The LORD of Hosts. See note on 6. 6, and 1 Sam. 1. 3.

36 °'If those [33] ordinances depart from before Me,' [1] saith [1] the LORD, '*then* °the seed of Israel also shall cease from being a nation before Me °for ever.'

37 Thus saith [1] the LORD; °'If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done,' [1] saith [1] the LORD.

S (p. 1058) 38 [8] Behold, the days °come,' [1] saith [1] the LORD, that the city shall be built to [1] the LORD from °the tower of Hananeel °unto °the gate of the corner.

39 And the measuring line shall yet go forth over against it °upon the hill °Gareb, and shall compass about to °Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the °fields [38] unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* °holy unto [1] the LORD; it shall not be plucked up, nor thrown down any more °for ever.'"

U Y¹ Z¹ (p. 1062) 478 **32** °The word that came to Jeremiah from °the LORD in °the tenth year of Zedekiah king of Judah, which *was* the °eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army °besieged Jerusalem: and Jeremiah the prophet was shut up in °the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah °had shut him up, saying, "Wherefore dost thou prophesy, and say, 'Thus saith the LORD, 'Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and °his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, °saith [1] the LORD: 'though ye fight with the Chaldeans, ye shall not prosper.'"'

Z² A q 6 And Jeremiah said, "The word of [1] the LORD came unto me, saying,

7 °'Behold, Hanameel the son of Shallum °thine uncle shall come unto thee, saying, 'Buy thee °my field that *is* in Anathoth: for °the right of redemption *is* thine to buy *it*.'"'

r 8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of [1] the LORD, and said unto me, "Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for [7] the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself."

q Then I knew that this *was* the word of [1] the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen °shekels of silver.

10 And I subscribed °the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

36 If those ordinances. So sure is the literal fulfilment of these prophecies concerning the literal restoration of Israel.

the seed. Note the Structure ("W" and "W" on p. 1061).

for ever = all the days.

37 If heaven above, &c. Another asseveration as to the literal fulfilment of Israel's restoration.

38 come. This word is not in the Heb. text, but it is in the margin, as well as in some codices, with three early printed editions, Aram., Sept., Syr., and Vulg., which read "Lo, days are coming".

the tower of Hananeel. On the north-east corner.

unto = as far as.

the gate of the corner. At the north-west. Cp. 2 Kings 14. 13.

39 upon = over. A special various reading called *Sevîr* (Ap. 34), reads "as far as", with some codices, Aram., and Sept. Gareb . . . Goath. Not named elsewhere.

40 fields. Heb. text reads "dry places", but the marg., with some codices and seven early printed editions, A.V. and R.V., read "fields". holy. See note on Ex. 3. 5.

for ever = for times age-abiding: for aye.

32. 1—33. 26 (*U*, p. 1045). PROMISE OF THE BRANCH. (*Division.*)

U | Y¹ | 32. 1–44. The *first* "word". Restoration of the Land. (In prison.) Tenth year of Zedekiah.
| Y² | 33. 1–26. The *second* "word". Restoration of the People. (In prison.)

32. 1 44 (Y¹, above). THE FIRST WORD. (*Division.*)

Y¹ | Z¹ | 1–5. Question of Zedekiah.
| Z² | 6–44. Answer of Jeremiah.

The TWENTY-FIRST Prophecy of Jeremiah (p. 1015).

1 The word that came, &c. This chapter commences an historical part of the book, describing the incidents of the two years preceding the capture of Jerusalem by Nebuchadnezzar. See *v.* 2.

the LORD. Heb. Jehovah. Ap. 4. II.

the tenth . . . eighteenth year. Another contact between Biblical and secular chronology. See Ap. 86.

2 besieged = was besieging.

the court of the prison: to which Jeremiah had access. Cp. *vv.* 8, 12, and 33. 1.

3 had shut him up. One of the eleven rulers who were offended with God's messengers. See note on Ex. 10. 28.

4 his eyes shall behold his eyes: he should go to Babylon (34. 3). Yet Ezekiel (12. 13) declared that he should not "see" Babylon. Both statements were true; for we read that Zedekiah did "see" the king of Babylon at Riblah, but his eyes being put out there (2 Kings 25. 6, 7), he never *saw* Babylon, though he was *led* there. See 52. 10, 11.

5 saith the LORD = [is] Jehovah's oracle.

32. 6–44 (Z², above). ANSWER OF JEREMIAH. (*Alternation.*)

Z² | A | 6–14. Symbol. Purchase of the field.
| B | 15. Signification. Repossession.
| A | 16–35. Symbol. Purchase of the field.
| B | 36–44. Signification. Repossession.

32. 6–14 (A, above). SYMBOL PURCHASE OF THE FIELD. (*Alternation.*)

A | q | 6, 7. The word of Jehovah. Coming
| r | 8–. The field. Request.
| q | –8. The word of Jehovah. Known.
| r | 9–14. The field. Compliance.

The TWENTY-SECOND Prophecy of Jeremiah (p. 1015).

7 Behold. Fig. *Asterismos*. Ap. 6.

thine uncle: i.e. Shallum, not Hanameel, who was Jeremiah's cousin. See next verse.

my field. Acc. to Num. 35. 5, this would be within 2,000 cubits of Anathoth.

the right, &c. Ref. to Pent. (Lev. 25. 24, 25, 32). Ap. 92. Cp. Ruth 4. 6. **9** shekels. See Ap. 51. II. 5.

10 the evidence = the deed.

11 So I took [10] the evidence of the purchase, *both* that which was sealed °*according* to the law and custom, and that which was open:
12 And I gave [10] the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine °uncle's *son*, and in the presence of the witnesses that °subscribed the book of the purchase, °before all the Jews that sat in the court of the prison.
13 And I charged Baruch before them, saying,
14 "Thus saith °the LORD of hosts, the °God of Israel; 'Take these evidences, this [10] evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue °many days.'
15 For thus saith [14] the LORD of hosts, the [14] God of Israel; 'Houses and fields and vineyards shall be possessed again in this land.'"
16 Now when I had delivered [10] the evidence of the purchase unto Baruch the son of Neriah, I prayed unto [1] the LORD, saying,
17 "Ah °Lord GOD! [7] behold, °Thou hast made the heaven and the earth by Thy great power and stretched out arm, *and* there is °nothing too hard for Thee:
18 °Thou shewest °lovingkindness unto thousands, and recompensest the °iniquity of the fathers into the bosom of their °children °after them: the Great, °the Mighty °GOD, °the LORD of Hosts, *is* His name,
19 Great in counsel, and mighty in work: for °Thine eyes *are* open upon all the ways of the sons of °men: to give every one according to his ways, and according to the fruit of his doings:
20 Which hast set °signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among °*other* men; and hast °made Thee a name, as at this day;
21 And hast brought forth Thy People Israel out of the land of Egypt with [20] signs, and with wonders, and °with a strong hand, and with a stretched out arm, and with great terror;
22 And hast given them this land, which Thou didst swear to their fathers to give them, a land flowing with °milk and honey;
23 And they came in, and possessed it; but they obeyed not Thy voice, neither walked in Thy °law; they have done nothing of all that Thou commandedst them to do: therefore Thou hast caused all this °evil to come upon them:
24 [7] Behold the °mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what Thou hast spoken is come to pass; and, [7] behold, Thou seest *it*.
25 And Thou hast said unto me, O [17] Lord GOD, 'Buy thee the field for money, and take witnesses; °for the city is given into the hand of the Chaldeans.'"
26 Then came the word of [1] the LORD unto °Jeremiah, saying,
27 [7] "Behold, I *am* [1] the LORD, °the [14] God of all flesh: is there any thing too hard for Me?
28 Therefore thus saith [1] the LORD; [7] 'Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:
29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, °upon whose roofs they have offered incense unto Baal, and

11 according to the law. See notes on *v.* 7.
12 uncle's son. Heb. text reads "uncle". But some codices, with Sept., Syr., and Vulg., read "uncle's son", as in *vv.* 8, 9.
subscribed. Some codices, with three early printed editions, Aram., Syr., and Vulg., read "who[se names] were written".
before. Some codices, with Sept., Syr., and Vulg., read "and before".
14 the LORD of hosts, the God of Israel. See note on 7. 3.
God. Heb. Elohim. Ap. 4. I.
many days: i.e. the seventy years, of which fifty-two years had yet to run (deducting eighteen years from the fourth of Jehoiakim to the tenth of Zedekiah).

32. 16–35 (*A*, p. 1062). THE SYMBOL.
(*Alternation and Introversion.*)

A | C | 16, 17. Prayer. Omnipotence.
D | s | 18–23. Past mercies. Remembered.
t | 24, 25. Invasion.
C | 26, 27. Prayer. Answered. Omnipotence.
D | t | 28, 29. Invasion.
s | 30–35. Future judgments. Foretold.

17 Lord GOD = Adonai Jehovah. Ap. 14. VIII (2) and II.
Thou hast made, &c. Ref. to Pent. (Gen. 1). Cp. 27. 5.
nothing too hard for Thee. Ref. to Pent. (Gen. 18. 14). Ap. 92.
18 Thou shewest lovingkindness, &c. Ref. to Pent. (Ex. 20. 6; 34. 7. Deut. 5. 9, 10). Ap. 92.
lovingkindness = grace. Heb. *ḥeṣed*.
iniquity. Heb. *'āvāh*. Ap. 44. viii.
children = sons. **after them.** Cp. Ex. 34. 6, 7.
the Mighty. Ref. to Pent. (Deut. 10. 17). Ap. 92. Cp. Isa. 9. 6.
GOD. Heb. El (with Art.). Ap. 4. IV. Occurs in Jeremiah only here and 51. 56.
the LORD of Hosts. See note on 6. 6 and 1 Sam. 1. 3.
19 Thine eyes. Fig. *Anthropopatheia*. Ap. 6.
men. Heb. *'ādām*. Ap. 14. I.
20 signs and wonders. Ref. to Pent. (Ex. 7. 3. Deut. 4. 34; 6. 22; 7. 19; 13. 1, 2; 26. 8; 28. 46; 29. 3; 34. 11). Ap. 92. Elsewhere only in Ps. 78. 43; 105. 27; 135. 9; and Neh. 9. 10.
other men = mankind. Heb. *'ādām*. Ap. 14. I.
made Thee a name. Ref. to Pent. (Ex. 9. 16).
21 with a strong hand, &c. Ref. to Pent. (Ex. 9. 6). Ap. 92. See note on 27. 5.
22 milk and honey. Ref. to Pent. (Ex. 3. 8, 17). See note on 11. 5, and Ap. 92.
23 law. Heb. text has "laws" in marg., with some codices and three early printed editions.
evil. Heb. *rā'a'*. Ap. 44. viii.
24 mounts. Erections of earth raised by the enemy to overtop the walls. Cp. 6. 6, and 33. 4.
25 for the city is given, &c. An expression of surprise at the command to buy the field under such circumstances.

The TWENTY-THIRD Prophecy of Jeremiah (p. 1015).

26 Jeremiah. Sept. reads "me": for Jeremiah's answer to Zedekiah took in not only *vv.* 16–25, but *vv.* 27–44.
27 the God of all flesh. Ref. to Pent. (Num. 16. 22). Ap. 92.
29 upon whose roofs, &c. Cp. 19. 13.

478 poured out drink offerings unto other gods, °to provoke Me to anger.

s (p. 1063) 30 For the [18] children of Israel and the [18] children of Judah have only done °evil before Me from their youth: for the [18] children of Israel have only [29] provoked Me to anger with the work of their hands, [5] saith [1] the LORD.

31 For this city hath been to Me *as* a provocation of Mine anger and of My fury from the day that they built it even unto this day; that I should remove it from before My face,

32 Because of all the [23] evil of the [18] children of Israel and of the [18] children of Judah, which they have done to provoke Me to anger, they, their kings, their princes, their priests, and their prophets, and the °men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto Me the back, and not the face: though I taught them, °rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, °which is called by My name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters °to pass through *the fire* unto Molech; which I commanded them not, neither °came it into My mind, that they should do this abomination, to cause Judah to °sin.

B u (p. 1064) 36 And now therefore thus saith °the LORD, the [14] God of Israel, concerning this city, whereof ye say, 'It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;'

v 37 [7] 'Behold, °I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and °I will cause them to dwell safely:

38 And they shall be My People, and I will be their [14] God:

39 And I will give them one heart, and one way, that they may °fear Me °for ever, for the good of them, and of their [18] children after them:

40 And I will make an °everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they °shall °not depart from Me.

41 Yea, °I will rejoice over them to do them good, and I will °plant them in this land assuredly with My whole heart and with My whole °soul.'

u 42 For thus saith [1] the LORD; 'Like as I have brought all this great [30] evil upon this people, so will I bring upon them all the good that I have promised them.

v 43 And fields shall be bought in this land, whereof ye say, '*It is* desolate without °man or beast; it is given into the hand of the Chaldeans.'

44 °Men shall buy fields for money, and subscribe [10] evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the °mountains, and in the cities of the valley, and in the cities of the south: for I will cause their °captivity to return, [5] saith [1] the LORD.'"

to provoke Me to anger. Ref. to Pent. (Deut. 4. 25; 9. 18; 31. 29; 32. 21). Ap. 92.

30 evil. Heb. *rā'a'*. Ap. 44. viii.

32 men. Heb. *'ish*. Ap. 14. II.

33 rising up early, &c. See note on 7. 13.

34 which is called by My name = upon which My name is called.

35 to pass through the fire. Ref. to Pent. (Lev. 18. 21).

came it into My mind. Cp. 7. 31; 19. 5.

sin. Heb. *chāṭā'*. Ap. 44. i.

32. 36–44 (*B*, p. 1062). SIGNIFICATION. REPOSSESSION. (*Alternation.*)

B | u | 36. City.
v | 37–41. Its restoration.
u | 42. People.
v | 43, 44. Their repossession.

36 the LORD, the God of Israel. See note on 11. 3.

37 I will gather them out, &c. Ref. to Pent. (Deut. 30. 3, the same word).

I will cause them to dwell safely. *Hiphil* of *yāshab* = to settle down. Ref. to Pent. (Lev. 25. 18). Ap. 92. Cp. Ezek. 36. 11, 33. Hos. 11. 11. Zech. 10. 6.

39 fear = revere. for ever = all the days.

40 everlasting covenant. See note on Gen. 9. 16. Ref. to Pent. (Ap. 92). shall = may.

not depart. This must refer to millennial days: for Israel *did* depart; and that is why the nation is still "scattered", and not yet "gathered".

41 I will rejoice, &c. Ref. to Pent. (Deut. 30. 9).

plant. Cp. 1. 10.

soul. Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6.

43 man. Heb. *'ādām*. Ap. 14. I.

44 Men. Not in Heb. Should be in italic type.

mountains = hill country.

captivity. Put by Fig. *Metonymy* (of Subject), Ap. 6, for captives.

33. 1–26 (Y^2, p. 1062). SECOND WORD. RESTORATION. (*Division.*)

Y^2 | E^1 | 1–14. The word of Jehovah.
E^2 | 15–18. The Branch of Jehovah.
E^3 | 19–26. The faithfulness of Jehovah.

33. 1–14 (E^1, above). THE WORD OF JEHOVAH. (*Extended and Repeated Alternation.*)

E^1 | w^1 | 1–5. The desolate houses.
x^1 | 6. Blessings. Health and cure.
y^1 | 7–9. Restoration. "As at the first."
w^2 | 10. The desolate cities. (Judah.)
x^2 | 11–. Blessings. Joy and gladness.
y^2 | –11. Restoration. "As at the first."
w^3 | 12–. The desolate cities. (Judah and Benjamin.)
x^3 | –12, 13. Blessings. Peace and quietness.
y^1 | 14. Restoration.

The TWENTY-FOURTH Prophecy of Jeremiah (p. 1015).

1 the LORD. Heb. Jehovah. Ap. 4. II.

the second time. See the Structure "*U*", p. 1062.

2 the Maker thereof = the doer thereof: i.e. the accomplisher of His word.

the LORD. This is not found in some codices, nor in the Sept., Syr., and Vulg.

the LORD is His name. The *Massōrah* states that this expression occurs only *four* times (Ex. 15. 3. Jer. 33. 2. Amos 5. 8; 9. 6). Ref. to Pent. (Ex. 15. 3). Ap. 92.

33 Moreover the word of °the LORD came unto Jeremiah °the second time, while he was yet shut up in the court of the prison, saying,

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2 "Thus saith [1] the LORD °the Maker thereof, °the LORD That formed it, to establish it; °the LORD *is* His name;

3 'Call unto Me, and I will answer thee, and shew thee great and °mighty things, which thou knowest not.'

4 For thus saith °the LORD, the °God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are °thrown down by the mounts, and by the sword;

5 °'They come to fight °with the Chaldeans, but *it is* to fill them with the dead bodies of °men, whom I have slain in Mine anger and in My fury, and for all whose °wickedness I have hid My face from this city.

6 °Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the °captivity of Judah and the °captivity of Israel to return, and will build them, as at the first.

8 And °I will cleanse them from all their °iniquity, whereby they have °sinned against Me; and I will pardon all their °iniquities, whereby they have °sinned, and whereby they have °transgressed against Me.

9 And it shall be to Me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that ℑ do unto °them: and they shall fear and tremble for all the goodness and for all the prosperity that ℑ procure unto it.'

10 Thus saith [1]the LORD; 'Again there shall be heard in this place, which °ye say *shall be* desolate without °man and without beast, *even* in the °cities of Judah, and in the streets of Jerusalem, that are desolate, without °man, and without inhabitant, and without beast,

11 °The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, 'Praise °the LORD of hosts: for [1]the LORD *is* good; for His °mercy *endureth* °for ever:' *and* of °them that shall bring the °sacrifice of praise into the house of [1]the LORD.

For I will cause to return the captivity of the land, °as at the first, °saith [1]the LORD.'

12 Thus saith [11]the LORD of hosts; 'Again in this place, which is desolate without [10]man and without beast, and in all the [10]cities thereof,

shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the °mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, [11]saith [1]the LORD.

14 'Behold, the days come, [11]saith [1]the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 In those days, and at that time, will I cause °the Branch of righteousness to grow up unto David; and °He shall execute judgment and righteousness in the °land.

3 mighty = inaccessible: i.e. too high for Jeremiah to know, apart from revelation.

4 the LORD, the God of Israel. See note on 11. 3.

God. Heb. *Elohim*. Ap. 4. I.

thrown down, &c.: i.e. demolished to serve as a fence against the mounts and the sword.

5 They come: i.e. the demolished houses are coming to be used for defence, &c. For this sense of "come", see Mark 4. 21 (Gr.).

with. Some codices, with two early printed editions and Sept., read "against".

men = mankind. Heb. *'ādām*. Ap. 14. I.

wickedness = lawlessness. Heb. *rāsha'*. Ap. 44. x.

6 Behold. Fig. *Asterismos*. Ap. 6.

7 captivity. As in 32. 44.

8 I will cleanse. This is the foundation of all the blessing.

iniquity. Sing. = the principles. Heb. *'āvāh*. Ap. 44. iv.

sinned . . . sinned. Heb. *chāṭā'*. Ap. 44. i.

iniquities. Pl. = the acts. Heb. *'āvāh*. Ap. 44. iv.

transgressed = rebelled. Heb. *pāsha'*. Ap. 44. ix.

9 them. The Severus Codex (Ap. 34) reads "it".

10 ye say. Jeremiah had been saying this.

man. Heb. *'ādām*. Ap. 14. I.

cities. See the Structure ("w[2]", "w[3]"), p. 1064.

11 The voice of joy, &c. Cp. 7. 34; 16. 9; 25. 10.

the LORD of hosts = Jehovah (with *'eth*) Ṣᵉbaōth. See note on 6. 6, and 1 Sam. 1. 3.

mercy = lovingkindness, or grace. Not the same word as in *v.* 26.

for ever = age-abiding. Therefore the fulfilment is still future.

them that shall bring. Implying a settled order of worship.

sacrifice of praise = thank-offering, or confession (of praise).

as at the first. Note the Structure ("y[1]"), p. 1064.

saith the LORD = [is] Jehovah's Oracle.

13 mountains = hill country.

33. 15-18 (E[2], p. 1064). THE BRANCH OF JEHOVAH. (*Alternation.*)

E[2] | a | 15. The Branch raised up.
| b | 16. Blessing. Salvation brought.
| *a* | 17. Heir of David not lacking.
| *b* | 18. Blessing. Worship secured.

15 the Branch of righteousness. Cp. 23. 5. Isa. 61. 11.

He shall execute, &c. As David is more than once said to have done. Some codices, with three early printed editions and Syr., read:—

"And a King will reign, and prosper,
And will execute", &c.

land. Heb. *'āretz* = earth, or land.

16 this is the name, &c.: or, "this is that which shall be proclaimed to her [as her name]."

The LORD our righteousness. The term is here applied to the city, which has been applied to the king in 23. 6.

17 man. Heb. *'ish*. Ap. 14. II.

18 the priests the Levites. Ref. to Pent. (Deut. 17. 9, Num. 25. 10-13). Ap. 92. Mal. 2. 5.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and °this *is the name* wherewith she shall be called, °The [1]LORD our righteousness.' b

17 For thus saith [1]the LORD; 'David shall never want a °man to sit upon the throne of the house of Israel; a

18 Neither shall °the priests the Levites want a [17]man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.'" b

E¹ c¹ (p. 1066) 478

19 And the word of [1]the LORD came unto Jeremiah, saying,

20 "Thus saith [1]the LORD; 'If ye can break °My covenant of the day, and My covenant of the night, and that there should not be day and night in their season;

d¹ 21 *Then* may also °My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites [18]the priests, My ministers.

c² 22 As °the host of heaven cannot be numbered, neither °the sand of the sea measured:

d² so will I multiply the seed of David My servant, and the Levites that minister unto Me.'"

c³ 23 Moreover the word of [1]the LORD came to Jeremiah, saying,

24 "Considerest thou not what this People have spoken, saying, 'The two families which [1]the LORD hath chosen, He hath even cast them off'? thus they have despised My People, that they should be no more a nation before them.

25 Thus saith [1]the LORD; °'If My covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

d¹ 26 Then will I cast away the seed of Jacob, and David My servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of °Abraham, Isaac, and Jacob: for I will cause their [7]captivity to return, and have °mercy on them.'"

T F¹ e (p. 1066) 479

34 °The word which came unto Jeremiah from °the LORD, when °Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, °fought against Jerusalem, and against all the cities thereof, saying,

2 "Thus saith °the LORD, the °God of Israel; 'Go and speak to Zedekiah king of Judah, and tell him, 'Thus saith [1]the LORD; °'Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

f 3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and °thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

f 4 Yet hear the word of [1]the LORD, O Zedekiah king of Judah; Thus saith [1]the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in peace: and °with the burnings of thy fathers, the former kings which were before thee, so shall they °burn *odours* for thee; and they will lament thee, *saying*, 'Ah lord!' for ℨ have pronounced the word, °saith [1]the LORD.'"

e 6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army [1]fought against Jerusalem, and against all the cities of Judah that were left, against °Lachish, and against °Azekah: for these defenced cities remained of the cities of Judah.

G H g 8 *This is* the word that came unto Jeremiah from [1]the LORD, after that the king Zedekiah had made °a covenant with all the People

33. 19–26 (E³, p. 1064). THE FAITHFULNESS OF JEHOVAH. (*Repeated Alternation.*)

E³ | c¹ | 19, 20. Tokens. Day and night.
| d¹ | 21. Covenant with David.
| c² | 22–. Tokens. Stars and sand.
| d² | –22. Seed of David.
| c³ | 23–25. Tokens. Day and night.
| d³ | 26. Union of Israel and Judah.

The TWENTY-FIFTH Prophecy of Jeremiah (p. 1015).

20 My covenant of the day, &c. Ref. to Pent. (Gen. 8. 22). Ap. 92. Cp. 31. 35.

21 My covenant . . . with David. Wholly unconditional. Cp. 2 Sam. 7. 12, &c. Cp Pss. 89. 3, 4, 20–37, and 132. 11, with Jer. 31. 35–37, and 33. 17–26.

22 the host of heaven. Ref. to Pent. (Gen. 15. 3; 22. 17). Cp. Jer. 31. 37. Ap. 92.

the sand of the sea. Ref. to Pent. (Gen. 13. 16).

The TWENTY-SIXTH Prophecy of Jeremiah (p. 1015).

25 If My covenant, &c. Ref. to Pent. (Gen. 8. 22).

26 Abraham, Isaac, and Jacob. See note on Gen. 50. 24.

mercy = compassion. Heb. *rāḥam*. Not the same word as in *v.* 11.

34. 1—35. 19 (*T*, p. 1045). DEFEAT AND CAPTIVITY OF ZEDEKIAH PROCLAIMED. (*Alternations.*)

T | F¹ | 34. 1–7. Threatening to Zedekiah.
| G | H | 34. 8–16. Illustration. (Negative.) Covenant of king and princes broken.
| | J | 34. 17–. Incrimination of People.
| F² | 34. –17–22. Threatening to the nation.
| *G* | *H* | 35. 1–11. Illustration. (Positive.) Command of Jonadab to Rechabites kept.
| | *J* | 35. 12–16. Incrimination of people.
| F³ | 35. 17–19. Threatening to the nation.

34. 1–7 (F¹, above). THREATENING TO ZEDEKIAH. (*Introversion.*)

F¹ | e | 1, 2. City and cities given to Nebuchadnezzar.
| f | 3. Zedekiah. Captivity.
| *f* | 4, 5. Zedekiah. Death.
| *e* | 6, 7. City and cities besieged by Nebuchadnezzar.

The TWENTY-SEVENTH Prophecy of Jeremiah (p. 1015).

1 The word. This chapter is ch. 32. 1–5, told over again more fully.

the LORD. Heb. Jehovah. Ap. 4. II.

Nebuchadnezzar. Not that he was necessarily present.

fought = were fighting, or about to fight.

2 the LORD, the God of Israel. See note on 11. 3.

God. Heb. Elohim. Ap. 4. I.

Behold. Fig. *Asterismos*. Ap. 6.

3 thine eyes shall behold, &c. See note on 32. 4.

5 with. Some codices, with Sept., Syr., and Vulg., read "like".

burn odours. Cp. 2 Chron. 16. 14, and observe the word is *śāraph* (Ap. 43. I. viii), not *ḳāṭar* (Ap. 43. I. vii).

saith the LORD – [is] Jehovah's oracle.

7 Lachish. Now *Tell el Hesy*, south of Eglon, ten and a half miles from Eleutheropolis.

Azekah. Now *Tell Zakariya*, in the valley of Elah.

34. 8–16 (H, above). ILLUSTRATION. (NEGATIVE). COVENANT OF ZEDEKIAH AND PRINCES BROKEN. (*Alternation.*)

H | g | 8–10. Covenant of Zedekiah and princes with servants.
| h | 11. Breach of the covenant by king and princes.
| *g* | 12–15. Covenant of Jehovah with the nation.
| *h* | 16. Breach of the covenant by the nation.

The TWENTY-EIGHTH Prophecy of Jeremiah (p. 1015).

8 a covenant. Note the illustration of the two covenants, "*g*" (*vv.* 8–10) and "*g*" (*vv.* 12–15), and compare with the other illustration in "*H*" (35. 1–11).

which *were* at Jerusalem, °to proclaim liberty unto them;

9 That °every man should let his manservant, and °every man his maidservant, *being* an Hebrew or an Hebrewess, °go free; that none should °serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the People, which had entered into the covenant, heard that °every one should let his manservant, and °every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 Therefore the word of [1] the LORD came to Jeremiah from [1] the LORD, saying,

13 "Thus saith [2] the LORD, [2] the God of Israel; 'I made a covenant with your fathers °in the day that I brought them forth out of the land of Egypt, out of the house of °bondmen, saying,

14 'At the end of seven years let ye go [9] every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee:' but your fathers hearkened not unto Me, neither inclined their ear.

15 And ye were now turned, and had done right in My sight, in proclaiming liberty [9] every man to his neighbour; and ye had made a covenant before Me in the house °which is called by My name:

16 But ye turned and °polluted My name, and caused [9] every man his servant, and [9] every man his handmaid, whom °he had set at liberty °at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.'

17 Therefore thus saith [1] the LORD; 'Ye have not hearkened unto Me, in proclaiming °liberty, every one to his brother, and [9] every man to his neighbour:

[2] behold, I proclaim a °liberty for you, [5] saith [1] the LORD, to the sword, °to the pestilence, and to the famine; and I will °make you to be removed into all the kingdoms of the earth.

18 And I will give the °men that have °transgressed My covenant, which have not performed the words of the covenant which they had made before Me, when they °cut the calf in twain, and °passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the People of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their °life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their [20] life, and into the hand of the king of Babylon's army, °which are gone up from you.

22 Behold, I will command, [5] saith [1] the LORD, 'and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah °a desolation without an inhabitant.'"

35 The word which °came unto Jeremiah from °the LORD °in the days of Jehoiakim the son of Josiah king of Judah, saying,

to proclaim liberty, &c. Ref. to Pent. (Ex. 21. 2. Lev. 25. 10, 39–46. Deut. 15. 12). Ap. 92. Outside the Pent. the word occurs only in Isa. 61. 1, and Ezek. 46. 17.

9 every man. Heb. *'ish*. Ap. 14. II.

go free. See note on *v.* 8, and cp. *vv.* 21, 22, which show that this covenant was made during a temporary withdrawal of the besiegers, on account of the Egyptians (37. 5).

serve himself of them = use them as bondservants.

The TWENTY-NINTH Prophecy of Jeremiah (p. 1015).

10 every one = *'ish*, as in *v.* 9.

13 in the day = when. See Ap. 18.

bondmen = slaves.

15 which is called by My name = upon which My name is called.

16 polluted My name. Ref. to Pent. (Lev. 19. 12, the same word). Ap. 92. **he** = every man.

at their pleasure = for their own soul. Heb. *nephesh* (Ap. 13): "soul" being put for the affections of the person.

17 liberty . . . liberty. Fig. *Antanaclasis* (Ap. 6), by which the same word is used in two different senses in the same sentence.

34. 17–22 (F^2, p. 1066). THREATENING OF THE PEOPLE. (*Introversion.*)

F^2 | i | 17. The people.
k | 18–20. The princes.
k | 21. The king.
i | 22. The people and cities.

17 to. Some codices, with three early printed editions, Aram., Sept., and Syr., read "and to", completing the Fig. *Polysyndeton* (Ap. 6).

make you to be removed. Ref. to Pent. (Deut. 28. 25, 64). Ap. 92. Cp. 24. 9.

18 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

transgressed. Heb. *'ābar*. Ap. 44. vii.

cut the calf in twain. Cp. Gen. 15. 9, 10.

passed between, &c. Ref. to Pent. (Gen. 15. 10–17).

20 life = soul. Heb. *nephesh*. Ap. 13.

21 which are gone up from you. See note on *v.* 9.

22 a desolation, &c.: or, too desolate to have an inhabitant; or, desolate through having no inhabitant.

35. 1–11 (*H*, p. 1066). ILLUSTRATION. (POSITIVE.) COMMAND OF JONADAB TO HIS SONS. KEPT. (*Alternation.*)

H | l | 1, 2. Command of Jehovah to Jeremiah.
m | 3–5. Obedience of Jeremiah.
l | 6, 7. Command of Jonadab to Rechabites.
m | 8–11. Obedience of Rechabites.

The THIRTIETH Prophecy of Jeremiah (p. 1015).

1 came. Jeremiah goes back here to insert a preceding event (see 25. 1; 26. 1), in order to complete the correspondence by introducing the second illustration, as shown in the Structure, "H" (34. 8–16) and "*H*" (35. 1–11).

the LORD. Heb. Jehovah. Ap. 4. II.

in the days, &c. Immediately before Nebuchadnezzar's advance, in his fourth year.

496 2 "Go unto the °house of the °Rechabites, and speak unto them, and bring them into the house of [1]the LORD, into °one of the chambers, and give them ° wine to drink."

m 3 Then I took Jaazaniah the son of Jere-
(p. 1067) miah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of [1]the LORD, into the chamber of the sons of Hanan, the son of °Igdaliah, °a man of °God, which *was* by the chamber of the princes, which *was* above the chamber of °Maaseiah the son of Shallum, the °keeper of the door:

5 And I set before the sons of the house of the Rechabites °pots full of [2]wine, and cups, and I said unto them, "Drink ye [2]wine."

l 6 But they said, "We will drink no [2]wine: for Jonadab the son of Rechab our father commanded us, saying, 'Ye shall drink no [2]wine, *neither* ye, nor your sons °for ever:

7 Neither shall ye °build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; that ye may °live many days °in the land where ye *be* strangers.'

m 8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no [2]wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to [7]build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, °when Nebuchadrezzar king of Babylon came up into the land, that we said, 'Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the °Syrians:' so we dwell at Jerusalem."

J n[1] 12 Then came the word of [1]the LORD unto
(p. 1068) Jeremiah, saying,

13 "Thus saith °the LORD of hosts, the [4]God of Israel; 'Go and tell the °men of Judah and the inhabitants of Jerusalem, 'Will ye not receive instruction to hearken to My words? °saith [1]the LORD.

o[1] 14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment:

n[2] notwithstanding I have spoken unto you, °rising early and speaking;

o[2] but ye hearkened not unto Me.

n[3] 15 I have sent also unto you all My servants the prophets, [14]rising up early and sending *them,* saying, 'Return ye now °every man from his °evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell [7]in the land which I have given to you and to your fathers:'

o[3] but ye have not inclined your ear, nor hearkened unto Me.

n[4] 16 °Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them;

but this People hath not hearkened unto Me: o[4]

17 Therefore thus saith °the LORD God of F[3] p

2 house. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the descendants of Rechab, through Jonadab his son, who became their chieftain and lawgiver. Cp. *v.* 6.

Rechabites They were descended from Hobab, the brother-in-law of Moses. A Kenite tribe, who migrated with Israel to Canaan. Cp. Num. 10. 29 with Judg. 1. 16; 4. 11–17; 5. 24. 1 Sam. 15. 6. They were proselytes, not idolaters; inhabiting the wilderness south of Judah.

one of the chambers. There were many, for various purposes of the Temple worship. Cp. 36. 10 with 1 Kings 6. 5. 1 Chron. 9. 27. Neh. 13. 4–12.

wine. Heb. *yayin.* Ap. 27. I.

4 Igdaliah. See note on Ps. 90, Title.

a man of God = the man (Heb. *'ish,* Ap. 14. II) of God (Heb. Elohim, Ap. 4. I): i.e. a prophet. See Ap. 49.

Maaseiah, &c. He was the deputy of the High Priest. Cp. 52. 24. 2 Kings 25. 18. Probably the same whose son Zephaniah, after the carrying away of Maaseiah with Jehoiachin (29. 1), held office under Zedekiah (21. 1; 29. 5; 37. 3).

keeper of the door = keeper of the threshold. There were three. See 2 Kings 25. 18. 2 Chron. 31. 14.

5 pots = bowls.

6 for ever = unto times age-abiding.

7 build. This was as essential as the former injunction.

live many days, &c Ref. to Pent. (Ex. 20. 12). Ap. 92.

in the land = on the soil.

11 when, &c. They explain why they did not carry out the latter part of their vow (*v.* 7).

Syrians. This is the only place where they are mentioned with the Chaldeans. They had been made subject to Assyria long before; (Isa. 9. 12). After the fall of Nineveh they came under the yoke of Babylon.

35. 12–16 (*J*, p. 1066). INCRIMINATION OF THE PEOPLE. (*Repeated Alternation.*)

J | n[1] | 12, 13. Incrimination.
o[1] | 14–. Obedience of the Rechabites.
n[2] | –14–. Incrimination.
o[2] | –14. Disobedience of the nation.
n[3] | 15–. Incrimination.
o[3] | –15. Disobedience of the nation.
n[4] | 16–. Incrimination.
o[4] | –16. Disobedience of the nation.

The THIRTY-FIRST Prophecy of Jeremiah (p. 1015).

13 the LORD of hosts, the God of Israel. See note on 7. 3.

men. Heb. *'ish.* Ap. 14. II.

saith the LORD = [is] Jehovah's oracle.

14 rising early and speaking. See note on 7. 13.

every man. Heb. *'ish.* Ap. 14. II.

evil. Heb. *ra'a'.* Ap. 44. viii.

16 Because, &c. They are praised for their *obedience,* without reference to the nature of the command. Jonadab is not justified by this for imposing his will on all his posterity.

35. 17–19 (F[3], p. 1066). THREATENING OF THE NATION. (*Alternation.*)

F[3] | p | 17–. Threatening to the nation.
q | –17. Cause. Disobedience to Jehovah.
p | 18–. Blessing of the Rechabites.
q | –18, 19. Cause. Obedience to Jonadab.

17 the LORD God of hosts, the God of Israel = Jehovah Elohim Tsebā'öth, Elohim of Israel. See Ap. 4. This is the fullest (and therefore the most solemn) use of this Divine title. Occurs in this book only three times (here, 38. 17, and 44. 7).

hosts, the [4]God of Israel; °'Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the °evil that I have pronounced against them:

because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.'"

18 And Jeremiah said unto the house of the Rechabites, "Thus saith [13]the LORD of hosts, the [4]God of Israel;

'Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith [13]the LORD of hosts, the [4]God of Israel; Jonadab the son of Rechab shall not want a [13]man to stand before Me °for ever.'"

36 And it came to pass in °the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from °the LORD, saying,

2 "Take thee a °roll of a book, and write therein all the °words that I have spoken unto thee against °Israel, and against Judah, and against all the nations, from the day I spake unto thee, °from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the °evil which I purpose to do unto them; that they may return °every man from his °evil way; that I may forgive their °iniquity and their °sin."

4 Then Jeremiah called °Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of [1]the LORD, which He had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, "I *am* °shut up; I cannot go into the house of [1]the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of [1]the LORD in the ears of the People in [1]the LORD'S house upon °the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication before [1]the LORD, and will return every one from his [3]evil way: for great *is* the anger and the fury that [1]the LORD hath pronounced against this People."

8 And [4]Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of [1]the LORD in [1]the LORD'S house.

9 And it came to pass in °the fifth year of Jehoiakim the son of Josiah king of Judah, in the °ninth month, *that* °they proclaimed a fast before [1]the LORD to all the People in Jerusalem, and to all the People that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of [1]the LORD, in the chamber of °Gemariah the son of °Shaphan °the scribe, in the higher court, at the entry of the new gate of [1]the LORD'S house, in the ears of all the People.

Behold. Fig. *Asterismos*. Ap. 6. Used to emphasise further what follows.

evil. Heb. *rā'a'*. Ap. 44. viii.

19 for ever=all the days.

36. 1-32 (**E**, p. 1015). BARUCH. MISSION TO JEHOIAKIM. (*Introversions and Alternations.*)

E | K | M | 1 3. Command of Jehovah.
N | 4. Obedience of Jeremiah. } The first Scroll.
M | 5-7. Command of Jeremiah.
N | 8-10. Obedience of Baruch.
L | r | 11-13. Scroll reported to princes.
s | 14. Roll brought.
t | 15. Roll read.
u | 16. Fear.
v | 17,18. Jeremiah and Baruch.
w | 19. Their concealment.
L | r | 20. Scroll reported to the king.
s | 21-. Roll brought.
t | -21-23. Roll destroyed.
u | 24, 25. No fear.
v | 26-. Jeremiah and Baruch.
w | -26. Their concealment.
K | O | 27, 28. Jeremiah. Command. } The second Scroll.
P | 29. Jehoiakim. Incrimination.
P | 30, 31. Jehoiakim. Threatening.
O | 32. Jeremiah. Obedience.

The THIRTY-SECOND Prophecy of Jeremiah (p. 1015).

1 the fourth year of Jehoiakim. This was after Nebuchadnezzar had left Jerusalem with his band of young captives, including Daniel. See Ap. 86. The city had become quieted down again.

the LORD. Heb. Jehovah. Ap. 4. II.

2 roll=a writing scroll. Heb. *m^egillāh*. Occurs twenty-one times (fourteen times in this chapter. Ps. 40. 7. Ezek. 2. 9; 3. 1, 2, 3. Zech. 5. 1, 2). The name given to the five books called the *m^egilloth* (Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther).

words. Pl. Cp. "word" (sing.) (*v.* 1).

Israel. These words were now to be *written* because Israel had been already in dispersion 114 years, and could not be *spoken*, as they were when Judah alone was concerned. Cp. 25. 2.

from the days of Josiah. See 1. 1-3. Not only what is recorded in ch. 25, but what Jehovah had spoken to him for the past twenty-three years.

3 evil=calamity. Heb. *rā'a'*. Ap. 44. viii.

every man. Heb. *'îsh*. Ap. 14. II.

iniquity. Heb. *'āvōn*. Ap. 44. iv.

sin. Heb. *chāṭā'*. Ap. 44. i.

4 Baruch=Blessed. The first mention of him chronologically. Other references to him in 32. 12; 43. 3, 6; 45. 1-5. He was brother to Seraiah. Cp. 32. 12 with 51. 59.

5 shut up. Not in prison (for cp. *v.* 19), but in hiding, or from some unexplained reason.

6 the fasting day=a fast day. Being in the ninth month (*v.* 9), it was not that prescribed in the Law, which was in the seventh month (Lev. 16. 29; 23. 27).

9 the fifth year. The reading was deferred for some months.

ninth month. Our December. See Ap. 51. V.

they proclaimed, &c.=all the People of Jerusalem, and all the People who were coming in and out of the cities of Jerusalem, had proclaimed a fast before Jehovah.

10 Gemariah. He was brother of Ahikam (26. 24), and not the Gemariah of 29. 3, who was Hilkiah's son.

Shaphan. See note on 2 Kings 22. 3.

the scribe: i.e. Shaphan (not Gemariah), who was the scribe in Josiah's days. See 2 Kings 22. 3, 8, 9, 10, 12. At the time of this history Elishama was the scribe (unless there were more than one). See *vv.* 12, 20, 21.

11 of=from.

11 When Michaiah the son of [10]Gemariah, the son of Shaphan, had heard out °of the book all the words of [1]the LORD, L r

495 12 Then he °went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and ° Elnathan the son of Achbor, and [10] Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when [4] Baruch read °the book in the ears of the People.

s (p. 1069) 14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto [4] Baruch, saying, "Take in thine hand the [2] roll wherein thou hast read in the ears of the People, and come." So [4] Baruch the son of Neriah took the [2] roll in his hand, and came unto them.

t 15 And they said unto him, ° "Sit down now, and read it in our ears." So [4] Baruch read *it* in their ears.

u 16 Now it came to pass, when they had heard all °the words, they were afraid both one and other, and said unto [4] Baruch, °"We will surely tell the king of all these words."

v 17 And they asked [4] Baruch, saying, "Tell us now, How didst thou write all these words at his mouth?"

18 Then [4] Baruch answered them, "He pronounced all these words unto me with his mouth, and ℨ wrote *them* with ink in the book."

w 19 Then said the princes unto Baruch, "Go, hide thee, thou and Jeremiah; and let no °man know where ye be."

L r 20 And they went in to the king into the court, but they laid up the [2] roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

s 21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber.

t And Jehudi read it in the ears of the king, and in the ears of all the princes which ° stood beside the king.

22 Now the king sat in the winterhouse in the [9] ninth month: and *there was a fire* °on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four ° leaves, °he ° cut it with the °penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

u 24 Yet they were °not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 ° Nevertheless [12] Elnathan and Delaiah and [10] Gemariah had °made intercession to the king that he would not burn the roll: but he would not hear them.

r 26 But the king commanded Jerahmeel the son of ° Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take [4] Baruch the scribe and Jeremiah the prophet:

w but [1] the LORD hid them.

K O 27 Then the word of the LORD °came to Jeremiah, after that the king had burned °the roll, and the words which [4] Baruch wrote at the mouth of Jeremiah, saying,

28 "Take thee again °another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

P 29 And °thou shalt say to Jehoiakim king of Judah, 'Thus saith [1] the LORD; 'Thou hast burned this roll, saying, 'Why hast thou written therein, saying, 'The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence °man and beast?''

P 30 Therefore thus saith [1] the LORD ° of Jehoiakim king of Judah; He shall have °none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will °punish him and his seed and his servants for their [3] iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the [19] men of Judah, all

12 went down. Cp. 22. 1.
Elnathan. The king's emissary against Urijah (26. 22).
13 the = in the.
15 Sit down now. Cp. "stood" (*v.* 21). Showing that these princes were favourable to Jeremiah.
16 the words. Some codices, with two early printed editions, read "these words".
We will surely tell. Showing their earnestness and sincerity in the matter.
19 man. Heb. *'ish.* Ap. 14. II.
21 stood. See note on *v.* 15.
22 on the hearth = in the brasier: i.e. the vessel into which the burning charcoal was put from the hearth in houses of the better sort.
23 leaves = columns. **he**: i.e. the king.
cut it = cut it up into fragments.
penknife = a scribe's knife. The words of Jehovah are cut up to-day, not with a scribe's knife, but with scribe's pens in the hands of the modern critics. Yet they are "not afraid".
24 not afraid. The courtiers were less open to holy fear than the People were. See note on *v.* 9. Contrast Jehoiakim's father, king Josiah (2 Kings 22. 11). Contrast also the sentence pronounced on them (2 Kings 22. 18–20 with *v.* 30, below on "him").
25 Nevertheless = Moreover.
made intercession. Showing that Elnathan was less hostile than we might perhaps have concluded from 26. 22 and 2 Kings 24. 8.
26 Hammelech = the king. Cp. 38. 6. 1 Kings 22. 26, 2 Kings 11. 1, 2. Zeph. 1. 8.

The THIRTY-THIRD Prophecy of Jeremiah (p. 1015).

27 came. The word of the LORD was "not bound". Cp. 2 Tim. 2. 9.
the roll, and the words. Note the Fig. *Hendiadys* (Ap. 6) = "the roll, yea, the very words of Jehovah written therein".
28 another roll. See the Structure, "K" and "K" (p. 1069). We are not told what became of this, so it may have got, later, into the hands of Nehemiah, when he visited the Temple ruins.
29 thou shalt say. Not verbally to Jehoiakim, but in the other scroll.
man. Heb. *'ādām.* Ap. 14. I.
30 of = concerning.
none to sit, &c. = none sitting, &c. Heb. *yāshab*, implying permanence. His son Jehoiachin reigned only three months, and then only on sufferance (2 Kings 24. 6–8). See note on 22. 30. See Ap. 99.
31 punish him = visit upon him. Ref. to Pent. (Ex. 32. 34). Ap. 92.

the [3]evil that I have pronounced against them; but they hearkened not.' ' "

32 Then took Jeremiah [28]another roll, and gave it to [4]Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many °like words.

37 And king Zedekiah the son of Josiah reigned instead of °Coniah the son of Jehoiakim, °whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the People of the land, did hearken unto the °words of °the LORD, which He spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, "Pray now unto [2]the LORD our °God for us."

4 Now Jeremiah came in and went out among the People: for they had not put him into prison.

5 Then °Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 Then came the word of [2]the LORD unto the prophet Jeremiah, saying,

7 "Thus saith °the [2]LORD, the [3]God of Israel; 'Thus shall ye say to the king of Judah, that sent you unto Me to enquire of Me; °'Behold, [5]Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.' '

9 Thus saith [2]the LORD; 'Deceive not °yourselves, saying, 'The Chaldeans shall surely depart from us:' for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded °men among them, *yet* should they rise up °every man in his tent, and burn this city with fire.' "

11 And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of [5]Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem °to go into the land of Benjamin, °to separate himself thence °in the midst of the People.

13 And when he was in °the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of °Hananiah; and he took Jeremiah the prophet, saying, "Thou fallest away to the Chaldeans."

14 Then said Jeremiah, "*It is* false; I fall not away to the Chaldeans." But he hearkened not to him: so Irijah took Jeremiah, and brought him to the °princes.

15 Wherefore the princes were wroth with Jeremiah, and °smote him, and °put him °in prison in the house of Jonathan the scribe: for they had made *that* °the prison.

16 °When Jeremiah was entered into the

32 like words = like unto them. They are preserved to us in this book to a large extent.

37. 1—45. 5 (*D*, p. 1015). HISTORY, ETC. ZEDEKIAH. (*Introversion.*)

D | Q | 37. 1—38. 28. Jeremiah. Persecution and deliverance.
R | 39. 1–9. City taken.
R | 39. 10—44. 30. People taken, and left.
Q | 45. 1–5. Jeremiah. Prophecy to Baruch. (Sorrow and assurance.)

37. 1—38. 28 (Q, above). JEREMIAH, ETC. (*Introversion and Alternation.*)

Q | S | U | 37. 1–20. Public message.
V | 37. 21. In court of the prison.
T | W | 38. 1–6. Accusation. } Persecutors
W | 38. 7–13. Defence. } of Jeremiah.
S | U | 38. 14–27. Private conference.
V | 38. 28. In court of the prison.

37. 1-20 (U, above). PUBLIC MESSAGE. (*Alternation and Introversion.*)

U | X | 1, 2. Words of Jeremiah. Disobedience.
Y | x | 3. Message from Zedekiah to Jeremiah.
y | 4. Jeremiah: not in prison.
z | 5. Departure of Chaldeans.
X | 6–10. Words of Jeremiah. Threatening.
Y | z | 11–14. Departure of Chaldeans.
y | 15. Jeremiah in prison.
x | 16–20. Message from Jeremiah to Zedekiah.

The history in chs. 37 and 38 reverts to the last two years of Zedekiah's reign, and the actual siege of Jerusalem. It is a new and independent section. See *D*, above.

1 Coniah: i.e. Jeconiah, called also Jehoiachin.
whom: i.e. Zedekiah.
2 words = prophecies.
the LORD, Heb. Jehovah. Ap. 4. II.
3 God. Heb. Elohim. Ap. 4. I.
5 Pharaoh's: i.e. Pharaoh Hophra's. Cp. 44. 30. The Apries of Herodotus, and fourth successor of Psammeticus on the throne of Egypt. He came to help Zedekiah (Ezek. 17. 15–17), but was defeated by the Chaldeans, and Egypt subdued. Cp. 2 Kings 24. 7. Ezek. 29. 1–16, and chs. 30–33. Also Jer. 43. 9–13. Cp. *Encyclopædia Britannica*, eleventh new Cambridge edition (vol. ii, p. 230).

The THIRTY-FOURTH Prophecy of Jeremiah (p. 1015).

7 the LORD, the God of Israel. See note on 11. 3.
Behold. Fig. *Asterismos*. Ap. 6.
9 yourselves = your own souls. Heb. *nephesh*. Ap. 13.
10 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
every man. Heb. *'ĭsh*. Ap. 14. II.
12 to go, &c. Probably to Anathoth.
to separate himself thence = to assign [himself] his portion there (i.e. at Anathoth, in Benjamin, three and a half miles north-east of Jerusalem), where he drew his living.
in the midst: for safety, and to avoid detection.
13 the gate of Benjamin: i.e. the northern gate, called also "the gate of Ephraim" (2 Kings 14. 13. Neh. 8. 16), leading to Anathoth.
Hananiah. Perhaps the false prophet mentioned in 28. 1–17.
14 princes. Named in 38. 1; none of whom had been favourable to Jeremiah in the days of Jehoiakim (26. 16).
15 smote = scourged.
put him in prison. Note Jeremiah's prison experiences: (1) put in on false charge (37. 11–15); (2) released, but confined in the court of the prison; (3) imprisoned again in Malchiah's miry dungeon (38. 1–6); (4) released again as before (38. 13–28); (5) carried away in chains by Nebuchadnezzar, but released at Ramah (40. 1–4).
in prison = in the house of bonds.
the prison = the house of detention.
16 When, &c. = For Jeremiah [actually] entered, &c.

478 °dungeon, and into the °cabins, and Jeremiah had °remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, °"Is there *any* word from [2]the LORD?" And Jeremiah said, °"There is: for," said he, "thou shalt be delivered into the hand of the king of Babylon."

18 Moreover Jeremiah said unto king Zedekiah, "What have I °offended against thee, or against thy servants, or against this people, that ye have put me in °prison?

19 Where *are* now °your prophets which prophesied unto you, saying, 'The king of Babylon shall not come against you, nor against this land?'

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there."

V (p. 1071) 21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the °prison, and that they should give him daily a °piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah [16]remained in the court of the °prison.

T W a (p. 1072) 478 **38** Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and °Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 "Thus saith °the LORD, 'He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that °goeth forth to the Chaldeans shall live; for he shall have his °life for a prey, and shall live.'

3 Thus saith [2]the LORD, 'This city shall surely be given into the hand of the king of Babylon's army, which shall take it.'"

4 Therefore the princes said unto the king, "We beseech thee, let this °man be put to death: for thus he weakeneth the hands of the °men of war that remain in this city, and the hands of all the People, in speaking such words unto them: for this °man seeketh not the °welfare of this People, but the hurt."

b 5 Then Zedekiah the king said, "Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you."

c 6 Then took they Jeremiah, and cast him into the °dungeon of Malchiah the son of °Hammelech, that *was* in the court of the °prison: and they let down Jeremiah with cords.

d And in the dungeon *there was* no water, but mire: so Jeremiah °sunk in the mire.

W a 7 Now when° °Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the [6]dungeon; the king then sitting in the gate of Benjamin;

8 °Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 "My lord the king, these [4]men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the [6]dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city."

10 Then the king commanded [7]Ebed-melech the Ethiopian, saying, "Take from hence °thirty [4]men with thee, and take up Jeremiah the prophet out of the [6]dungeon, before he die." b

11 So Ebed-melech took the [4]men with him, and went into the house of the king under the treasury, and took thence °old cast °clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. c

12 And [7]Ebed-melech the Ethiopian said unto Jeremiah, "Put now *these* [11]old cast clouts and rotten rags under thine °armholes under the cords." And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the [6]dungeon: and Jeremiah °remained in the court of the [6]prison. d

14 °Then Zedekiah the king sent, and took U A

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dungeon = house of the pit. Heb. *bōr*. See notes on Gen. 21, 19 ("well"). Isa. 14. 19 ("pit").
cabins = cells.
remained = abode. Note the Fig. *Cycloides* (Ap. 6), marking the refrain, which is repeated in *v.* 21, and in 38. 13, 28; as shown in the Structure.

17 Is there . . . There is = Does there exist . . . ? . . . There does exist. Heb. *yēsh* . . . *yēsh*. See notes on Prov. 8. 21; 18. 24; and Luke 7. 25.

18 **offended** = sinned. Heb. *chāṭā'*. Ap. 44. i.
prison = the house of detention. See *v.* 16.

19 **your prophets.** Not Jehovah's. From the beginning they had prophesied falsely. See 6. 14; 27. 16; 28. 2.

21 **prison** = guard-house. Not the same word as in *v.* 15.
piece = a cake. Cp. 52. 6. Three were reckoned as a meal (Luke 11. 5); a soldier's ration at that time.

38. 1-13 (T, p. 1071). PERSECUTION OF JEREMIAH. (*Extended Alternation.*)

T | W | a | 1-4. Jeremiah. Accusation by princes.
b | 5. Zedekiah. Permission for imprisonment.
c | 6-. The dungeon.
d | -6. Sinking in the mire.
W | a | 7-9. Jeremiah. Defence by Ebed-melech.
b | 10. Zedekiah. Command for release.
c | 11, 12. The dungeon.
d | 13. Drawing out of the mire.

1 **Pashur.** See note on 20. 1.
2 **the LORD.** Heb. Jehovah. Ap. 4. II.
goeth forth. Some codices add "and falleth".
life = soul. Heb. *nephesh*. Ap. 13.
4 **man.** Heb. *'ĭsh*. Ap. 14. II.
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
welfare = peace. **6** **dungeon.** See note on 37. 16.
Hammelech = the king. See note on 36. 26.
prison = house of detention.
sunk in the mire. To be preferred to the moral sinking of Zedekiah in *v.* 22.
7 **Ebed-melech the Ethiopian.** See 39. 16; and cp. Acts 8. 27-38.
8 **Ebed-melech.** Some codices add "the Ethiopian".
10 **thirty.** The king knew the danger. No need to suppose that "thirty" is a copyist's error for "three"!
11 **old cast** = cast-off clothes.
clouts = patches. Ang.-Sax. *clūt* = a patch.
12 **armholes** = armpits.
13 **remained.** See note on 37. 18.

38. 14-27 (*U*, p. 1071). PRIVATE CONFERENCE. (*Introversion.*)

U | A | 14. Conference.
B | 15. Jeremiah. Stipulation with king.
B | 16. Jeremiah. King's agreement.
A | 17-27. Conference.

14 **Then, &c.** This is the last picture of Zedekiah, and of the house of Judah.

Jeremiah the prophet unto him into the ° third entry that *is* in the house of [2] the LORD: and the king said unto Jeremiah, "I will ask thee a thing; hide nothing from me."

15 Then Jeremiah said unto Zedekiah, "If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, ° wilt thou not hearken unto me?"

16 So ° Zedekiah the king sware secretly unto Jeremiah, saying, ° "*As* [2] the LORD liveth, That made us this ° soul, I will not put thee to death, neither will I give thee into the hand of these [4] men that seek thy [2] life."

17 Then said Jeremiah unto Zedekiah, "Thus saith ° the [2] LORD, ° the ° God of hosts, the ° God of Israel; 'If thou wilt assuredly go forth unto the king of Babylon's princes, then thy [16] soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.'"

19 And Zedekiah the king said unto Jeremiah, "I am ° afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me."

20 But Jeremiah said, "They shall not deliver *thee*. Obey, I beseech thee, the voice of [2] the LORD, which I speak unto thee: so it shall be well unto thee, and thy [16] soul shall live.

21 But if thou refuse to go forth, this *is* the word that [2] the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's ° princes, and those *women* shall say, 'Thy friends have °set thee on, and have prevailed against thee: thy feet are ° sunk in the mire, *and* they are turned away back.'

23 So they shall bring out all thy wives and thy ° children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and ° thou shalt cause this city to be burned with fire."

24 Then said Zedekiah unto Jeremiah, "Let no [4] man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, 'Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:'

26 Then thou shalt say unto them, 'I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.'"

27 Then came all the princes unto Jeremiah, and asked him: and °he told them according to all these words that the king had ° commanded. So they left off speaking with him; for the matter was not perceived.

28 So Jeremiah °abode in the court of the [6]prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

14 third entry. Probably the innermost entrance, for secrecy.

15 wilt thou not . . . me? = thou wilt not. This second clause is not a question in the Hebrew text.

16 Zedekiah. Omitted in edition of A.V., 1611.

As the LORD liveth = By the life of Jehovah.

soul. Heb. *nephesh* (Ap. 13): i.e. May He Who gave us both our life, take mine away if I take thine, or give thee, &c.

38. 17-27 (*A*, p. 1072). CONFERENCE. (*Alternation.*)

A | e | 17, 18. Alternatives.
  | f | 19. Fear of the People. Expressed.
  | e | 20–23. Alternatives.
  | f | 24–27. Fear of the princes. Implied.

17 the LORD, the God of hosts, the God of Israel. See note on 35. 17.

the God of hosts. Some codices, with Aram., Sept., Syr., and Vulg., omit "God", and read "Jehovah Z baioth, God of Israel".

God. Heb. Elohim. Ap. 4. I.

19 afraid = apprehensive.

22 princes. Showing that Nebuchadnezzar himself was not there. Cp. 39. 1.

set thee on = persuaded thee. See note on 20. 7.

sunk in the mire. The moral sinking of Zedekiah far worse than Jeremiah's physical sinking.

23 children = sons.

thou shalt cause this city to be burned. Heb. thou wilt burn. Note the idiom by which the *act* is put for the *declaration* that it should be done. Cp. 1. 10.

27 he told them, &c. In Holy Scripture we have an inspired *record* of what was said and done by others, but it does not follow that all that was so said and done was inspired.

commanded. Some codices, with Sept., Syr., and Vulg., add "him".

28 abode. See the note on 37. 16.

39. 1-9 (R, p. 1071). THE CITY TAKEN. (*Alternation.*)

R | g | 1. Nebuchadnezzar.
  | h | 2. Taking of the city.
  | g | 3. Nebuchadnezzar's princes.
  | h | 4–9. Taking of Zedekiah.

1 ninth year. Cp. Ezek. 24. 1, 2.

tenth month. Ch. 52. 4 supplies a further date: viz. "in the tenth day of the month".

2 broken up. Cp. ch. 52. 6; which explains that provisions had failed before then.

3 Sarsechim. Some codices, with four early printed editions, read "Sar-sechim". It is the pl. of the Akkadian Sar-sak = king's son.

Rab-saris = chief of the chamberlains. Cp. 2 Kings 18. 17. Dan. 1. 3, 7.

Nergal-sharezer, Rab-mag = Nergal-sharezer, chief of the physicians (or magi). Only four names of persons in this verse, not six.

4 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

39 In the ° ninth year of Zedekiah king of Judah, in the ° tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was ° broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, ° Sarsechim, Rab-saris, ° Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the ° men of war, then they fled, and went forth out of

477 the city by night, by the way of the king's garden, ° by the gate betwixt the two walls: and he went out the way of ° the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of ° Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to ° Riblah in the land of Hamath, where he ° gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah ° before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he ° put out Zedekiah's eyes, and bound him ° with chains, ° to carry him to Babylon.

8 And ° the Chaldeans burned the king's house, and the houses of the People, with fire, and brake down the walls of Jerusalem.

9 Then ° Nebuzar-adan the captain of ° the guard carried away captive into Babylon the remnant of the People that remained in the city, and those that fell away, that fell to him, with the rest of the People that remained.

R C (p. 1074) 10 But Nebuzar-adan the captain of [9] the guard left of the ° poor of the People, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

D 11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah ° to Nebuzar-adan the captain of [9] the guard, saying,

12 "Take him, and ° look well to him, and do him no harm; but do unto him even as he shall say unto thee."

13 So Nebuzar-adan the captain of [9] the guard sent, and Nebushasban, [3] Rab-saris, and [3] Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the ° prison, and committed him unto ° Gedaliah the son of Ahikam the son of ° Shaphan, that he should ° carry him home: ° so he dwelt among the People.

E 478 15 Now the word of ° the LORD came unto Jeremiah, while he was shut up in the court of the [14] prison, saying,

16 ° "Go and speak to Ebed-melech the Ethiopian, saying, 'Thus saith ° the [15] LORD of hosts, the ° God of Israel; ° 'Behold, I will bring My words upon this city for ° evil, and not for good; and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, ° saith [15] the LORD: 'and thou shalt not be given into the hand of the [4] men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy ° life shall be for ° a prey unto thee: because thou hast ° put thy trust in Me, [17] saith [15] the LORD.'"

D 477 40 The word that came to Jeremiah from ° the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in ° chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of ° the guard took Jeremiah, and ° said unto him, [1] "The LORD thy ° God hath pronounced this ° evil upon this place.

3 Now [1] the LORD hath brought *it*, and done according as He hath said: ° because ye have ° sinned against [1] the LORD, and have not

by the gate. On the south corner of Ophel. See Ap. 68.

the plain. To avoid the Jordan.

5 Jericho. Thus, Jericho was the scene of Israel's *first* victory (Josh. 6), and *final* defeat.

Riblah. Now *Ribleh*, on the east bank of the Orontes, thirty-five miles north-east of Baalbek, the base and head-quarters of Nebuchadnezzar. Some twenty-two years before, Jehoahaz was put in bonds here by Pharaoh-nechoh, to be led captive to Egypt. See 2 Kings 23. 33.

gave judgment = pronounced sentence: i.e. for his perjury. See 2 Chron. 36. 10, 13. Ezek. 17. 15, 18.

6 before his eyes. A specimen of the inhumanity of those days.

7 put out Zedekiah's eyes. So that Ezekiel was quite correct when he said that Zedekiah should be taken to Babylon, though he should not see it (Ezek. 12. 13).

with chains = with two fetters.

to carry him. Ch. 52. 11, and 2 Kings 25. 7, show that this purpose was executed. It was not so with Jehoiakim (2 Chron. 36. 6).

8 the Chaldeans burned, &c. On the tenth day of the fifth month. Cp. 52. 12, 13. The same day as the capture of the city by the Romans in A.D. 69.

9 Nebuzar-adan = the prince favoured by Nebo.

the guard = the executioners (2 Kings 25. 8). Cp. Gen. 37. 36; 39. 1.

39. 10—44. 30 (*R*, p. 1071). THE PEOPLE TAKEN, AND LEFT. (*Introversion.*)

R | C | 39. 10. The poor of the People.
D | 39. 11–14. Jeremiah. Liberation commanded.
E | 39. 15–18. Promise to Ebed-melech.
D | 40. 1–6. Jeremiah. Liberation effected.
C | 40. 7—44. 30. The poor of the People.

10 poor. Heb. *dal.* See note on "poverty", Prov. 6. 11.

11 to = to the hand of, or through.

12 look well to him. Not the first, rejected by the Jews, who was honoured by the Gentiles.

14 prison = house of detention: as in 38. 6, 13, 28.

Gedaliah. See note on Ahikam, 26. 24. Cp. 40. 6.

Shaphan. See note on 2 Kings 22. 3.

carry him home. Some codices, with one early printed edition (Rabbinic), read "out of the [prison] house". From the next chapter we learn that he was taken north to Ramah with other captives, and from that place was set free, and went to Gedaliah to Mizpah (40. 6). This verse (*v.* 14) is only a brief summary.

so = and.

The THIRTY-FIFTH Prophecy of Jeremiah (p. 1015).

15 the LORD. Heb. Jehovah. Ap. 4. II.

16 Go and speak. Not to interrupt the history, this incident as to Ebed-melech is reserved till now.

the LORD of hosts, the God of Israel. See note on 7. 3. **God.** Heb. Elohim. Ap. 4. I.

Behold. Fig. *Asterismos.* Ap. 6.

evil = calamity. Heb. *rā'a'.* Ap. 44. viii.

17 saith the LORD = [is] Jehovah's oracle.

18 life = soul. Heb. *nephesh.* Ap. 13.

a prey: i.e. he should save it. Cp. 21. 9.

put thy trust = confided. Heb. *bāṭaḥ.* Ap. 69. i.

The THIRTY-SIXTH Prophecy of Jeremiah (p. 1015).

40. 1 the LORD. Heb. Jehovah. Ap. 4. II.

chains = the two fetters, as in 39. 7.

2 the guard. See note on 39. 9.

said. Nebuzar-adan takes all the credit to himself. Cp. 39. 11.

God. Heb. Elohim. Ap. 4. I.

evil = calamity. Heb. *rā'a'.* Ap. 44. viii.

3 because ye have sinned, &c. Ref. to Pent. (Deut. 29. 24, 25). Ap. 92. **sinned.** Heb. *ḥāṭā'.* Ap. 44. i.

obeyed His voice, therefore this thing is come upon you.

4 And now, °behold, I loose thee this day from the [1]chains which *were* upon thine °hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: °behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go."

5 °Now while he was not yet gone back, *he said,* "Go back also to °Gedaliah the son of Ahikam the son of °Shaphan, whom the king of Babylon hath made governor over °the cities of Judah, and dwell with him among the People: or go wheresoever it seemeth convenient unto thee to go." So the captain of [2]the guard gave him victuals and a °reward, and let him go.

6 Then went Jeremiah unto [5]Gedaliah the son of Ahikam to °Mizpah; and dwelt with him among the People that were left in the land.

7 Now when all the captains of the forces which *were* in the fields, *even* they and their °men, heard that the king of Babylon had made [5]Gedaliah the son of Ahikam °governor in the land, and had committed unto him men, and women, and °children, and of the °poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to [5]Gedaliah to [6]Mizpah, even °Ishmael the son of Nethaniah, and Johanan and Jonathan the °sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the °Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And [5]Gedaliah the son of Ahikam the son of [5]Shaphan sware unto them and to their men, saying, "Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, [4]behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye °wine, and °summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken."

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them [5]Gedaliah the son of Ahikam the son of [5]Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to [5]Gedaliah, unto [6]Mizpah, and gathered [10]wine and [10]summer fruits very much.

13 Moreover Johanan the [8]son of Kareah, and all the captains of the forces that *were* in the °fields, came to [5]Gedaliah to [6]Mizpah,

14 And said unto him, "Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to °slay thee?"

But Gedaliah the son of Ahikam believed them not.

4 behold. Fig. *Asterismos.* Ap. 6.

hand. Some codices, with eight early printed editions, Sept., Syr., and Vulg., read "hands".

5 Now while he was not yet gone back = And ere yet he could make reply.

Gedaliah. See note on 26. 24, and cp. 39. 14.

Shaphan. See note on 2 Kings 22. 3.

the cities. The A.V. edition, 1611, reads "all the cities".

reward = present.

6 Mizpah. North of Jerusalem, near Anathoth. Cp. 41. 5–9. Josh. 18. 26. 1 Sam. 7. 16; 10. 17, and 1 Kings 15. 22. The scene of the following events: here had been Asa's fortress (41. 9); here Sennacherib and Nebuchadnezzar and Titus got their first view of Jerusalem.

40. 7—44. 30 (*C*, p. 1074). THE POOR OF THE PEOPLE. (*Division.*)

C	F[1]	40. 7—41. 15. Under GEDALIAH in the land.
	F[2]	41. 16—43. 7. Under JOHANAN in the land.
	F[3]	43. 8—44. 30. Under JOHANAN in Egypt.

40. 7—41. 15 (F[1], above). UNDER GEDALIAH IN THE LAND. (*Alternation and Introversion.*)

F[1]	G	40. 7. Gedaliah. Administration.	
	H	J	40. 8. Ishmael's visit.
		K	40. 9, 10. Invitation of Gedaliah.
	G	40. 11. Gedaliah. Administration.	
	H	*K*	40. 12. Invitation. Accepted.
		J	40. 13—41. 15. Ishmael's treachery.

7 men. Heb. pl. of *'ĕnōsh.* Ap. 14. III.

governor. No more attempts to make a king, after Zedekiah's perjury. See Ezek. 17. 15–19.

children = young children.

poor. Heb. "poverty", put by Fig. *Metonymy* (of Adjunct), Ap. 6, for poor people. See Prov. 6. 11.

8 Ishmael. The Massorites (Ap. 30) set their hand to obliterate the Divine names in the case of men who had served to disgrace it. One is *'ēl,* in the compound "Ishmael", which means "whom my El heareth". It is used of five different men, and occurs forty-eight times: twenty times of Hagar's son; twenty-three times of Nethaniah's son in this history; and five times of the other three. On account of his horrible treachery, the memory of which is perpetuated by the fast of the seventh month (Zech. 7. 5; 8. 9), the vowel points were changed to obliterate the Divine Name (El): viz. *yishmā'ĕ'l,* instead of *yishmā"ēl,* which is not observable in the ordinary English spelling.

sons. Some codices, with Aram. and Sept., read "son", as in *v.* 13.

Netophathite = a man of Netophah, now *Khan Umm Tōbah,* north of Bethlehem (1 Chron. 2. 54. Ezra 2. 22. Neh. 7. 26).

10 wine. Heb. *yayin.* Ap. 27. I.

summer fruits. Heb. "summer". Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the fruits gathered in summer.

40. 13—41. 15 (*J*, above). ISHMAEL'S TREACHERY. (*Division.*)

J	L[1]	40. 13–16. Treachery. Discovered.
	L[2]	41. 1–15. Treachery. Avenged.

40. 13-16 (L[1], above). TREACHERY. DISCOVERED. (*Alternation.*)

L[1]	i	13, 14–. Johanan reveals the plot to Gedaliah.
	k	–14. Gedaliah's disbelief.
	i	15. Johanan's advice to Gedaliah.
	k	16. Gedaliah's disapproval.

13 fields = field (sing.).

14 slay thee = strike thy soul. Heb. *nephesh.* Ap. 13.

15 man. Heb. *'ĭsh.* Ap. 14. II.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, "Let me go, I pray thee, and I will [14]slay Ishmael the son of Nethaniah, and no °man shall know *it:*

477 wherefore should [14] he slay thee, that all the Jews which are ° gathered unto thee should be scattered, and the remnant in Judah perish?"

k (p. 1075) 16 But [5] Gedaliah the son of Ahikam said unto Johanan the son of Kareah, "Thou shalt not do this thing: for thou speakest falsely of ° Ishmael."

L² 1 (p. 1076) 477 **41** Now it came to pass in the seventh month, *that* Ishmael the son of Nethaniah the son of ° Elishama, of the seed royal, and the princes of the king, ° even ten ° men with him, came unto ° Gedaliah the son of Ahikam to ° Mizpah; and there they did eat bread together in ° Mizpah.

2 Then arose ° Ishmael the son of Nethaniah, and the ten [1] men that were with him, and smote [1] Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon ° had made governor over the land.

3 [2] Ishmael also slew all the Jews that were with him, *even* with [1] Gedaliah, at [1] Mizpah, and the Chaldeans that were found there, ° *and* the [1] men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no ° man knew *it,*

5 That there came certain from Shechem, from ° Shiloh, and from Samaria, *even* fourscore [1] men, having their beards shaven, and their clothes rent, and having cut themselves, with ° offerings and incense in their hand, to bring *them* ° to the house of ° the LORD.

6 And [2] Ishmael the son of Nethaniah went forth from [1] Mizpah to meet them, ° weeping all along as he went: and it came to pass, as he met them, he said unto them, "Come to [1] Gedaliah the son of Ahikam."

7 And it was *so,* when they came into the midst of the city, that [2] Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the [1] men that *were* with him.

8 But ten [1] men were found among them that said unto [2] Ishmael, "Slay us not: for we have ° treasures in the field, of wheat, and of barley, and of oil, and of honey." So he forbare, and slew them not among their brethren.

9 Now ° the pit wherein [2] Ishmael had cast all the dead bodies of the [1] men, whom he had slain ° because of Gedaliah, ° *was* it which Asa the king had made for fear of Baasha king of Israel: *and* [2] Ishmael the son of Nethaniah filled it with *them that were* slain.

m 10 Then [2] Ishmael carried away captive all the residue of the People that *were* in [1] Mizpah, *even* ° the king's daughters, and all the People that remained in [1] Mizpah, whom ° Nebuzar-adan the captain of ° the guard had committed to [1] Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive,

n and departed to go over to the Ammonites.

l 11 But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the ° evil that [2] Ishmael the son of Nethaniah had done,

12 Then they took all the [1] men, and went to fight with [2] Ishmael the son of Nethaniah, and found him by the great waters that *are* in ° Gibeon.

m 13 Now it came to pass, *that* when all the People which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the People that [2] Ishmael had carried away captive from [1] Mizpah ° cast about and returned, and went unto Johanan the son of Kareah.

n 15 But [2] Ishmael the son of Nethaniah escaped from Johanan with ° eight [1] men, and went to the Ammonites.

F² M 16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the People whom he had recovered from [2] Ishmael the son of

gathered = gathered out.

41. 1–15 (L², p. 1075). TREACHERY. AVENGED. (*Extended Alternation.*)

L² | l | 1–9. Ishmael's treachery.
m | 10–. Captives taken.
n | –10. Ammonites.
l | 11, 12. Ishmael's treachery.
m | 13, 14. Captives rescued.
n | 15. Ammonites.

1 Elishama. A seal has been found with his name on it.
even = and.
men. Heb. pl. of *'ĕnōsh.* Ap. 14. III.
Gedaliah. See note on 26. 24; and cp. 39. 14, and 40. 5.
Mizpah. See note on 40. 6.
2 Ishmael. See note on 40. 8.
had made. Cp. 40. 5.
3 and. Some codices, with Vulg. and three early printed editions, read this "and" in the text.
4 man. Heb. *'ish.* Ap. 14. II.
5 Shiloh. The last of five references to Shiloh in Jeremiah. Cp. 7. 12, 14; 26. 6, 9.
offerings. These would be meal-offerings, according to Lev. 2. 1. Flesh sacrifices were now impossible. Ref. to Pent. (Lev. 2. 1). Probably for the feast of the fifteenth (Lev. 23. 23, 34. Num. 29. 12. Deut. 16. 13).
to the house, &c. Still recognised as the place which Jehovah had chosen.
the LORD. Heb. Jehovah. Ap. 4. II.
6 weeping all along as he went = going on and on weeping.
8 treasures = hidden [treasures, or stores].
9 the pit: or, cistern. Not mentioned elsewhere, but see 1 Kings 15. 22 and 2 Chron. 16. 6.
because of = besides.
was it. By regrouping the letters, this reads "[was] a large pit which", &c.
10 the king's daughters. See note on 43. 7.
Nebuzar-adan. See note on 39. 9.
the guard = the executioners (2 Kings 25. 8). Cp. Gen. 37. 36; 39. 1.
11 evil = calamity. Heb. *rā'ā'.* Ap. 44. viii.
12 Gibeon. Now *el Jib,* about five miles north of Jerusalem, where Joab treacherously slew Amasa (2 Sam. 20. 8, 10). **14 cast about** = turned round.
15 eight. Two had been slain in the encounter above.

41. 16–43. 7 (F², p. 1075). UNDER JOHANAN IN THE LAND. (*Introversion and Alternation.*)

F² | M | 41. 16–18. Intention to go to Egypt.
N | O | 42. 1–3. Supplication to Jeremiah.
P | 42. 4. Jeremiah. Answer promised.
N | O | 42. 5, 6. Supplication to Jeremiah.
P | 42. 7–22. Jeremiah. Answer *given.*
M | 43. 1–7. Intention carried out.

Nethaniah, from [1] Mizpah, after *that* he had slain [1] Gedaliah the son of Ahikam, *even* mighty [1] men of war, and the women, and the °children, and the eunuchs, °whom he had brought again from [12] Gibeon:

17 And they departed, and dwelt in the °habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because [2] Ishmael the son of Nethaniah had slain [1] Gedaliah the son of Ahikam, °whom the king of Babylon made governor in the land.

42 Then all the captains of the forces, and Johanan the son of Kareah, and °Jezaniah the son of Hoshaiah, and all the People from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, "Let, we beseech thee, our supplication be accepted before thee, and pray for us unto °the LORD °thy °God, *even* for all this remnant; (for we are left *but* °a few of many, °as thine eyes do behold us:)

3 That [2] the Lord °thy [2] God may shew us the way wherein we may walk, and the thing that we may do."

4 Then Jeremiah the prophet said unto them, "I have heard *you;* °behold, I will pray unto [2] the LORD your [2] God according to your words; and it shall come to pass, *that* whatsoever thing [2] the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you."

5 Then they said to Jeremiah, [2] "The LORD be a true and faithful Witness between us, if we do not even according to all things for the which [2] the LORD thy [2] God shall send thee to us.

6 Whether *it be* good, or whether *it be* °evil, we will obey the voice of [2] the LORD our [2] God, to Whom we send thee; °that it may be well with us, when we obey the voice of [2] the LORD our [2] God."

7 And it came to pass after ten days, that the word of [2] the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, "Thus saith °the [2] LORD, the [2] God of Israel, unto Whom ye sent me to present your supplication before Him;

10 'If ye will still abide in this land, then will I °build you, and not °pull *you* down, and I will °plant you, and not °pluck *you* up: for °I repent Me of the [6] evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, °saith [2] the LORD: for °I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own °land.

13 But if ye say, 'We will not dwell in this land, neither obey the voice of [2] the LORD your [2] God,'

14 Saying, 'No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have °hunger of bread; and there will we dwell:'

15 °And now therefore hear the word of [2] the LORD, ye remnant of Judah; Thus saith °the [2] LORD of hosts, the [2] God of Israel; If ye °wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were °afraid, shall follow close after you °there in Egypt; and there ye shall die.

17 So shall it be with all the °men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the [6] evil that I will bring upon them.'

18 For thus saith [15] the [2] LORD of hosts, the [2] God of Israel; 'As Mine anger and My fury hath been poured forth upon the inhabitants

16 children = young children.
17 habitation = *Khan*, or inn. Heb. *gērûth*. Occurs only here. Probably erected by Barzillai (2 Sam. 19. 31–40). Near here was the inn where Joseph and Mary could find no room (Luke 2. 7).
whom, &c. See 40. 5.

42. 1 As ch. 41 records the infamous treachery of Ishmael, so ch. 42 records the obstinate disobedience of Johanan. These incidents are recorded (instead of many others) because they show us something of the moral character of the People; and thus furnish us with the reasons for the calamities which overtook them.
Jezaniah. In 43. 2 he has a second name, "Azariah". The Sept. reads this name here.
2 the LORD. Heb. Jehovah. Ap. 4. II.
thy. A special various reading, called *Sevīr* (Ap. 34), reads "our", as in *v.* 20.
God. Heb. Elohim. Ap. 4. I.
a few. Ref. to Pent. (Lev. 26. 22). Ap. 92.
as = according as.
3 thy. See note on *v.* 2; but here the reading "our" is supported by several codices and one early printed edition. **4** behold. Fig. *Asterismos*. Ap. 6.
6 evil = ill. Heb. *rā'a'*. Ap. 44. viii.
that it may be well, &c. Ref. to Pent. (Deut. 6. 3).

42. 7-22 (*P*, p. 1076). JEREMIAH. ANSWER GIVEN. (*Introversion.*)

P | Q | 7–9. Supplication made.
R | n | 10. Abiding.
o | 11, 12. Promise.
R | *n* | 13, 14. Departing.
o | 15–18. Warning.
Q | 19–22. Supplication answered.

The THIRTY-SEVENTH Prophecy of Jeremiah (p. 1015).

9 the LORD, the God of Israel. See note on 11. 3.
10 build . . . pull you down . . . plant . . . pluck you up. Cp. 1. 10.
I repent Me. Ref. to Pent. (Gen. 6. 6. Deut. 32. 36).
11 saith the LORD = [is] Jehovah's oracle.
I am with you. See the Structure "*o*", above.
12 land = soil.
14 hunger of bread. Which they had experienced.
15 And now = Now.
the LORD of hosts, the God of Israel. See note on 7. 3. The same in *v.* 18.
wholly set your faces. Ref. to Pent. (Deut. 17. 16).
16 afraid = apprehensive.
there. The 1611 edition of the A.V. does not read this word. **17** men. Pl. of *'ĕnōsh*. Ap. 14. III.

477 of Jerusalem; so shall My fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.'"

Q p (p. 1078) 19 [2]The LORD hath said concerning you, "O ye remnant of Judah; [c]Go ye not into Egypt:"

q know certainly that I have [c]admonished you [21]this day.

r 20 For [c]ye dissembled in your [c]hearts, when ye sent me unto [2]the LORD your [2]God, saying, "Pray for us unto [2]the LORD our [2]God; and according unto all that [2]the LORD our [2]God shall say, so declare unto us, and we will do *it*."

q 21 And *now* I have [c]this day declared *it* to you; but ye have not obeyed the voice of [2]the LORD your [2]God, nor any *thing* for the which He hath sent me unto you.

p 22 Now therefore know certainly that ye shall die [c]by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

M s 477 **43** And it came to pass, *that* when Jeremiah had made an end of speaking unto [c]all the People all the words of [c]the LORD their [c]God, for which [c]the LORD their [c]God had sent him to them, *even* all these words,

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and [1]all the proud [c]men, saying unto Jeremiah, "Thou speakest falsely: [1]the LORD our [1]God hath not sent thee to say, 'Go not into Egypt to sojourn there:'

3 But [c]Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, [c]and carry us away captives into Babylon."

t 4 So Johanan the son of Kareah, and all the captains of the forces, and [1]all the People, obeyed not the voice of [1]the LORD, to dwell in the land of Judah.

s 5 But Johanan the son of Kareah, and all the captains of the forces, took [1]all the remnant of Judah, that were returned from [1]all nations, [c]whither they had been driven, to dwell in the land of Judah;

6 *Even* [c]men, and women, and [c]children, and the king's daughters, and every [c]person that Nebuzar-adan the captain of the guard had left with [c]Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

t 7 So they came into the land of Egypt: for they obeyed not the voice of [1]the LORD: thus came they *even* to [c]Tahpanhes.

F[3] S U 8 [c]Then came the word of [1]the LORD unto Jeremiah in [7]Tahpanhes, saying,

9 "Take great stones in thine hand, and hide them in the clay in [c]the brickkiln, which *is* at the entry of Pharaoh's house in [7]Tahpanhes, in the sight of the [2]men of Judah;

10 And say unto them, 'Thus saith [c]the [1]LORD of hosts, the [1]God of Israel; [c]'Behold, I will send and take [c]Nebuchadrezzar the king of Babylon, My servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

42. 19-22 (Q, p. 1077). SUPPLICATION. ANSWERED. (*Introversion.*)

Q p | 19–. Prohibition.
q | –19. Admonition.
r | 20. Incrimination.
q | 21. Declaration.
p | 22. Threatening.

19 Go ye not into Egypt. This had ever been a standing command for Israel (Deut. 17. 16. Isa. 31. 1. Ezek. 17. 15). admonished = testified against.

20 ye dissembled, &c. None but Jehovah could know this. Cp. 41. 17. Ps. 139. 2. John 1. 48; 2. 24, 25. hearts = souls. Heb. *nephesh*. Ap. 13.

21 this day declared = declared this day. See note on Deut. 4. 26.

22 by the sword, &c. Ref. to Pent. (Lev. 26. 6, 25, 33, 36. Deut. 28. 22). Ap. 92.

43. 1-7 (M, p. 1076). INTENTION CARRIED OUT. (*Alternation.*)

M | s | 1–3. Johanan. Contradiction. Words.
t | 4. The People. Disobedience.
s | 5, 6. Johanan. Disobedience. Action.
t | 7. The People. Disobedience.

1 all. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for the greater part, not all without exception.
the LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
2 men. Pl. of *'ĕnōsh*. Ap. 14. III.
3 Baruch. A man of noble family (32. 12) suspected here. The reason may be found in 45. 1–5.
5 whither, &c. Cp. 40. 12.
6 men. Heb. pl. of *geber*. Ap. 14. IV.
children = young children.
person = soul. Heb. *nephesh*. Ap. 13.
Gedaliah. See note on 41. 1.
7 Tahpanhes. An Egyptian fortress on the eastern or Syrian frontier of Lower Egypt (cp. 2. 16), where the Pharaoh had his palace. See *v.* 9. Now *Tell Defenneh*; where Petrie discovered (in 1886) a ruin called *Kasr el Bint Yehudi* = the palace of the daughter of Judah, assigned doubtless to the daughters of king Zedekiah. See *v.* 6, above; and 41. 10. See Ap. 87.

43. 8—44. 30 (F[3], p. 1075). UNDER JOHANAN IN EGYPT. (*Introversion and Alternations.*)

F[3] | S | U | 43. 8–10. Sign. Great stones.
V | 43. 11–13. Threatening.
T | W | 44. 1–14–. Idolatry. Declaration.
X | 44. –14. Escape of remnant.
T | W | 44. 15–27. Idolatry. Discussion.
X | 44. 28. Escape of remnant.
S | U | 44. 29. Sign. Punishment.
V | 44. 30. Threatening.

The THIRTY-EIGHTH Prophecy of Jeremiah (p. 1015).

8 Then = And. The Structure shows that a new member commences here.

9 the brickkiln = the brick pavement before the royal palace. Laid bare in 1886 by Flinders Petrie. See note on 2 Sam. 12. 31. There could be no "brick-kiln" close to the entrance of the palace. But such a platform is seen to-day outside all great, and most small, houses in Egypt. It is called *mastaba*, and is kept clean, and swept. Often made of beaten clay, edged with bricks. For this particular brickwork pavement, see Ap. 87. See note on *v.* 7.

10 the LORD of hosts, the God of Israel. See note on 7. 3. The longer title is used to show the solemnity of the utterance.
Behold. Fig. *Asterismos*. Ap. 6.
Nebuchadrezzar . . . will set, &c. This was fulfilled to the letter. Josephus records it (*Ant.* x. 9, 10), but Egyptian history is naturally silent. It took place five years after his destruction of Jerusalem.

11 And when he cometh, he shall smite the land of Egypt, *and deliver* °such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives:

and he shall array himself with the land of Egypt, °as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the °images of °Beth-shemesh, °that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.'"

44 The word that came to Jeremiah concerning all the Jews °which dwell in the land of Egypt, which dwell at °Migdol, and at °Tahpanhes, and at °Noph, and in the country of °Pathros, saying,

2 "Thus saith °the LORD of hosts, the °God of Israel; 'Ye have seen all the °evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein,

3 Because of their °wickedness which they have committed to provoke Me to anger, in that they went to burn incense, *and* to °serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit I sent unto you all My servants the prophets, °rising early and sending *them*, saying, 'Oh, do not this abominable thing that I hate.'

5 But they hearkened not, nor inclined their ear to turn from their [3]wickedness, to burn no incense unto other gods.

6 Wherefore My fury and Mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.'

7 Therefore now thus saith °the [2]LORD, the °God of hosts, the [2]God of Israel;

'Wherefore commit ye *this* great [2]evil °against your °souls, to cut off from you °man and woman, °child and suckling, °out of Judah, to leave you none to remain;

8 In that ye provoke Me unto wrath with the °works of your hands, burning incense unto other gods in the land of Egypt, whither ye be °gone to °dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach °among all the nations of the earth?

9 Have ye forgotten the °wickedness of your fathers, and the °wickedness of the kings of Judah, and the °wickedness of °their wives, and your own °wickedness, and the °wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not °humbled *even* unto this day, neither have they feared, nor walked in My law, nor in My statutes, that I set before you and before your fathers.'

43. 11-13 (V, p. 1078). THREATENING. (*Alternation.*)

V | u | 11. Land of Egypt.
  | v | 12–. Gods of Egypt.
  | u | –12. Land of Egypt.
  | v | 13. Gods of Egypt.

11 such as are, &c. See note on 2 Sam. 12. 31.
12 as = according as.
13 images = standing images, or obelisks. Probably *Asherim*. See Ap. 42.
Beth-shemesh. Heb. = House (or Temple) of the Sun; Greek, "Heliopolis"; Egyptian, "On"; about ten miles north-east of Cairo.
that is in the land of Egypt. This is to distinguish it from the Beth-shemesh of Josh. 15. 10. Judg. 1. 33. 1 Sam. 6. 9, 19. See note on Isa. 19. 19; and Ap. 81.

44. 1-14 (W, p. 1078). IDOLATRY. DECLARATION. (*Repeated and Extended Alternation.*)

W | Y^1 | 1, 2. Infliction. Past. Jehovah, &c.
  | Z | w | 3. Provocation. Incense.
  | | x | 4. Remonstrance.
  | | y | 5. Disregard.
  | Y^2 | 6, 7–. Infliction. Past. Jehovah, &c.
  | Z | w | –7, 8. Provocation. Incense.
  | | x | 9. Remonstrance.
  | | y | 10. Disregard.
  | Y^3 | 11–14. Infliction. Future.

The THIRTY-NINTH Prophecy of Jeremiah (p. 1015).

This was Jeremiah's THIRTY-NINTH and last prophecy (p. 1015) relating to Israel. Chs. 46–51 relate to the Gentiles.

1 which dwell, &c. See longer note on p. 1096.
Migdol. See note on Ex. 14. 2.
Tahpanhes. See note on 43. 7.
Noph. A contraction of the Egyptian *Manufr* = the abode of the good. Heb. *Moph* in Hos. 9. 6; afterward = Memphis; now *Abu Sîr*. Cp. 2. 16; 46. 14, 19.
Pathros. A part of Upper Egypt, south of Memphis. Cp. Isa. 11. 11. Ezek. 29. 14; 30. 14.
2 the LORD of hosts, the God of Israel. See note on 7. 3.
the LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
evil = calamity. Heb. *rā'a'*. Ap. 44. viii.
3 wickedness. Heb. *rā'a'*. Ap. 44. viii.
serve other gods. Ref. to Pent. (Deut. 13. 6; 32. 17).
4 rising early, &c. See note on 7. 13.
7 the LORD, the God of hosts, the God of Israel. See note on 35. 17.
God. Some codices, with two early printed editions, Sept., Syr., and Vulg., omit "the God".
against your souls. Ref. to Pent. (Num. 16. 38).
souls. Heb. *nephesh*. Ap. 13.
man. Heb. *'ish*. Ap. 14. II. **child** = little one.
out of Judah = out of the midst of Judah.
8 works. Some codices, with five early printed editions (one, marg.), and Syr., read "work" (sing.).
gone = come. **dwell** = sojourn.
among. Some codices, with three early printed editions, Sept., and Vulg., read "to".
9 wickedness = wickednesses, or wicked ways. Heb. *rā'a'*. Ap. 44. viii. Note the Fig. *Repetitio* (Ap. 6), used for great emphasis. **their wives.** See *v.* 15.
10 humbled = contrite.
11 Behold. Fig. *Asterismos*. Ap. 6.
I will set My face, &c. Ref. to Pent. (Lev. 17. 10; 20. 3, 5, 6). Ap. 92.
evil. Heb. *rā'a'*. Ap. 44. viii.

11 Therefore thus saith [2]the LORD of hosts, the [2]God of Israel; °'Behold, °I will set My face against you for °evil, and to cut off all Judah. Y^3

12 And I will take the remnant of Judah, that have set their faces to go into the land of

Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed ° by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, ° as I have punished Jerusalem, [12]by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they ° have a desire to return to dwell there:

X for none shall return but such as shall escape.'"

(p. 1078) 15 Then ° all the ° men which knew that [9]their
T W a wives had burned incense unto other gods, and
(p. 1080) all the women that stood by, a great ° multitude, even all the People that [8]dwelt in the land of Egypt, in [1]Pathros, answered Jeremiah, saying,

16 "*As for* the word that thou hast spoken unto us in the name of [2]the LORD, we will not hearken unto thee.

17 But we will certainly do ° whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem:

b for *then* had we plenty of ° victuals, and were well, and saw no [2]evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed [12]by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our [15]men?"

a 20 Then Jeremiah said unto [15]all the People, to the ° men, and to the women, and to [15]all the People which had given him *that* answer, saying,

21 "The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the People of the land, did not [2]the LORD remember ° them, and came ° it *not* ° into His mind?

22 So that [2]the LORD could no longer ° bear, because of the [2]evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have ° sinned against [2]the LORD, and have not obeyed the voice of [2]the LORD, nor walked in His law, nor in His statutes, nor in His testimonies; therefore this [2]evil is happened unto you, as at this day."

24 Moreover Jeremiah said unto all the People, and to all the women, "Hear the word of [2]the LORD, all Judah that *are* in the land of Egypt:

25 Thus saith [2]the LORD of hosts, the [2]God of Israel, saying; 'Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, 'We will surely perform our vows that we have vowed, [3]to burn incense to the queen of heaven, and to pour out drink offerings unto her:' ye will surely accomplish your vows, and surely perform your vows.'

26 Therefore hear ye the word of [2]the LORD, b
[15]all Judah that dwell in the land of Egypt;
[11]Behold, °I have sworn by My great name, °saith [2]the LORD, that My name shall no more be named in the mouth of any [7]man of Judah in all the land of Egypt, saying, °'The Lord GOD liveth.'

27 [11]Behold, °I will watch over them for [2]evil, and not for good: and all the [7]men of Judah that *are* in the land of Egypt shall be consumed [12]by the sword and by the famine, until there be an end of them.

28 Yet a small number that escape the sword X
°shall return out of the land of Egypt into the (p. 10
land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, Mine, or theirs.

29 And this *shall be* a sign unto you, [26]saith S U
[2]the LORD, that I will punish you in this place, that ye may know that My words shall surely stand against you for [2]evil:'

30 Thus saith [2]the LORD; [11]'Behold, I will V
give Pharaoh-hophra king of Egypt into the

12 by the sword, &c. Ref. to Pent. (Lev. 26. 6, 25, 33, 36. Deut. 28. 22). Ap. 92. Cp. 42. 22.
13 as = according as.
14 have a desire – lift up their soul. Heb. *nephesh*. Ap. 13.

44. 15-27 (*W*, p. 1078). IDOLATRY. DISCUSSION. (*Alternation.*)

W | a | 15–17–. Answer of the People.
| | b | –17–19. Reason.
| *a* | 20–25. Answer. Jeremiah's reply.
| *b* | 26, 27. Reason.

15 all. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for the specified part.
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III: i.e. the husbands.
multitude = assembly.
17 whatsoever thing goeth forth, &c. Ref. to Pent. (Num. 30. 12. Deut. 23. 23). Ap. 92.
victuals. Heb. "bread". Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all kinds of food.
20 men. Heb. pl. of *geber*. Ap. 14. IV.
21 them: i.e. your fathers.
it: i.e. the incense.
into His mind = upon His heart. Fig. *Anthropopatheia*. Ap. 6.
22 bear = forbear.
23 sinned. Heb. *châṭa'*. Ap. 44. i.
26 I have sworn, &c. Ref. to Pent. (Gen. 22. 16).
saith the LORD = [is] Jehovah's oracle.
The Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II.
28 shall return, &c. So that the king's daughters either returned to Judah or remained in Egypt.

hand of his enemies, and into the hand of °them that seek his °life; °as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his °life.'"

45 The word that Jeremiah the prophet spake unto °Baruch the son of Neriah, when he had °written these words in a book at the mouth of Jeremiah, in °the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 "Thus saith °the LORD, the °God of Israel, unto thee, O [1] Baruch;

3 'Thou didst say, 'Woe is me now! for [2] the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.'"

4 Thus shalt thou say unto him, [2]'The LORD saith thus; °'Behold, *that* which I have °built will I °break down, and that which I have °planted I will °pluck up, even this whole land.

5 °And seekest thou great things for thyself? seek *them* not:

for, behold, I will bring °evil upon all flesh, °saith [2] the LORD: but thy °life will I give unto thee °for a prey in all places whither thou goest.'"

46 The word of °the LORD °which came to Jeremiah the prophet °against °the °Gentiles;

2 [1] Against °Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in °Carchemish, which Nebuchadrezzar king of Babylon smote in °the fourth year of Jehoiakim the son of Josiah king of Judah.

3 °"Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the °brigandines.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are °beaten down, and are °fled apace, and look not back: *for* °fear *was* round about, °saith [1] the LORD.

them. Not Nebuchadnezzar; but, as the monuments now tell us, the soldiers who revolted against Hophra. He was delivered into their hands, as Zedekiah had already been delivered into the hands of Nebuchadnezzar. life = soul. Heb. *nephesh*. Ap. 13. as = according as.

45. 1–5 (*Q*, p. 1071). BARUCH.
(*Repeated Alternation.*)

Q | c^1 | 1, 2. Word of Jehovah to Baruch.
d^1 | 3. What Baruch had said.
c^2 | 4. Word of Jehovah to Baruch.
d^2 | 5–. What Baruch sought.
c^3 | –5. Word of Jehovah to Baruch.

The FORTIETH Prophecy of Jeremiah (p. 1015).

1 Baruch. He was the grandson of Maaseiah, governor of Jerusalem in Josiah's reign (2 Chron. 34. 8), and brother of Seraiah, chief chamberlain (51. 59).
written these words, &c. See ch. 36.
the fourth year, &c. See Ap. 86.
2 the LORD. Heb. Jehovah. Ap. 4. II.
the LORD, the God of Israel. See note on 11. 3.
God. Heb. Elohim. Ap. 4. I.
4 Behold. Fig. *Asterismos*. Ap. 6.
built . . . break down . . . planted . . . pluck up. See note on 1. 10.
5 And seekest, &c. = Wouldst thou seek to secure great things for thyself?
evil. Heb. *rā'a'*. Ap. 44. viii.
saith the LORD = [is] Jehovah's oracle.
life = soul. Heb. *nephesh*. Ap. 13.
for a prey. Cp. 39. 18.

The FORTY-FIRST Prophecy of Jeremiah (p. 1015).

46. 1—51. 64– (*C*, p. 1015). PROPHECIES ADDRESSED TO GENTILES. (*Introversion.*)

C | A | 46. 1–28. Egypt. South.
B | 47. 1–7. Philistines. West.
C | 48. 1—49. 6. Moab and Ammon. East and South.
D | 49. 7–22. Edom. South.
D | 49. 23–27. Damascus. North.
C | 49. 28–33. Kedar and Hazor. North.
B | 49. 34–39. Elam. East.
A | 50. 1—51. 64–. Babylon. East.

46. 1–28 (A, above). EGYPT. (*Introversion.*)

A | E | 1, 2. Egypt. Proclamation.
F | 3–12. Its overthrow.
F | 13–26. Means employed.
E | 27, 28. Israel. Encouragement.

1 the LORD. Heb. Jehovah. Ap. 4. II.
which came. For the most part in the fourth year of Jehoiakim (see Ap. 86), and may have been included in the roll of ch. 36. This section may be compared with Isaiah's "burdens" and "woes" (cp. p. 930), and Ezekiel (25—32), and Amos (1. 1, 2).

against = concerning. Cp. 49. 1. the. Some codices, with six early printed editions (one Rabbinic), read "all the". Gentiles = nations. **2 Egypt.** Comes first because most important in connection with Judah, as well as coming second to Babylon at that time (with which it corresponds in position in the Structure above). Judah was indeed, then subject to Egypt. The policy of Judah's rulers was to lean on Egypt instead of heeding Jeremiah. These prophecies are designed to assure the nation that it could not rely on Gentile powers to thwart God's word by Jeremiah. Carchemish. Cp. 2 Chron. 35. 20–24. The *Gargamish* of the Inscriptions, now known as *Jerablūs*, or *Membij*, &c. the fourth year of Jehoiakim. A critical era in the history of Egypt, Babylon, Judah, and the world. See Ap. 86. Four years before, Pharaoh-necho, on his way to Carchemish, had defeated and slain Josiah at Megiddo, and afterward taken his son Shallum as a vassal to Egypt, and set up Jehoiakim (2 Kings 23. 29–35).

46. 3–12 (F, above). EGYPT. ITS OVERTHROW.
(*Extended Alternation.*)

F | e | 3, 4. Call to battle.
f | 5, 6. Dismay of Egypt.
g | 7, 8. Boast of Egypt.
e | 9. Call to battle.
f | 10. Vengeance of Jehovah.
g | 11, 12. Fall of Egypt.

3 Order ye = Prepare ye, or Put in order. **4 brigandines** = coats of mail. **5 beaten down** = crushed. fled apace. Fig. *Polyptōton* (Ap. 6). Heb. fled a flight. Well rendered "fled apace". fear was round about. Heb. *māgōr missābīb* = terror round about. See note on 6. 25. saith, &c. See note on 45. 5.

496 6 Let not the swift flee away, nor the °mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

g 7 Who *is* this *that* cometh up °as a flood, (p. 1081) whose waters are moved as the rivers?

8 [2] Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, °'I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.'

e 9 °Come up, ye horses; and rage, ye chariots; and let the [6]mighty men come forth; °the Ethiopians and °the Libyans, that handle the shield; and °the Lydians, that handle *and* bend the bow.

f 10 For this *is* the day of °the Lord GOD of hosts, °a day of vengeance, that He may avenge Him of His adversaries: and the sword shall devour, and it shall be satiate and °made drunk with their blood: for °the Lord GOD of hosts °hath a sacrifice in the north country by the river Euphrates.

g 11 °Go up into °Gilead, and °take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; °*for* thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the °land: for the [6]mighty man hath stumbled against the mighty, *and* they are fallen both together."

F G 13 The word that [1]the LORD spake to Jere- (p. 1082) miah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of [2]Egypt.

14 "Declare ye in Egypt, and publish in °Migdol, and publish in °Noph and in °Tahpanhes: say ye, 'Stand fast, and prepare thee; for the sword shall devour round about thee.'

H 15 Why are thy °valiant *men* °swept away? °they stood not, because [1]the LORD °did drive °them.

16 He made many to °fall, yea, °one fell upon another: and they said, 'Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.'

17 They did cry there, 'Pharaoh king of Egypt *is but* a °noise; he hath °passed the time appointed.'

G 18 *As* I live, °saith the King, Whose name *is* °the [1]LORD of hosts, "Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O thou daughter °dwelling in [2]Egypt, °furnish thyself to go into captivity: for [14]Noph shall be waste and desolate without an inhabitant.

H h 20 [2]Egypt *is like* a very fair °heifer, *but* °destruction cometh; it °cometh out of °the north.

i 21 Also her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, *and* are fled away together: °they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

k 22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, [5]saith [1]the LORD, though it cannot be °searched; because they are more than the °grasshoppers, and *are* innumerable.

6 mighty man. Heb. *geber*. Ap. 14. iv.
7 as a flood = as the river: i.e. the Nile, in flood.
8 I will go up. Egypt at this time was so strong that Jeremiah's prophecy seemed most unlikely to come to pass.
9 Come up, &c. Fig. *Eironeia*. Ap. 6. Cp. *v.* 11.
the Ethiopians = Cush. Mercenaries, forming the chief part of the Egyptian forces.
the Libyans. Heb. Phut. Cp. Ezek. 27. 10; 30. 5; and Acts 2. 10.
the Lydians. Not those in Western Asia (Gen. 10. 22). All belonging to Africa.
10 the Lord GOD of hosts. Heb. Adonai Jehovah Z baōth. Ap. 4. VIII (2) and II. See note on 2. 19.
a day of vengeance. On the Egyptians.
made drunk = bathed. Ref. to Pent. (Deut. 32. 42).
hath a sacrifice. Cp. Isa. 34. 6. Ezek. 39. 17.
11 Go up, &c. Fig. *Eironeia* (Ap. 6), as shown by the rest of the verse.
Gilead. Cp. 8. 22. take = fetch.
for thou shalt not be cured = healing there is none for thee. Cp. 8. 22; 51. 8. **12** land = earth.

46. 13 26 (*F*, p. 1081). MEANS EMPLOYED.
(*Alternation.*)

F | G | 13, 14. Proclamation. Prepare.
H | 15–17. Fall.
G | 18, 19. Proclamation. Prepare.
H | 20–26. Fall.

The FORTY-SECOND Prophecy of Jeremiah (p. 1015).
14 Migdol . . . Noph . . . Tahpanhes. See note on 44. 1.
15 valiant men. Some codices, with two early printed editions, Sept., and Vulg., read "one" (sing.), perhaps referring to *Apis* their sacred bull.
swept away = laid prostrate (sing.). Cp. 1 Sam. 5. 3.
they stood not = he made no stand.
did drive them = had driven him back.
them = him. **16** fall = be stumbling.
one . . . upon another. Ref. to Pent. (Lev. 26. 37).
17 noise = sound.
passed = let pass over. Cp. 2 Sam. 20. 5.
18 saith the King = [is] the King's oracle. Cp. 48. 15.
the LORD of hosts. See note on 6. 6.
19 dwelling in = inhabitress of. Probably = the Jews. as in Ezek. 12. 2. Jer. 48. 18.
furnish thyself to go into captivity = baggage for captivity prepare thee.

46. 20 26 (*H*, above). FALL OF EGYPT.
(*Extended Alternation.*)

H | h | 20. The north.
i | 21. Mercenaries.
k | 22, 23. Enemies.
h | 24. The North.
i | 25. Multitudes.
k | 26. Enemies.

20 heifer. Probably an allusion to *Apis*, the sacred bull.
destruction = piercing. Heb. *kerez*. Occurs only here. R.V. margin suggests gadfly. If it be so, the attack is on the heifer.
cometh. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "attacketh her".
the north. Though Babylon was on the east, the entry through Palestine was from the north, as Abraham entered it.
21 they did not stand = they made no stand. Some codices, with two early printed editions, Syr., and Vulg., read, "and they have made", &c.
23 searched = reconnoitred.
grasshoppers = locusts.

24 The daughter of [2]Egypt shall be confounded; she shall be delivered into the hand of the people of the north."

25 °The [1]LORD of hosts, the °God of Israel, saith; °"Behold, I will punish the °multitude of No, and Pharaoh, and [2]Egypt, with their gods, and their kings; even Pharaoh, and *all* them that °trust in him:

26 And I will deliver them into the hand of those that seek their °lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, [5]saith [1]the LORD.

27 But fear not thou, O My servant °Jacob, and be not dismayed, O Israel:

for, [25]behold, I will save thee from afar off, and thy seed from the land of their captivity; and °Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 °Fear thou not, O [27]Jacob My servant, [5]saith [1]the LORD:

for ℑ *am* with thee; for I will make °a full end of all the nations whither I have driven thee: but I will not make °a full end of thee, but correct thee in measure; yet will I °not leave thee wholly unpunished."

47 The word of °the LORD that came to Jeremiah the prophet °against the Philistines, °before that °Pharaoh smote °Gaza.

2 Thus saith [1]the LORD; °"Behold, °waters rise up out of °the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein:

then the °men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his °strong *horses*, at the °rushing of his chariots, *and at* the rumbling of his wheels,

the fathers shall not look back to *their* °children for feebleness of hands;

4 Because of °the day that cometh to spoil all the Philistines, *and* to cut off from °Tyrus and Zidon every helper that remaineth: for [1]the LORD will spoil the Philistines, the remnant of °the country of °Caphtor.

5 °Baldness is come upon [1]Gaza;

°Ashkelon is cut off *with* the remnant of °their valley: how long wilt thou cut thyself?"

6 O thou °sword of [1]the LORD, how long *will it be* ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

7 °How can it be quiet, seeing [1]the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath He appointed it.

48 °Against °Moab °thus saith °the LORD of hosts, the God of Israel;

25 The LORD of hosts, the God of Israel. See note on 7. 3.
God. Heb. Elohim. Ap. 4. I.
Behold. Fig. *Asterismos* (Ap. 6), to add to the emphasis of the Divine title employed.
multitude of No: or Amon of Thebes (an Egyptian idol). trust = confide. Heb. *bāṭaḥ*. Ap. 69. I.
26 lives = souls. Heb. *nephesh*. Ap. 13.

46. 27, 28 (*E*, p. 1081). ISRAEL. ENCOURAGEMENT. (*Alternation.*)

E | l | 27–. Encouragement.
m | –27. Reason.
l | 28–. Encouragement.
m | –28. Reason.

27 Jacob. Referring to the natural seed; i.e. the whole nation. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.
28 Fear thou not. Cp. 30. 10, 11. Ref. to Pent. (Gen. 26. 24. Cp. Deut. 31. 8). Ap. 92.
a full end. Cp. 10. 24; 30 11.
not leave thee wholly unpunished = not hold thee guiltless. Ref. to Pent. (Ex. 20. 7; 34. 7. Num. 14. 18).

47. 1–7 (B, p. 1081). THE PHILISTINES. (*Introversion and Repeated Alternation.*)

B | J | 1. The word of the LORD against the Philistines.
K¹ | n¹ | 2–. Invasion.
o¹ | –2. Effect. Mourning.
K² | n² | 3–. Invasion.
o² | –3. Effect. Feebleness.
K³ | n³ | 4. Invasion.
o³ | 5–. Effect. Mourning.
J | –5–7. The sword of the LORD against the Philistines.

The FORTY-THIRD Prophecy of Jeremiah (p. 1015).
1 the LORD. Heb. Jehovah. Ap. 4. II.
against = concerning. Cp. 48. 1; 49. 1, 7, 23.
before. To show that this prophecy was not the anticipation of human foresight.
Pharaoh. Pharaoh-necho, after his victory over Josiah (2 Kings 23. 29. 2 Chron. 35. 20).
Gaza. Heb. *'azzāh* (with *'eth*). Now *Ghūzzeh*. Still standing at the time of this prophecy (the fourth year of Jehoiakim). Not Carchemish, for cp. 2 Kings 24. 7.
2 Behold. Fig. *Asterismos*. Ap. 6.
waters. The symbol of the Chaldean armies.
the north. Cp. 46. 20.
men. Heb. *'ādām*. Ap. 14. I.
3 strong horses. Cp. 8. 16.
rushing = rattling. children = sons.
4 the day that cometh. Cp. 46. 10.
Tyrus and Zidon. The same origin as the Philistines. the country = the sea coast.
Caphtor. Not identified. Perhaps Crete, whence the Philistines emigrated (Gen. 10. 14. Deut. 2. 23. Amos 9. 7).
5 Baldness = the sign of mourning. Cp. 16. 6.
Ashkelon. Now *'Askalān*.
their valley. Sept. reads "Anakim" instead of *'inḳām*.
6 sword of the LORD. Ref. to Pent. (Deut. 32. 41).
7 How . . . ? Fig. *Erotēsis*. Ap. 6.

48. 1–49. 6 (C, p. 1081). MOAB AND AMMON. (*Division.*)

C | L¹ | 48. 1–47. Moab. } The sons of Lot.
L² | 49. 1–6. Ammon. }

48. 1-47 (L¹, above). MOAB. (*Introversion.*)

L¹ | M | 1–. Introduction.
N | –1–46. The present state.
N | 47–. The latter state.
M | –47. Conclusion.

The FORTY-FOURTH Prophecy of Jeremiah (p 1015, note †).
1 Against = concerning. Moab. Always hostile to Israel. Cp. Judg. 3. 12, 28. 1 Sam. 14. 47. 2 Sam. 8. 2. 2 Kings 1. 1; 3. 4–27; 13. 20. In the reign of Jehoiakim they joined with the Chaldeans. thus saith. As in Num. 21. 28, 29; 24. 17 (cp. *vv.* 45, 46), and Amos 2. 2 (cp. *vv.* 24, 41, p. 1085) and Zeph. 2. 8, 9 (cp. *vv.* 26, 42, p. 1085). the LORD of hosts, the God of Israel. See note on 7. 3. the LORD. Heb. Jehovah. Ap. 4. II.

N O p (p. 1084)

"Woe unto °Nebo! for it is spoiled: °Kiriathaim is confounded *and* taken: °Misgab is confounded and dismayed.

2 *There shall be* no more praise of [1]Moab: in °Heshbon they have °devised °evil against it; come, and let us cut it off from *being* a nation. Also thou shalt °be cut down, O °Madmen; the sword shall pursue thee.

3 A voice of crying *shall be* from °Horonaim, spoiling and great destruction.

4 [1]Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of °Luhith continual weeping shall go up; for in the going down of [3]Horonaim the enemies have heard a cry of destruction.

q 6 Flee, save your °lives, and be like °the heath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, °thou shalt also be taken: and °Chemosh shall go forth into captivity *with* his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as [1]the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed *be* he that doeth the work of [1]the LORD °deceitfully, and cursed *be* he that keepeth back his sword from blood.

P Q 11 Moab °hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste °remained in him, and his scent is not changed.

R T 12 Therefore, °behold, the days come, °saith [1]the LORD, that I will send unto him °wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And [1]Moab shall be ashamed of [7]Chemosh, °as °the house of Israel was ashamed of °Bethel their confidence.

U r 14 How say ye, 'We *are* mighty and strong °men for the war?'

s 15 [1]Moab is spoiled, and °gone up *out of* her cities, and his chosen young men are gone down to the slaughter, °saith the King, Whose name *is* °the [1]LORD of hosts.

16 "The calamity of [1]Moab *is* near to come, and his affliction °hasteth fast.

t 17 All ye that are about him, bemoan him; and all ye that know his name, say, 'How is the strong staff broken, *and* the beautiful rod!'

18 Thou daughter that dost inhabit °Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of [1]Moab shall come upon thee, *and* he shall destroy thy strong holds.

r 19 O °inhabitant of °Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, 'What is done?'

s 20 [1]Moab is confounded; for it is broken down:

t howl and cry; tell ye it in °Arnon, that [1]Moab is spoiled,

48. -1 **46** N, p. 1083. MOAB'S (THEN - PRESENT STATE. (*Introversion and Alternation.*)

N | O | p | -1-5. Threatening.
q | 6-10. Flight.
P | 11-28. Condition.
P | 29-39. Character.
O | *p* | 40-43. Threatening.
q | 44-46. Flight.

Nebo. Not the mountain, but formerly a Reubenite possession (Num. 32. 37, 38), now belonging to Moab.

Kiriathaim. Now probably *el Kŭreiyāt*, between Medeba and Dibon.

Misgab. Probably = the high fort.

2 Heshbon. Now *Hesbān*. The capital of Sihon king of the Amorites. Rebuilt by Reubenites (Num. 32. 37. Cp. Josh. 13. 17).

devised = counselled. **Note** Fig. *Paronomasia* (Ap. 6). *Heshbōn, hāshbū.*

evil. Heb. *rā'ā'*. Ap. 44. viii.

be cut down = be reduced to silence.

Madmen. Now *Umm Deineh*, a town in Moab twelve miles N.E. of Dibon.

3 Horonaim. Probably near Zoar. Cp. Isa. 15. 5.

5 Luhith. Now *Tal'at el Heith*, one mile west of Mount Nebo. **6 lives** = soul. Heb. *nephesh*. Ap. 13.

the heath = naked trees. Cp. 17. 6.

7 thou shalt also = thou too shalt.

Chemosh shall go forth into captivity. Ref. to Pent. (Num. 21. 29). Ap. 92. See Ap. 54, and cp. Judg. 11. 24. 1 Kings 11. 7. 2 Kings 23. 13.

10 deceitfully = negligently: i.e. this work of judgment.

48. 11-28 (P, above), **29 39** (*P*, above). MOAB'S CONDITION AND CHARACTER. (*Extended Alternation and Introversion.*)

P | Q | 11. At ease.
R | T | 12, 13. Places.
U | 14-25. Judgments.
S | 26-28. Consequences
P | *Q* | 29. In pride.
R | *U* | 30, 31. Judgments.
T | 32-36. Places.
S | 37-39. Consequences.

11 hath been at ease. Since Moab had driven out the Emims (Deut. 2. 10). **remained** = stood.

12 behold. Fig. *Asterismos*. Ap. 6.

saith the LORD = [is] Jehovah's oracle.

wanderers, that shall cause him to wander = tilters that shall tilt him. Keeping up the symbol of a wine-jar (*v.* 11). **13 as** = according as.

the house of Israel. See note on 2. 4. The last occurrence in Jeremiah.

Beth-el. Ref. to the calves of Jeroboam (1 Kings 12. 29. Hos. 10. 5).

48. 14-25 (U, above). JUDGMENTS. (*Extended Alternation.*)

U | r | 14. Question.
s | 15, 16. Answer.
t | 17, 18. Lamentation.
r | 19. Question.
s | 20-. Answer.
t | -20-25. Lamentation.

14 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

15 gone up . . . her cities = her cities have gone up, or ascended in burning.

saith the King = [is] the King's oracle. Cp. 46. 18.

the LORD of hosts. See note on 6. 6.

16 hasteth fast. Ref. to Pent. (Deut. 32. 35). Ap. 92.

18 Dibon. Now *Dhibān*. Ruins north of the river Arnon. Cp. *v.* 22.

19 inhabitant = inhabitress. Ref. to "daughter" (*v.* 18).

Aroer. Now *'Ar'air*, on the north bank of *Wādy Mōjib* (Arnon).

20 Arnon. Now *Wādy Mōjib*, on the east side of the Dead Sea.

21 And judgment is come upon the plain country; upon °Holon, and upon °Jahazah, and upon °Mephaath,
22 And upon °Dibon, and upon [1]Nebo, and upon °Beth-diblathaim,
23 And upon [1]Kiriathaim, and upon °Beth-gamul, and upon °Beth-meon,
24 And upon °Kerioth, and upon °Bozrah, and upon all the cities of the land of [1]Moab, far or near.
25 The horn of [1]Moab is cut off, and his arm is broken, [12]saith [1]the LORD.

S 26 Make ye him drunken: for he magnified *himself* against [1]the LORD: Moab also shall 84 °wallow in his vomit, and he also shall be in derision.
27 For was not Israel a derision unto thee? was he found among thieves? for °since thou spakest of him, thou °skippedst for joy.
28 O ye that dwell in [1]Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

PQ 29 We have heard the °pride of [1]Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

R U 30 I know his wrath, [12]saith [1]the LORD; but *it shall* not *be* so; his lies shall not so effect *it*.
31 Therefore will I howl for [1]Moab, and I will cry out for all [1]Moab; °*mine heart* shall mourn for the [14]men of °Kir-heres.

T 32 O vine of °Sibmah, I will weep for thee with the weeping of °Jazer: thy °plants are gone °over the sea, they reach *even* to the sea of °Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.
33 And joy and gladness is taken from the plentiful field, and from the land of [1]Moab; and I have caused °wine to fail from the wine-presses: none shall tread with shouting; *their* shouting *shall be* no shouting.
34 °From the cry of [2]Heshbon *even* unto °Elealeh, *and even* unto °Jahaz, have they uttered their voice, from °Zoar *even* unto [3]Horonaim, °*as* an heifer of three years old: for the waters also of °Nimrim shall be desolate.
35 Moreover I will cause to cease in Moab, [12]saith [1]the LORD, him that offereth in the °high places, and him that burneth incense to his gods.
36 Therefore Mine heart shall sound for Moab °like pipes, and Mine heart shall sound °like pipes for the [14]men of [31]Kir-heres: because the riches *that* he hath gotten °are perished.

S 37 For °every head *shall be* °bald, and every beard clipped: upon all the hands *shall be* cuttings, and °upon the loins sackcloth.
38 *There shall be* lamentation generally upon all °the housetops of [1]Moab, and in the °streets thereof: for I have broken [1]Moab like a vessel wherein *is* no pleasure, [12]saith [1]the LORD.
39 They shall howl, *saying*, 'How is it broken down! how hath [1]Moab turned the back with shame!' so shall [1]Moab be a derision and a dismaying to all them about him.

21 Holon. Now probably *'Aleiyan* (not Holon or Hilen in Judah).
Jahazah . . . Mephaath. Not yet identified. Cp. Isa. 15. 4. **22 Dibon.** See *v.* 18.
Beth-diblathaim. Also Almon-diblathaim (Num. 33. 46, 47). Now probably *Khan Deleyāt* = house of the two disks, mentioned on the Moabite stone. Ap. 54.
23 Beth-gamul. Now *Khan Jemail*, east of Dibon.
Beth-meon. Now *Tell M'aīn*. Cp. Josh. 13. 17.
24 Kerioth. Probably the same as Kiriathaim (*v.* 1).
Bozrah. Now *el Buseirah*, in Edom, south-east of the Dead Sea.
26 wallow in = stagger or splash into.
27 since = as often as, or whenever.
skippedst for joy = didst shake thyself in excitement, or wag thy head.
29 pride = arrogance. Note the Fig. *Synonymia* (Ap. 6): six expressions, for the sake of emphasis.
31 mine heart shall mourn = must one mourn. So the St. Petersburg Codex (A.D. 916), with note that the Eastern Massorites read "I shall mourn".
Kir-heres. Now *Kerak*, the fortified town east of southern end of the Dead Sea.
32 Sibmah. Now probably *Sūmia*, east of Jordan. Cp. Num. 32. 38.
Jazer. Now *Beit Zer'ah*, east of Jordan. Cp. 1 Chron. 26. 31. **plants** = branches.
over the sea. Probably the Dead Sea.
33 wine. Heb. *yayin*. Ap. 27. I.
34 From the cry, &c. Or, on hearing Heshbon's mournful cry.
Elealeh. Now *el 'Al*, a ruin near Heshbon.
Jahaz. A town in Reuben. Not yet identified.
Zoar. Now *Tell esh Shughūr*, on the south side of *Wādy Heshbān*. Originally "Bela".
as an heifer of three years old: or, the third Eglath (to distinguish it from two other Eglaths), or Eglath-Shelishiyah.
Nimrim. Now *Wādy Nimrīm*, near the south end of the Dead Sea.
35 high places. See note on 1 Kings 3. 3.
36 like pipes. Used in mourning at funerals. Cp. Matt. 9. 23.
are. The 1611 edition of the A.V. reads "is".
37 every head. Some codices, with four early printed editions (one marg.), read "For upon every head".
bald = baldness. The symbol of mourning. Cp. 47. 5.
upon the loins. Some codices, with three early printed editions, Sept., and Vulg., read "and upon all loins".
38 the housetops. Where they prayed to their gods. Cp. 19. 13. **streets** = broadways.
40 he = one (not named): Nebuchadnezzar understood.
shall fly. Codex Oriental, 2091 (British Museum), reads "shall ascend"; but the *Massōrah* (Ap. 30) has a note, saying "according to other codices, it is fly" (fol. 167a).
as an eagle. Ref. to Pent. (Deut. 28. 49). Ap. 92.
41 mighty men's. Heb. *geber*. Ap. 14. IV.
43 Fear = Terror.
Fear, and the pit, and the snare. Note the Fig. *Paronomasia* (Ap. 6). Heb. *paḥad, vapaḥath, vāpaḥ*.
and. Note the Fig. *Polysyndeton*. Ap. 6.

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40 For thus saith [1]the LORD; [12]'Behold, °he °shall fly °as an eagle, and shall spread his wings over [1]Moab. O p
41 [24]Kerioth is taken, and the strong holds are surprised, and the °mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.
42 And [1]Moab shall be destroyed from *being* a people, because he hath magnified *himself* against [1]the LORD.
43 °Fear, °and the pit, and the snare, *shall be* upon thee, O inhabitant of [1]Moab, [12]saith [1]the LORD.

? (p. 1084) 44 He that fleeth from °the fear shall fall into °the pit; and he that getteth up out of °the pit shall be taken °in the snare: for I will bring upon it, *even* upon [1] Moab, °the year of their visitation, [12]saith [1] the LORD.

45 "They that fled °stood under the shadow of [2]Heshbon because of the force: but °a fire shall come forth out of [2]Heshbon, and a flame from the midst of Sihon, and shall °devour the °corner of Moab, and the crown of the head of the °tumultuous ones.

46 °Woe be unto thee, O [1]Moab! °the people of Chemosh °perisheth: for thy sons are taken °captives, and thy daughters °captives.

N (p. 1083) 47 Yet will I °bring again the captivity of Moab in °the latter days, [12]saith [1]the LORD."'

M Thus far *is* the judgment of [1] Moab.

[2] V[1] W u (p. 1086) **49** °Concerning the °Ammonites, thus saith °the LORD; "Hath Israel no sons? hath he no heir? why *then* doth their king inherit °Gad, and his people dwell in his cities?

v 2 Therefore, °behold, the days come, °saith [1]the LORD, that I will cause an alarm of war to be heard in °Rabbah of the Ammonites; and it shall be a desolate °heap, and her °daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, °saith [1]the LORD.

X 3 Howl, O °Heshbon, for °Ai is spoiled: °cry, ye daughters of [2]Rabbah, gird you with sackcloth; lament, and run to and fro by the °hedges; for their king shall go into captivity, *and* his priests and his princes together.

W u 4 °Wherefore gloriest thou in the valleys, °thy flowing valley, O backsliding daughter? that °trusted in her treasures, °*saying*, °'Who shall come unto me?'

v 5 [2]Behold, I will bring a fear upon thee, [2]saith °the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out °every man right forth; and none shall gather up him that wandereth.

V[2] 6 And afterward I will °bring again the captivity of the °children of [1]Ammon, [2]saith [1] the LORD."

D w 7 [1]Concerning °Edom, thus saith °the [1]LORD of hosts; °"*Is* °wisdom no more in °Teman? is counsel perished from the prudent? °is their wisdom vanished?

x 8 Flee ye, turn back, °dwell deep, O inhabitants of °Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If °grapegatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have enough.

10 °But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not.

44 the fear . . . the pit . . . the pit . . . in the snare. Note the Fig. *Paronomasia* (Ap. 6). Heb. *happaḥad . . . happaḥath . . . happaḥath . . . bᵉpaḥ.*
the year of their visitation. See note on 8. 12.
45 stood . . . because of the force = stood strengthless; or, halted.
a fire shall come forth out of Heshbon, &c. Ref. to Pent. (Num. 21. 28). Ap. 92.
devour. Ref. to Pent. (Num. 24. 17). Ap. 92.
corner: or, flank.
tumultuous ones = sons of tumult.
46 Woe, &c. Fig. *Maledictio.* Ap. 6.
the people of Chemosh. Ref. to Pent. (Num. 21. 29).
perisheth. Same word as "undone" in Num. 21. 29.
captives = in the captivity (masc.).
captives. Fem.
47 bring again the captivity. Note the Fig. *Paronomasia* (Ap. 6). Heb. *vᵉshabtī 'eth-shᵉbūth.*
the latter days = in the end, or afterpart of the days.

49. 1-6 (L[2], p. 1083). AMMON.
(Division.)

L[2] | V[1] | 1-5. The former state.
| V[2] | 6. The latter state.

49. 1-5 (V[1], above). THE FORMER STATE.
(Introversion and Alternation.)

V[1] | W | u | 1. Question. Incrimination.
| | v | 2. Answer. Threatening.
| | X | 3. Lamentation.
| W′ | u | 4. Question. Incrimination.
| | v | 5. Answer. Threatening.

The FORTY-FIFTH Prophecy of Jeremiah (p. 1015).

1 Concerning, &c. Supply the Ellipsis, from 47. 1.
Ammonites = sons of Ammon, north of Moab. When the tribes east of Jordan were carried away by Tiglath-pileser (2 Kings 15. 29), Ammon supplanted Gad. This is the sin dealt with here.
the LORD. Heb. Jehovah. Ap. 4. II.
Gad. The 1611 edition of the A.V. reads "God".
2 behold. Fig. *Asterismos.* Ap. 6.
saith the LORD = [is] Jehovah's oracle.
Rabbah. Now '*Ammān*, on the highlands of Gilead. A large Roman city was built there four centuries later, called "Philadelphia". Its ruins yet remain.
heap = *tel.*
daughters: i.e. villages, or smaller dependent towns.
3 Heshbon. Cp. 48. 2.
Ai. An Ammonite town, not yet identified.
cry = cry sadly. **hedges** = fences.
4 Wherefore . . . ? Who . . . ? Fig. *Erotēsis.* Ap. 6.
thy flowing valley = thy valley flowing [with blood].
trusted = confided. Heb. *bāṭaḥ.* Ap. 69. i.
saying. Some codices, with three early printed editions, read "she who is saying in her heart".
5 the Lord GOD of hosts. See note on 2. 19.
every man. Heb. *'ish.* Ap. 14. II.
6 bring again, &c. See note on 48. 47.
children = sons. Not the same word as v. 11.

49. 7-22 (D, p. 1081). EDOM.
(Extended Alternation.)

D | w | 7. The procuring cause. Wisdom.
| x | 8-13. Desolation.
| y | 14, 15. Instrumentality.
| w | 16. The procuring cause. Pride.
| x | 17, 18. Desolation.
| y | 19-22. Instrumentality.

The FORTY-SIXTH Prophecy of Jeremiah (p. 1015).

7 Edom. From Esau. Judgment for his unbrotherly conduct to Israel. Cp. Ps. 137. 7. Isa. 63. 1. Ezek. 25. 12-14; and Obadiah. **the LORD of hosts.** See note on 6. 6. **Is . . . ? is . . . ?** Fig. *Erotēsis.* Ap. 6. **wisdom . . . Teman?** A grandson of Esau. See notes on p. 666. **Teman.** A town in Edom. Not yet identified. Cp. Job 2. 11. Amos 1. 12. Obad. 9. Hab. 3. 3. **8 dwell deep:** i.e. in out of the way recesses. **Dedan.** Not identified. He was a grandson of Abraham (Gen. 25. 1-3). Cp. Isa. 21. 13. Ezek. 25. 13. A tribe descended from Abraham by Keturah (Gen. 25. 2). **9 grapegatherers.** Cp. Obad. 5. **10 But.** Supply the Ellipsis thus: But [not so I], for I have laid Esau bare, &c.

11 Leave thy fatherless °children, I will preserve *them* alive; and let thy widows °trust in Me."

12 For thus saith [1]the LORD; [2]"Behold, they whose judgment *was* not to drink of °the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For °I have sworn by Myself, [2]saith [1]the LORD, that °Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes."

y 14 I have heard a rumour from [1]the LORD, 6 and an ambassador is sent unto the °heathen, *saying*, "Gather °ye together, and come against her, and rise up to the battle."

15 For, lo, I will make thee small among the [14]heathen, *and* despised among °men.

v 16 Thy °terribleness hath deceived thee, *and* the °pride of thine heart, O thou that dwellest in the clefts of °the rock, that holdest the height of the hill: though thou shouldest make thy °nest as high as the °eagle, I will bring thee down from thence, [2]saith [1]the LORD.

x 17 Also Edom shall be °a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in °the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, [2]saith [1]the LORD, no °man shall abide there, neither shall a son of [15]man dwell in it.

y 19 [2]Behold, °he shall come up °like a lion from the °swelling of Jordan against the habitation of °the strong: °but I will suddenly make °him run away °from her: and who *is* °a chosen *man, that* I may appoint °over her? for °who *is* like Me? and who will °appoint Me the time? and who *is* that °shepherd that will stand before Me?

20 Therefore hear the °counsel of [1]the LORD, that He hath °taken against Edom; and His purposes, that He hath purposed against the inhabitants of [7]Teman: Surely the least of the flock shall °draw them out: surely He shall make their °habitations desolate with them.

21 The earth is moved at the noise of their fall, at the [3]cry °the noise thereof was heard °in the Red sea.

22 Behold, he shall come up and °fly as the [16]eagle, and spread his wings over [17]Bozrah: and at that day shall the heart of the °mighty men of [7]Edom be as the heart of a woman in her pangs."

a 23 [1]Concerning °Damascus. °"Hamath is 7) confounded, and °Arpad: for they have heard °evil tidings: they are fainthearted; *there is* °sorrow on the sea; it cannot °be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her*: anguish and °sorrows have taken her, as a woman in travail.

b 25 How is the city of praise °not left,

b the city of my joy!

a 26 Therefore her young men shall fall in her streets, and all the °men of war shall be cut off in that day, [2]saith [7]the LORD of hosts.

11 children=young children. Not the same word as in *v.* 6.
trust=confide. Heb. *bāṭaḥ*. Ap. 69. I.
12 the cup. Put by Fig. *Metonymy* (of Subject), Ap. 6, for its contents. See 25. 15.
13 I have sworn. Ref. to Pent. (Gen. 22. 16). Ap. 92.
Bozrah. Now *el Buseirah*, south-east of the Dead Sea. Not the Bozrah of 48. 24.
14 heathen=nations.
ye together=yourselves out [to war].
15 men. Heb. *'ādām* (with Art.). Ap. 14. I.
16 terribleness=monstrous thing: i.e. an Edomite *Ashērah*. Ap. 42. **pride**=insolence.
the rock. Probably *Sela*.
nest. Cp. Obad. 4. **eagle**=vulture.
17 a desolation=an astonishment.
18 the overthrow, &c. Ref. to Pent. (Gen. 19. 25, Deut. 29. 23). Ap. 92. A word almost restricted to that event. **man.** Heb. *'ĭsh*. Ap. 14. II.
19 he. Nebuchadnezzar. See note on 48. 40.
like a lion. Fig. *Simile*. Ap. 6. Contrast 4. 7, where the assault is against Zion and the feelings are more deeply stirred.
swelling. Heb. pride. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the proud beasts in the undergrowth of its banks. See 12. 5; 50. 44. Cp. Job ch. 41.
the strong=a strong one.
but=for. **him**: i.e. Edom.
from her: i.e. from Idumea.
a chosen man: i.e. Nebuchadnezzar.
over her=over the pasturage.
who is like Me? Cp. note on Ex. 15. 11.
appoint Me the time? i.e. who will summon or arraign Me? **shepherd**=ruler.
20 counsel. Referring to Teman's wisdom. Cp. *v.* 7.
taken=counselled. Fig. *Polyptōton*. Ap. 6.
draw them out. As a dog drags away and tears a dead body. **habitations**: or, folds.
21 the noise thereof. Heb. = its sound. Some codices, with eight early printed editions and Aram., read "at their noise" (pl.). **in**=at.
22 fly as the eagle. Ref. to Pent. (Deut. 28. 49). Ap. 92. Cp. Jer. 48. 40.
mighty men. Heb. *geber*. Ap. 14. IV.

49. 23-27 (*D*, p. 1081). DAMASCUS.
(*Introversion.*)

D a | 23, 24. Dismay.
b | 25. City of praise. } Exclamation.
b | 25. City of joy. }
a | 26, 27. Destruction.

The FORTY-SEVENTH Prophecy of Jeremiah (p. 1015).

23 Damascus. The prophecy concerns Syria generally, of which Damascus was the principal city.
Hamath. Now *Hama*, in the valley of the Orontes, north of Damascus.
Arpad. Now *Tell Erfād*, thirteen miles north of Aleppo. Cp. 2 Kings 18. 34; 19. 13. Isa. 10. 9; 36. 19; 37. 13.
evil tidings=calamitous report. Heb. *rā'a'*. Ap. 44. viii.
sorrow=anxiety, or trouble. Heb. *rā'a'*. Ap. 44. viii. Not the same word as in *v.* 24.
be quiet=rest.
24 sorrows=pangs. Heb. *ḥēbel*, as in 13. 21.
25 not left=not restored, strengthened, or fortified. A *Homonym*. Here the meaning is as in Neh. 3. 8. See notes on Ex. 23. 5. Deut. 32. 36. 1 Kings 14. 10. 2 Kings 14. 26. Jer. 49. 25. Not its other meaning, to leave or forsake, as in Gen. 2. 24; 39. 6. Neh. 5. 10. Ps. 49. 10. Mal. 4. 1 (Heb. = ch. 3. 19).
26 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
27 Ben-hadad. Three kings of Damascus bore this official name. See 1 Kings 15. 18. 2 Kings 13. 3, 25.

27 And I will kindle a fire in the wall of [23]Damascus, and it shall consume the palaces of °Ben-hadad."

C Y c (p. 1088)

28 [1] Concerning °Kedar, and concerning the kingdoms of °Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith [1] the LORD; "Arise ye, go up to °Kedar, and spoil the °men of the east.

d

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, °'Fear *is* on every side.'

Z

30 Flee, get you far off, [3] dwell deep, O ye inhabitants of Hazor, [2] saith [1] the LORD;

Z

for Nebuchadrezzar °king of Babylon hath [20] taken [20] counsel against you, and hath °conceived a purpose against you.

Y c

31 Arise, get you up unto the wealthy nation, that dwelleth without care, [2] saith [1] the LORD, "which have neither gates nor bars, °*which* dwell alone.

d

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into °all °winds them *that are* °in the utmost corners; and I will bring their calamity from all sides thereof, [2] saith [1] the LORD.

33 And [28] Hazor shall be a dwelling for °dragons, *and* a desolation for ever: there shall no [18] man abide there, nor *any* son of [15] man dwell in it."

B A[1] e 487

34 The word of [1] the LORD that came to Jeremiah the prophet against °Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 "Thus saith [7] the LORD of hosts; 'Behold, I will break the bow of Elam, the chief of their might.

f

36 And upon Elam will I bring the °four [32] winds from the °four quarters of heaven, and will scatter them toward all those [32] winds; and there shall be no nation whither the outcasts of [34] Elam shall not come.

c

37 For I will cause [34] Elam to be dismayed before their enemies, and before them that seek their °life: and I will bring [23] evil upon them, *even* My fierce anger, [2] saith [1] the LORD; and I will send the sword after them, till I have consumed them:

f

38 And I will set My throne in Elam, and will destroy from thence the king and the princes, [2] saith [1] the LORD.

A[2]

39 But it shall come to pass in °the latter days, *that* I will °bring again the captivity of [34] Elam, [2] saith [1] the LORD.'"

A B

50 The word that °the LORD spake against Babylon °*and* against the land of the Chaldeans °by Jeremiah the prophet.

C[1] D[1]

2 "Declare ye among the nations, and °publish, and °set up a standard; °publish, *and* °conceal not: say, °'Babylon is taken, °Bel is confounded, °Merodach is broken in pieces; her idols are confounded, her °images are broken in pieces.

49. 28–33 (*C*, p. 1081). KEDAR AND HAZOR.
(*Introversion and Alternation.*)

C | Y | c | 28. Command. Invasion.
d | 29. Property. Tents, &c.
Z | 30–. Advice.
Z | –30. Reason.
Y | c | 31. Command. Invasion.
d | 32, 33. Property. Camels, &c.

The FORTY-EIGHTH Prophecy of Jeremiah (p. 1015).

28 Kedar. Name of the Bedouin dwelling in tents (2. 10), east of Palestine.
Hazor. Near the Euphrates and the Persian Gulf.
men = sons.
29 Fear is on every side. Heb. *māgōr missābīb.* Cp. 6. 25; 20. 3, 10; 46. 5. Lam. 2. 22.
30 conceived a purpose = devised a device. Fig. *Polyptōton.* Ap. 6.
31 which dwell alone. Ref. to Pent. (Num. 23. 9. Deut. 33. 28). Ap. 92.
32 all winds = all quarters.
winds. Heb. *rūach.* Ap. 9.
in the utmost corners = have the corners of their hair or beards polled. Cp. 9. 26.
33 dragons = jackals.

49. 34–39 (*B*, p. 1081). ELAM.
(*Division.*)

B | A[1] | 34–38. The former state.
A[2] | 39. The latter state.

49. 34–38 (A[1], above). THE FORMER STATE.
(*Alternation.*)

A[1] | e | 34, 35. Debilitation.
f | 36. Dispersion.
e | 37. Dismay.
f | 38. Destruction.

The FORTY-NINTH Prophecy of Jeremiah (p. 1015).

34 Elam. The country east of the Tigris. Cp. Dan. 8. 1, 2. Its subjugation by Nebuchadnezzar (25. 25). Cp. Hab. 2. 8.
36 four. The number connected with the earth (Ap. 10). **37 life** = soul. Heb. *nephesh.* Ap. 13.
39 the latter days. The end or afterpart of the days.
bring again, &c. See note on 48. 47. Cp. Deut. 30. 3.

50. 1—51. 64- (*A*, p. 1081). BABYLON.
(*Introversion and Alternations.*)

A | B | 50. 1. The word of Jehovah to Jeremiah. Declaration.
C[1] | D[1] | 50. 2, 3. Babylon.
E[1] | 50. 4–7. Israel and Judah.
C[2] | D[2] | 50. 8–16. Babylon.
E[2] | 50. 17–20. Israel.
C[3] | D[3] | 50. 21–32. Babylon.
E[3] | 50. 33, 34. Israel and Judah.
C[4] | D[4] | 50. 35—51. 4. Babylon.
E[4] | 51. 5. Israel and Judah.
C[5] | D[5] | 51. 6–18. Babylon.
E[5] | 51. 19. Judah. (Portion.)
C[6] | D[6] | 51. 20–33. Babylon.
E[6] | 51. 34–58. Zion and Jerusalem.
B | 51. 59–64–. The Word of Jeremiah to Seraiah.
Ratification.

The FIFTIETH Prophecy of Jeremiah (p. 1015).

1 the LORD. Heb. Jehovah. Ap. 4. II.
and. Some codices, with three early printed editions, Aram., Syr., and Vulg., read this "and" in the text.
by. Heb. idiom = by the hand of; "hand" being put by Fig. *Metonymy* (of Cause), Ap. 6, for the instrumentality or agency, especially in the inspiration of the written words. See note on Zech. 7. 12.
2 publish . . . conceal not. Not now using symbols as in 25. 15. Cp. 4. 5, 6; 46. 14. **set up** = lift up.
Babylon is taken. Cp. Rev. 14. 8; 18. 6, 10, 21: showing that this prophecy is still future.

Bel. Contracted from the Aramaic form of *Ba'al*, the national god of Babylon. See Isa. 46. 1. **Merodach.** Another name for Bel (= Baal), Babylon's god. **images** = manufactured gods. Cp. Lev. 26. 30.

3 For out of °the north there cometh up a nation against her, which shall make her land desolate, and °none shall dwell therein: they shall remove, they shall depart, both °man and beast.'

4 °In those days, and in that time, °saith [1]the LORD, the °children of Israel shall come, they and the °children of Judah °together, °going and °weeping: they shall go, and seek °the LORD their °God.

5 They shall ask the way to Zion with their faces °thitherward, *saying*, 'Come, and let us join ourselves to [1]the LORD in a °perpetual covenant *that* shall not be forgotten.'

6 My People hath been °lost sheep: their °shepherds have caused them to go astray, °they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace.

7 All that found them have devoured them: and their adversaries said, °'We °offend not, because they have °sinned against [1]the LORD, the °Habitation of °justice, even [1]the LORD, °the Hope of their fathers.'

8 Remove out of the midst of Babylon, and °go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

9 For, lo, ℑ will raise and cause to come up against Babylon an °assembly of °great nations from [3]the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a °mighty °expert man; none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her °shall be satisfied, [4]saith [1]the LORD.

11 Because ye were glad, because ye rejoiced, O °ye destroyers of Mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: °behold, °the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of [1]the LORD it shall °not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath [7]sinned against [1]the LORD.

15 Shout against her round about: she hath °given her hand: her foundations are fallen, her walls are thrown down:

for it *is* the vengeance of [1]the LORD: take vengeance upon her; °as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn °every one to his people, and they shall flee °every one to his own land.

17 °Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and °last this Nebu-

3 the north. Referring to Medo-Persia, which was on the north-west of Chaldea. But a future enemy is foretold.
none shall dwell therein. Showing that the fulfilment is still future.
man. Heb. *'ādām*. Ap. 14. I.

50. 4–7 (E[1], p. 1088), **17–20** (E[2], p. 1088). ISRAEL AND JUDAH. (*Introversion.*)

C[1] | E[1] | g | 4. Repentance.
h | 5. Return.
i | 6, 7. Sheep. Lost.
D[2] | 8–16. Babylon. [See below.]
C[2] | E[2] | *i* | 17, 18. Sheep. Scattered.
h | 19. Restoration.
g | 20. Pardon.

4 In those days. This prophecy awaits its fulfilment. The conquest by Medo-Persia did not exhaust it.
saith the LORD = [is] Jehovah's oracle.
children = sons.
together. Another proof that this prophecy refers to the future. Never yet fulfilled.
going and weeping. Heb. = weeping as they travel, so shall they journey on.
weeping. For their past sins. Cp. 31. 9, 18. Joel 2. 12. Zech. 12. 10–14. Rev. 1. 7.
the LORD. Heb. Jehovah (with *'eth*). Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
5 thitherward. Heb. = hitherward. Jeremiah was therefore not in Babylon, but in Egypt.
perpetual. Another evidence that this prophecy refers to the future covenant. Cp. 3. 18—4. 2; 11. 1–6; 31. 31.
6 lost sheep. Cp. Matt. 10. 6; 15. 24.
shepherds: i.e. rulers.
they have turned them away on the mountains = on the mountains they seduced them: i.e. by the idolatrous worship practised there.
7 We offend not, &c. Cp. *vv.* 15, 23, 29; 2. 3; 25. 14, 15; 51. 11, 24, 56. Isa. 10. 5–7, 12, &c.; 54. 15–17. Zech. 1. 14–16.
offend. Heb. *'āshām*. Ap. 44. ii.
sinned. Heb. *chāṭā*. Ap. 44. i.
Habitation = pasturage. Cp. 31. 23.
justice = righteousness. In ch. 31. 23 this is applied to Jerusalem. Here Jehovah Himself is the pasturage in which His People find rest.
the Hope of their fathers. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, by which "hope" is put for the God in Whom their fathers hoped. Cp. 1 Tim. 1. 1.

50. 8–16 (D[2], p. 1088). BABYLON. (*Introversion and Alternation.*)

D[2] | F | 8. Removal.
G | j | 9, 10. Invasion.
k | 11–13. Cause.
G | *j* | 14, 15–. Invasion.
k | –15. Cause.
F | 16. Flight.

8 go forth. Heb. text reads "they will go forth"; but margin, with some codices and two early printed editions, reads "go ye forth". Cp. 51. 4, 6. Rev. 18. 4.
9 assembly = a gathered host, or convocation.
great nations. Cp. Isa. 13. 3, 4.
mighty . . . man. Heb. *gibbōr*. Ap. 14. IV.
expert = successful. Cp. 10. 21; 23. 5.
10 shall be satisfied. Cp. 49. 9.
11 destroyers = spoilers, or plunderers.
12 behold. Fig. *Asterismos*. Ap. 6.
the hindermost = the last. Cp. *v.* 17; 25. 26.
13 not be inhabited. Not yet fulfilled. Cp. 1 Pet. 5. 13.
15 given her hand. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is done by it. Here the token of submission. Cp. Lam. 5. 6. Ezek. 17. 18.
as = according as. Cp. Rev. 18. 6, 7.
16 every one. Heb. *'ish*. Ap. 14. II.
17 Israel. Now a united nation. See note on *v.* 4.
last. See note on "hindermost", *v.* 12.

chadrezzar king of Babylon hath broken his bones."

18 Therefore thus saith °the [1]LORD of hosts, the [4]God of Israel; [12]"Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

h (p. 1089) 19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his °soul shall be satisfied upon °mount Ephraim and Gilead.

g 20 [4]In those days, and in that time, [4]saith [1]the LORD, the °iniquity of [17]Israel shall be sought for, and *there shall be* none; and the [7]sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

D³ l (p. 1090) 21 Go up against the land of °Merathaim, *even* against it, and against the inhabitants of °Pekod: waste and utterly °destroy after them, [4]saith [1]the LORD, and do according to all that I have commanded thee.

22 A sound of battle *is* in the land, and of great °destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against [1]the LORD.

25 [1]The LORD hath opened °His armoury, and hath brought forth the weapons of His indignation: for this *is* the work of °the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her °from the utmost border, open her storehouses: cast her up as heaps, and [21]destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them!

m for their day is come, the time of their °visitation.

l 28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of [1]the LORD our [4]God, the °vengeance of His temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: °recompense her according to her work; °according to all that she hath done, do unto her: for she hath been proud against [1]the LORD, against °the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her °men of war shall be cut off in that day, [4]saith [1]the LORD.

m 31 [12]Behold, I *am* against thee, *O thou* most proud, [4]saith [25]the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him."

E³ (p. 1088) 33 Thus saith °the [1]LORD of hosts; "The [4]children of Israel and the [4]children of Judah *were* oppressed [4]together: and all that took them captives held them fast; they refused to let them go.

18 the LORD of hosts, the God of Israel. See note on 7. 3.

19 soul. Heb. *nephesh*. Ap. 13.
mount = the hill country of.

20 iniquity. Heb. *'āvāh*. Ap. 44. iv.

50. 21-32 (D³, p. 1088). BABYLON.
(*Alternation.*)

D³ | l | 21–27–. Invasion.
m | –27. Day of visitation.
l | 28–30. Invasion.
m | 31, 32. Day of visitation.

21 Merathaim = double rebellion. So called, here, because the empire was founded in a double rebellion. See Prideaux, *Connection*, vol. i, p. 1. A symbolic name for Babylon, as Pekod is also (below) and Sheshach (25. 26; 51. 41).
Pekod = Visitation: i. e. in judgment.
destroy = devote to extermination. Heb. *ḥāram*. The same word as *v.* 26; not the same as *vv.* 11, 22.

22 destruction = smash; or, breaking down. Heb. *shābar*. Not the same word as in *vv.* 11, 21, 26.

25 His armoury. Fig. *Anthropopatheia*. Ap. 6.
the Lord GOD of hosts. Heb. Adonai Jehovah of hosts. See note on 2. 19.

26 from the utmost border = from the farthest parts, or every quarter.

27 visitation. See note on "Pekod", *v.* 21.

28 vengeance = avenging. So 51. 11. Cp. Dan. 5. 3.

29 recompense her. See Rev. 18. 6.
according to. See note on "as", *v.* 15. Cp. Rev. 18. 6.
the Holy One of Israel. See note on Ps. 71. 22.

30 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

33 the LORD of hosts. See note on 6. 6. 1 Sam. 1. 3.

34 Redeemer = Kinsman-Redeemer. Heb. *gā'al*. See notes on Isa. 60. 16, and Ex. 6. 6.
strong = strong (to hold fast). Heb. *ḥāzaḳ*. Not the same word as in *v.* 44.

50. 35–51. 4 (D⁴, p. 1088). BABYLON.
(*Introversion.*)

D⁴ | n | 50. 35–38. Sword and drought.
o | 50. 39, 40. Depopulation.
p | 50. 41–43. Invasion. Behold.
p | 50. 44. Invasion. Behold.
o | 50. 45, 46. Desolation.
n | 51. 1–4. Wind and winnowers.

35 A sword. Note the Fig. *Anaphora* (Ap. 6) in five successive sentences.

36 liars = praters.
dote = be shown to be foolish.

37 the mingled people = the rabble.

38 idols = horrors.

34 Their °Redeemer *is* °strong; [33]the [1]LORD of hosts *is* His name: He shall throughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylon.

35 °A sword *is* upon the Chaldeans, [4]saith D⁴ n [1]the LORD, and upon the inhabitants of (p. 10 Babylon, and upon her princes, and upon her wise *men*.

36 [35]A sword *is* upon the °liars; and they shall °dote: [35]a sword *is* upon her [9]mighty men; and they shall be dismayed.

37 [35]A sword *is* upon their horses, and upon their chariots, and upon all °the mingled people that *are* in the midst of her; and they shall become as women: [35]a sword *is* upon her treasures; and they shall be robbed.

38 A drought *is* upon her waters; and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* °idols.

39 Therefore the wild beasts of the desert o

with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be °no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 As [4]God °overthrew Sodom and Gomorrah and the neighbour *cities* thereof, [4]saith [1]the LORD; *so* shall no °man abide there, neither shall any son of [3]man dwell therein.

41 [12]Behold, a people shall come from the north, and °a great nation, and many kings shall be raised up from the °coasts of the earth.

42 They shall hold the bow and the lance: *they are* cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a [40]man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and °his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.

44 Behold, he shall come up °like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like Me? and who will appoint Me the time? and who *is* that shepherd that will stand before Me?

45 Therefore hear ye the counsel of [1]the LORD, that He hath °taken against Babylon; and His purposes, that He hath purposed against the °land of the Chaldeans: Surely the least of the flock shall draw them out: surely He shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations."

51 Thus saith °the LORD; °"Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against °Me, a °destroying °wind;

2 And will send unto Babylon °fanners, that shall °fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 °Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his °brigandine: and spare ye not her young men; °destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 For °Israel *hath* not *been* forsaken, nor °Judah of his °God, of °the [1]LORD of Hosts; though their land was filled with °sin against °the Holy One of Israel.

6 Flee out of the midst of Babylon, and deliver °every man his °soul: be not cut off in her °iniquity; for *this is* the time of [1]the LORD'S vengeance; *He* will render unto her a recompence.

7 Babylon *hath been* a golden cup in [1]the LORD'S hand, that °made all the earth drunken: the nations have drunken of her °wine; therefore the nations are mad.

39 no more inhabited, &c. Therefore the fulfilment is still future.

40 overthrew, &c. Ref. to Pent. (Gen. 19. 25). Ap. 92. Cp. 49. 18. man. Heb. *'ĕsh*. Ap. 14. II.

41 a great nation: i.e. Medo-Persia.

coasts = sides: i.e. remote parts.

43 his hands, &c. See fulfilment in Dan. 5. 6.

44 like a lion, &c. See note on 49. 19 for this verse and *v.* 45, there spoken of Edom.

45 taken = counselled.

land. Some codices, with three early printed editions and Aram., read "inhabitants of the land".

51. 1 the LORD. Heb. Jehovah. Ap. 4. II.

Behold. Fig. *Asterismos*. Ap. 6.

Me. A Massoretic note (Ap. 30) says that this is a cryptogram (Heb. "*Casdīm*"), meaning "the Chaldees". See note on *v.* 41; 25. 26.

destroying = laying waste. Heb. *shaḥath*. The same word as in *vv.* 11, 20, 25. Not the same as in *vv.* 3, 8, 54, 55.

wind. Heb. *rūach*. Ap. 9.

2 fanners . . . fan = winnowers . . . winnow. Fig. *Polyptōton*. Ap. 6.

3 Against him that bendeth, &c. The *Massōrah* (Ap. 30), instead of cancelling the repeated word "against . . . and against" (*'el*), directs the substitution of *'al*, "not . . . and not". The verse will then read, "Let not the archer bend his bow, nor let him lift himself up in his coat of mail" (i.e. in defence of Babylon). This is so read in two early printed editions, Chald., Syr., Vulg., and R.V.

brigandine = coat of mail.

destroy = break down. Heb. *ḥāram*. Same word as *v.* 54. Not the same as *vv.* 1, 8, 11, 20, 25, 25, 54, 55.

5 Israel . . . Judah. Now one People again.

God. Heb. Elohim. Ap. 4. I.

the LORD of Hosts. See note on 6. 6, and 1 Sam. 1. 3.

sin. Heb. *ḥāṭā'*. Ap. 44. i.

the Holy One of Israel. See note on Ps. 71. 22.

51. 6-18 (D^5, p. 1088). BABYLON.
(*Alternation and Introversion.*)

D^5 | H | 6. Injunction to flee from her.
J | q | 7. Idolatry. (Symbolic.)
r | 8, 9-. Fall.
H | -9, 10. Injunction to forsake her.
J | r | 11-16. Fall.
q | 17, 18. Idolatry. (Literal.)

6 every man. Heb. *'ĭsh*. Ap. 14. II.

soul. Heb. *nephesh*. Ap. 13.

iniquity. Heb. *'āvāh*. Ap. 44. iv. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the judgment brought down by it. Cp. Rev. 18. 4.

7 made all the earth drunken. Cp. Rev. 17. 4.

wine. Heb. *yayin*. Ap. 27. I.

8 is suddenly, &c. This must refer to a future fulfilment, for the present condition came gradually. See Isa. 21. 9; 47. 9, 11. Cp. Rev. 14. 8; 18. 8, 10, 17, 19.

destroyed = broken down. Heb. *shābar*. Not the same as in *vv.* 1, 3, 11, 20, 25, 25, 55.

take balm = fetch balsam. Cp. 8. 22; 46. 11.

9 We. Note this remarkable pronoun.

every one. Heb. *'ĭsh*. Ap. 14. II.

is lifted up = mounteth.

8 Babylon °is suddenly fallen and °destroyed: howl for her; °take balm for her pain, if so be she may be healed.

9 °We would have healed Babylon, but she is not healed: forsake her, and let us go °every one into his own country:

for her judgment reacheth unto heaven, and °is lifted up *even* to the skies.

10 [1]The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of [1]the LORD our [5]God.

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11 Make bright the arrows; gather the shields: [1] the LORD hath raised up the °spirit of the kings of °the Medes: for His device *is* against Babylon, to [1] destroy it; because it *is* the °vengeance of [1] the LORD, the °vengeance of His temple.

12 Set up the standard upon the walls of Babylon, °make the watch strong, set up the °watchmen, prepare the ambushes: for [1] the LORD hath both devised and done that which He spake against the inhabitants of Babylon.

13 O thou that dwellest °upon many waters, abundant in treasures, thine end is come, *and* the measure of thy °covetousness.

14 [5] The [1] LORD of hosts hath sworn °by Himself, *saying*, "Surely I will fill thee with men, as with °caterpillers; and °they shall lift up a shout against thee."

15 He hath °made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heaven by His understanding.

16 When He uttereth *his* voice, *there is* a °multitude of waters in the heavens; and He causeth the vapours to ascend from the ends of the earth: He maketh °lightnings with rain, and bringeth forth the [1] wind out of His treasures.

9 17 Every man °is brutish by *his* knowledge; every founder is °confounded by the graven image: for his molten image *is* falsehood, and *there is* no °breath in them.

18 They *are* vanity, the work of errors: in °the time of their visitation they shall perish.

E[5] (p. 1088) 19 °The Portion of Jacob *is* not like them; for He *is* the °Former of all things: and °*Israel is* the rod of his inheritance: [5] the [1] LORD of hosts *is* His name.

D[6] s[1] (p. 1092) 20 "Thou *art* °My battle axe *and* weapons of war: for °with thee will I break in pieces the nations, and °with thee will I destroy kingdoms;

21 And [20] with thee will I break in pieces the horse and his rider; and [20] with thee will I break in pieces the chariot and his rider;

22 [20] With thee also will I break in pieces °man and woman; and [20] with thee will I break in pieces old and young; and [20] with thee will I break in pieces the young man and the maid;

23 I will also break in pieces [20] with thee the shepherd and his flock; and [20] with thee will I break in pieces the husbandman and his yoke of oxen; and [20] with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their °evil that they have done in Zion in your sight, °saith [1] the LORD.

t[1] 25 [1] Behold, I *am* against thee, O [1] destroying mountain, [24] saith [1] the LORD, which [1] destroyest all the earth: and I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall °not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate °for ever, [24] saith [1] the LORD."

s[1] 27 Set ye up a standard in the land, blow the trumpet among the nations, °prepare the nations against her, call together against her the kingdoms of Ararat, °Minni, and Ashchenaz; appoint a °captain against her; cause °the horses to come up as the rough [14] caterpillers.

28 Prepare against her the nations with the kings of [11] the Medes, °the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of [1] the LORD shall be performed against Babylon,

to make the land of Babylon a desolation °without an inhabitant. t[2]

11 spirit. Heb. *rūach*. Ap. 9.
the Medes. In the person of Cyrus and others (Ap. 57). Here the then immediate calamity is referred to.
vengeance = avengement.
12 make the watch, &c. Cp. Isa. 21. 5, 6.
watchmen. The 1611 edition of the A.V. reads "watchman".
13 upon many waters. Cp. *v.* 42, and 50. 38; also Rev. 17. 1, 15.
covetousness = dishonest or unrighteous gain.
14 by Himself = by His soul. Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6.
caterpillers = locusts. Cp. Joel 2. 2. Nah. 3. 15.
they: i.e. the assailants.
15 made the earth, &c. Ref. to Pent. (Gen. 1). Ap. 92. Cp. 10. 12, &c. *vv.* 15–19 are repeated from 10. 12–16.
16 multitude = noise.
lightnings, &c. Cp. 10. 13.
17 is brutish by, &c. = is become too brutish to know.
confounded = put to shame.
breath. Heb. *rūach*. Ap. 9.
18 the time of their visitation. See note on 8. 12.
19 The Portion of Jacob, &c. Note the *Alternation* in *v.* 19:—

| Not such as these is Jacob's Portion: (Deut. 32. 9. Ps. 16. 5).
| For [the] Former of all things is He:
| And the Sceptre of his (Israel's) inheritance:
| The LORD of hosts is His Name (Deut. 10. 9).

51. 20-33 (D[6], p. 1088). BABYLON.
(*Repeated Alternation.*)

D[6] | s[1] | 20–24. Invasion. Battle-axe.
| t[1] | 25, 26. Desolation.
| s[2] | 27–29. Invasion. Standard.
| t[2] | –29. Desolation.
| s[3] | 30–32. Invasion. Unassisted.
| t[3] | 33. Desolation.

20 My battle axe: or, My hammer, i.e. Cyrus. Fig. *Anthropopatheia*. Ap. 6.
with thee will I break in pieces = with thee will I beat down. Note the Fig. *Anaphora* (Ap. 6), by which ten successive sentences commence with these words. This is for special emphasis.
22 man. Heb. *'ish*. Ap. 14. II.
24 evil. Heb. *rā'a'*. Ap. 44. viii.
saith the LORD = [is] Jehovah's oracle.
26 not take of thee . . . for ever. This again must refer to a future fulfilment. The two destructions are intertwined. Cp. *v.* 62.
for ever. See Ap. 151.
27 prepare = set apart, or sanctify.
Minni. Frequently mentioned in the inscriptions, the Assyrians having been compelled to quell revolts there.
captain = muster-master or marshal, like the Assyrian *dupsarru*, or tablet-writer. Heb. *ṣiphsar*. Occurs only here and Nah. 3. 17.
the horses. The 1611 edition of the A.V. reads "her horses".
28 the Some codices, with three early printed editions, read "and the".
29 without an inhabitant. This must be yet future.

30 °The mighty men of Babylon have forborn
to fight, they have remained in *their* holds:
their might hath failed; they became as women:
they have burned °her dwellingplaces; her bars
are broken.

31 One °post shall run to meet another, and
one messenger to meet another, to shew the
king of Babylon that his city is taken °at *one*
end,

32 And that the °passages are °stopped, and
the reeds they have burned with fire, and the
°men of war are affrighted.

33 For thus saith °the [1]LORD of hosts, the
[5]God of Israel; "The daughter of Babylon *is*
like a threshingfloor, *it is* time to thresh her:
yet a little while, and the time of her harvest
shall come."

34 "Nebuchadrezzar the king of Babylon
hath devoured me, he hath crushed °me, he
hath made me an empty vessel, he hath swal-
lowed me up like a dragon, he hath filled his
belly with my delicates, he hath cast me out.

35 The violence done to [34]me and to my flesh
be upon Babylon," shall the °inhabitant of
Zion say; "and my blood °upon the inhabit-
ants of Chaldea," shall Jerusalem say.

36 Therefore thus saith [1]the LORD; [1]"Be-
hold, I will plead thy cause, and take ven-
geance for thee; and I will °dry up her °sea,
and make her springs dry.

37 And Babylon shall become heaps, a dwell-
ingplace for °dragons, an astonishment, and
an hissing, °without an inhabitant.

38 They shall roar together like lions: they
shall °yell as lions' whelps.

39 In their heat I will make their °feasts, and
I will make them drunken, that they may re-
joice, and sleep a perpetual sleep, and not
wake, [24]saith [1]the LORD.

40 I will bring them down like lambs to the
slaughter, like rams with he goats.

41 How is °Sheshach taken! and how is the
praise of the whole earth surprised! how is
Babylon become an astonishment among the
nations!

42 The sea is come up upon Babylon: she is
covered with the multitude of the waves there-
of.

43 Her cities are a desolation, a dry land, and
a wilderness, a land wherein °no [22]man dwell-
eth, neither doth *any* son of °man pass there-
by.

44 And I will punish [1]Bel in Babylon, and
I will bring forth out of his mouth that which
he hath swallowed up: and the nations shall
not flow together any more unto him: yea,
°the wall of Babylon shall fall.

45 My People, go ye out of the midst of her,
and deliver ye [6]every man his °soul from the
fierce anger of [1]the LORD.

46 And lest your heart faint, and ye fear for
the rumour that shall be heard in the land;
a rumour shall both come *one* year, and after
that in *another* year *shall come* a rumour,
and violence in the land, ruler against ruler.

47 Therefore, [1]behold, the days come, that
I will °do judgment upon the graven images
of Babylon: and her whole land shall be con-
founded, and all her slain shall fall in the
midst of her.

48 Then °the heaven and the earth, and °all
that *is* therein, °shall sing for Babylon: for the
spoilers shall come unto her from the north,"
[24]saith [1]the LORD.

49 As Babylon *hath caused* the slain of Is-
rael to fall, so at Babylon shall fall the slain
of °all the earth.

50 Ye that have escaped the sword, go away,

30 The mighty men. Heb. pl. of *gibbōr*. Ap. 14. IV.
her. The 1611 edition of the A.V. reads "their".
31 post = runner.
at one end. Supply the *Ellipsis* by the word "each", instead of "one" = "at [each] end". This will accord with the history; for Herodotus says the Babylonians retired to the city, and "remained in their holds". Cyrus, having turned the waters of the Euphrates, entered the city, by the bed of the river, *at each end* (see Herod. 1. § 191). Cp. Dan. 5. 3, 4, 23, 30. The R.V., "on every quarter", quite misses the point. This passage, therefore, belongs to the past fulfilment; while others still await a future fulfilment.
32 passages = fords. **stopped** = seized.
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
33 the LORD of hosts, the God of Israel. See note on 7. 3.

51. 34–58 (E[6], p. 1088). ZION AND JERUSALEM. (*Extended Alternation.*)

E[6] | K | 34, 35. Babylon. Zion's incrimination of.
L | 36–38. Zion. Jehovah's advocacy of.
M | 39. Babylon made drunk.
N | 40–43. Inundation.
K | 44. Babylon. Jehovah's judgment of.
L | 45–56. Zion. Jehovah's avengement of.
M | 57. Babylon made drunk.
N | 58. Conflagration.

34 me. Here, and in *v.* 35, the Heb. text reads "us"; but the margin, and some codices, with two early printed editions, read "me", which is followed by the A.V.
35 inhabitant = inhabitress.
upon. Heb. text reads "against", but a special various reading called *Sevīr* (Ap. 34) has "upon", with some codices, one early printed edition, Aram., Sept., Syr., and Vulg., which are followed by A.V.
36 dry up. Referring to the act of Cyrus (by Gobryas). Cp. *v.* 31, above.
sea = the river Euphrates. So called from its breadth.
37 dragons = jackals.
without an inhabitant. This carries us on to the future again. Cp. 1 Pet. 5. 13.
38 yell: or, shake themselves.
39 feasts = banquets.
41 Sheshach. See note on 25. 26.
43 no man dwelleth. Still future.
man. Heb. *'ādām*. Ap. 14. I.
44 the wall of Babylon. Now recently laid bare by excavations.

51. 45–56 (L, above). ZION. JEHOVAH'S AVENGEMENT OF. (*Alternation.*)

L | u | 45, 46. Command to go forth from Babylon.
v | 47–49. Judgments on images.
u | 50, 51. Command to go forth from Babylon.
v | 52–56. Judgments on images.

45 soul. Heb. *nephesh*. Ap. 13.
47 do judgment upon = visit upon.
48 the heaven . . . shall sing. Fig. *Pœanismos* and *Prosopopœia* (Ap. 6).
all that is therein. Cp. Rev. 19. 1–3.
49 all the earth. Cp. Isa. 14. 16, 17.

stand not still: remember ° the LORD afar off, and let Jerusalem come into your mind."

51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of [1] the LORD'S house.

52 "Wherefore, [1] behold, the days come, [24] saith [1] the LORD, that I will [47] do judgment upon her graven images: and through all her land the wounded shall groan.

53 Though Babylon should ° mount up to heaven, and though she should fortify the height of her strength, *yet* from Me shall spoilers come unto her, [24] saith [1] the LORD."

54 A sound of a cry *cometh* from Babylon, and great [8] destruction from the land of the Chaldeans:

55 Because [1] the LORD hath spoiled Babylon, and ° destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her [30] mighty men are taken, every one of their bows is broken: for [1] the LORD ° GOD of recompences shall surely requite.

57 "And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her [30] mighty men: and they shall sleep a perpetual sleep, and not wake, [24] saith the King, Whose name *is* [5] the [1] LORD of hosts.

58 Thus saith [5] the [1] LORD of hosts; "The broad ° walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the °people shall labour in vain, and the folk in the fire, and they shall °be weary."

59 The word which Jeremiah the prophet commanded ° Seraiah the son of Neriah, the son of Maaseiah, °when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a °quiet prince.

60 So Jeremiah °wrote in a book all the °evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to [59] Seraiah, "When thou comest to Babylon, ° and shalt see and shalt read all these words;

62 Then shalt thou say, 'O [1] LORD, Thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be ° desolate [26] for ever.'

63 And it shall be, when thou hast made an end of reading this book,

that thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, 'Thus shall Babylon sink, and shall not rise from the °evil that I will bring upon her: and they shall be weary.'"

Thus far *are* the words of Jeremiah.

52 ° Zedekiah *was* one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

50 the LORD. Heb. Jehovah (with *'eth*). Ap. 4. II.
53 mount up, &c. Cp. Isa. 14. 12–15.
55 destroyed = caused to perish. Heb. *'ābar*. Not the same as in *vv.* 1, 3, 8, 11, 20, 25, 54.
56 GOD. Heb. El. Ap. 4. IV. The Heb. reads "El of recompences, Jehovah".
58 walls. Some codices, with two early printed editions, Sept., and Vulg., read "wall".
people = peoples. be weary = faint.

51. 59–64 (*B*, p. 1088). WORD OF JEREMIAH TO SERAIAH. (RATIFICATION.)
(*Introversion.*)

B | w | 59, 60. The book sent.
x | 61. Reading begun.
y | 62. Words spoken.
x | 63–. Reading ended.
w | –63, 64–. The book sunk.

The FIFTY-FIRST Prophecy of Jeremiah (p. 1015).

59 Seraiah. The brother of Baruch (32. 12. Cp. 45. 1).
when he went, &c. Probably to renew his oath of allegiance. Cp. 27. 1; 28. 1.
quiet prince. Probably chief chamberlain. R.V. marg., "quartermaster." Heb. = quiet resting-place (Isa. 32. 18). Probably his office was to prepare the night's camping place during the journey to Babylon.
60 wrote in a book = wrote in one scroll.
evil = calamity. Heb. *rā'ā'*. Ap. 44. viii.
61 and shalt see, &c. = then shalt thou look out and read.
62 desolate for ever = age-abiding desolations, showing that this prophecy must wait a future fulfilment.
64 evil. Heb. *rā'ā'*. Ap. 44. viii.

52. 1–34 (*A*, p. 1015). APPENDIX.
(*Introversion.*)

A | O | 1–3. Zedekiah and Nebuchadnezzar.
P | 4–27. Captivity. The great one.
P | 28–30. Captivities. The three lesser.
O | 31–34. Jehoiakim and Evil-Merodach.

Similar to ch. 39, but with additional details.

1 Zedekiah. Cp. 2 Kings 24. 18–20. Reigned from 489 to 477 B.C. **2 evil.** Heb. *rā'ā'*. Ap. 44. viii.
the LORD. Heb. Jehovah. Ap. 4. II.

52. 4–27 (P, above). CAPTIVITY: THE GREAT.
(*Alternations and Introversion.*)

P | Q | a | 4, 5. Jerusalem besieged.
b | 6. Consequence. Famine.
a | 7–. Jerusalem taken.
b | –7. Consequence. Flight.
R | 8–11. Executions at Riblah.
Q | c | 12–14. The Temple burned.
d | 15. The poor taken.
d | 16. The poor left.
c | 17–23. The Temple spoiled.
R | 24–27. Executions at Riblah.

4 ninth year. Cp. 2 Kings 25. 1–21.

2 And he did *that which was* ° evil in the eyes of ° the LORD, according to all that Jehoiakim had done.

3 For through the anger of [2] the LORD it came to pass in Jerusalem and Judah, till He had cast them out from His presence, that Zedekiah rebelled against the king of Babylon.

4 And it came to pass in the ° ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

b 477 6 And in the fourth month, in the ninth *day* of the month, °the famine was sore in the city, so that there was no bread for the People of the land.

a 1094, b 7 Then the city was broken up, and all the °men of war °fled, and went forth out of the city by night by the way of the gate °between the two walls, which *was* by °the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

R 8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to °Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in [9]Riblah.

11 Then he °put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

Q c 12 Now in the fifth month, in the °tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, *which* served the king of Babylon, °into Jerusalem,

13 And burned the house of [2]the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

d 15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of °the poor of the People, and the residue of the People that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

d 16 But Nebuzar-adan the captain of the guard left *certain* of [15]the poor of the land for vinedressers and for husbandmen.

c 17 Also the °pillars of brass that *were* in the house of [2]the LORD, and the bases, and the brasen sea that *was* in the house of [2]the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and °the shovels, and the snuffers, and the °bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the °firepans, and the bowls, and the caldrons, and the °candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that *were* °under the bases, which king Solomon had made in the house of [2]the LORD: the brass of all these vessels was without weight.

6 the famine. Described in the Lamentations of Jeremiah. See note on Gen. 12. 10.
7 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
fled, &c. Cp. 2 Kings 25. 4.
between the two walls . . . king's garden. See Ap. 68.
9 Riblah. Now *Ribleh*. On the east bank of the Orontes, thirty-five miles north-east of Baalbek.
11 put out the eyes. See note on 32. 4. Cp. 2 Kings 25. 6, 7. Ezek. 12. 13. Hence, Zedekiah never *saw* Babylon, though he was taken thither.
12 tenth day. In 2 Kings 25. 8 it says "seventh day", but that was "[to] Jerusalem". This is "into Jerusalem". into = in.
15 the poor of the people. This is supplemental to 2 Kings 25. 12. Heb. *dal* = impoverished. See note on "poverty", Prov. 6. 11. Cp. Neh. 1. 3.
17 pillars of brass. Cp. 27. 19.
18 the shovels, &c. Ref. to Pent. (Ex. 27. 3, &c.).
bowls = bowls for sprinkling.
19 firepans = censers. candlesticks = lamps.
20 under = beneath.
21 pillars. Cp. 1 Kings 7. 15. 2 Kings 25. 17.
cubits. See Ap. 51. III. 2 (1).
22 chapiter = capital.
23 ninety and six. There were 100 "round about"; Cp. 2 Chron. 3. 16; 4. 13; with 1 Kings 7. 20.
on a side. Heb. *rūach*. See Ap. 9. ix = towards the air, or open air. The other four being behind, out of sight.
24 Seraiah. See 2 Kings 25. 18. 1 Chron. 6. 14. Cp. 51. 59. door = threshold.
25 seven. In 2 Kings 25. 19 "five"; but the greater includes the lesser. men. Heb. *'ĭsh*. Ap. 14. II.
27 land = soil.
28 the seventh year. This was at the beginning of Nebuchadrezzar's second siege, the year before Jehoiachin's captivity, 490 B.C.

21 And *concerning* the °pillars, the height of one pillar *was* eighteen °cubits; and a fillet of twelve °cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a °chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, with network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were °ninety and six pomegranates °on a side; *and* all the pomegranates upon the network *were* an hundred round about.

24 And the captain of the guard took °Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the °door: R

25 He took also out of the city an eunuch, which had the charge of the [7]men of war; and °seven [7]men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the People of the land; and threescore °men of the People of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in [9]Riblah in the land of Hamath. Thus Judah was carried away captive out of his own °land.

P 490 28 This *is* the people whom Nebuchadrezzar carried away captive: in °the seventh year three thousand Jews and three and twenty:

478 **29** In °the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two °persons:

473 **30** In the °three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five [29]persons: all the [29]persons *were* four thousand and six hundred.

0 (p. 1094) 452 **31** And it came to pass in the °seven and thirtieth year of the captivity of °Jehoiachin king of Judah, in the twelfth month, in the °five and twentieth *day* of the month, *that* °Evil-merodach king of Babylon in the *first* year of his reign °lifted up the head of °Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake °kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his prison garments: and he did continually eat °bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion °until the day of his death, all the days of his life.

29 the eighteenth year of Nebuchadrezzar was the second year of his third and last siege, or 478 B.C.

persons = souls. Heb. *nephesh*. Ap. 13.

30 three and twentieth year. Four years after the fall of Jerusalem. Another contact of Bible and secular chronology, 473 B.C. See Ap. 86.

31 seven and thirtieth year. Cp. 2 Kings 25. 27–30. See Ap. 50, pp. 60, 67, and throughout.

Jehoiachin. Elsewhere in this book called "Jeconiah" (24. 1; 29. 2), or "Coniah" (22. 24, 28).

five and twentieth. The order given then, but probably not carried out till the "seven and twentieth", according to 2 Kings 25. 27.

Evil-merodach. The son of Nebuchadnezzar.

lifted up the head. Heb. idiom for releasing. Ref. to Pent. (Gen. 40. 13, 20). Ap. 92.

32 kindly unto him = good things with him.

33 bread. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all kinds of food.

34 until, &c. Note the items above, which are supplemental to 2 Kings 25.

LONGER NOTE ON JEREMIAH 42—44.

"The Jews which dwell in the land of Egypt" (Jer. 44. 1).

As the end of the kingdom of Judah drew near, many of the Jews were determined to go into Egypt; and this in spite of the warning given by Jehovah through Jeremiah.

In Jer. 44 we have the latest prophecy concerning those who had gone thither; which declared that they should not escape, but should be consumed there (44. 27, &c.). This prophecy must have been fulfilled concerning that generation; but their successors, or others that subsequently followed, continued there a little longer, until the time came for Egypt itself to fall into the hands of Babylon.

Recent discoveries of *Papyri* in the ruins of *Elephantine* (an island in the Nile, opposite Assouan), dating from the fifth century B.C., bear witness to two great facts:—

(1) That Jews were then dwelling there (in 424–405 B.C.).

(2) That they were observing the Feast of the Passover, "as it is written in the law of Moses".

The importance of these *Papyri* lies in the fact that modern critics confidently assert and assume that the greater part of the Pentateuch was not written till after the Exile; and even then neither collectively as a whole, nor separately in its distinctive books.

In Ap. 92 it is shown that all through the prophets (who lived at the time of the kings in whose reigns they prophesied) there is a constant reference to the books of the Pentateuch, which conclusively proves that their contents were well known both to the prophets themselves and those whom they addressed.

The Pentateuch, being full of legal expressions, technical ceremonial terms, and distinctive phraseology, affords abundant evidence of the above fact, and makes it easy to call continuous attention to it in the notes of *The Companion Bible*.

But there is further evidence found in the *Papyri* now discovered in the ruins at *Elephantine* in Upper Egypt.

They show that the Jews who dwelt there had a temple of their own and offered up sacrifices therein. That once, when this their temple was destroyed by the Egyptians, they appealed to the Persian governor of Judah, asking permission to restore it (*Papyrus* I).

There is a list preserved, registering the contributions towards the upkeep of the temple (containing the names of many ladies).

But the most interesting and important of these *Papyri* is one dated in the year 419 B.C., which is a Passover "announcement" of the approaching feast, such as were made from the earliest times to the present day (see Neh. 8. 15), containing a brief epitome of its laws and requirements. This particular announcement shows that the following passages were well known: Ex. 12. 16. Lev. 23. 7, 8. Num. 9. 1–14. Deut. 16. 6.

This *Papyrus* has been recently published by Professor Edward Sachau, of Berlin: *Aramäische Papyrus und Ostraka aus einer jüdischen Militärkolonie zu Elephantine. Altorientalische Sprachdenkmäler des 5. Jahrhunderts vor Chr., mit 75 Lichtdrucktafeln.* Leipzig, 1911. A small edition (texts only) by Professor Ungnad, of Jena, is published also under the title of *Aramäische Papyrus aus Elephantine*.

Nearly 2,400 years, since this announcement by Hananjah to the Jews in Egypt, have gone by. Elephantine is now a heap of ruins. The colony of Jews has passed away (unless the "Falashas" of Abyssinia are their descendants), but the Jewish nation still exists, and continues to keep the Passover, a standing witness to their truth of holy Scripture.

THE LAMENTATIONS OF JEREMIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Extended Alternations and Introversion.*)

A[1] | A[1] | 1. 1-7. JUDGMENTS. (*Aleph* (א=A) to *Zayin* (ז=Z).)

B[1] | D[1] | 1. 8-11. ZION. CONFESSION. (*Cheth* (ח=Ḥ) to *Kaph* (כ=K).)

E[1] | 1. 12, 13. APPEAL TO PASSERS BY. (*Lamed* (ל=L) to *Mem* (מ=M).)

D[2] | 1. 14-18-. ZION. CONFESSION. (*Nun* (נ=N) to *Tẓaddi* (צ=Ẓ).)

E[2] | 1. -18, 19. APPEAL TO PASSERS BY. (*Koph*, ק=Ḳ.)

C[1] | 1. 20-22. PRAYER. (*Resh* (ר=R) to *Tau* (ת=T).)

A[2] | A[2] | 2. 1-13. THE JUDGE. (*Aleph* (א=A) to *Mem* (מ=M).)

B[2] | D[3] | 2. 14. ZION. SIN UNCONFESSED. (*Nun*, נ=N.)

E[3] | 2. 15-17. RECRIMINATION OF PASSERS BY. (*Samech* (ס=S) to *Pe* (פ=P).)

C[2] | 2. 18-22. PRAYER. (*Tẓaddi* (צ=Ẓ) to *Tau* (ת=T).)

A[3] | A[3] | 3. 1-21. THE JUDGE. (*Aleph* (א=A) to *Zayin* (ז=Z).)

B[3] | E[4] | 3. 22-36. REMEMBRANCE OF JEHOVAH'S MERCIES. (*Cheth* (ח=Ḥ) to *Lamed* (ל=L).)

D[4] | 3. 37-51. ZION. SIN CONFESSED. (*Mem* (מ=M) to *Pe* (פ=P).)

C[3] | 3. 52-66. PRAYER. (*Tẓaddi* (צ=Ẓ) to *Tau* (ת=T).)

A[4] | A[4] | 4. 1-12. JUDGMENTS. (*Aleph* (א=A) to *Lamed* (ל=L).)

B[4] | D[5] | 4. 13-20. ZION. CONFESSION. (*Mem* (מ=M) to *Resh* (ר=R).)

E[5] | 4. 21, 22. RETRIBUTION OF JEHOVAH. (*Shin* (שׁ=S) to *Tau* (ת=T).)

C[4] | 5. 1-22. PRAYER.

For the place of Lamentations in the Hebrew Canon, see Ap. 1, where it is found to be the central book of the five *Mᵉgillōth* (or scrolls).

The book consists of five Elegies on the destruction of Jerusalem; and not, as Josephus supposed, on the death of Josiah (*Ant. Jud.* L. x, c. 5, § 1), basing his opinion on 2 Chron. 35. 25.

This book is appropriately read on the Fast of the ninth day of the fifth month (Ab, our August. See Ap. 51. V). For on that day are still commemorated the five great calamities which befell the nation, viz.:—

1. The return of the twelve spies, and the decree of the forty years' wanderings in consequence of the rebellion of the People.
2. The destruction of the first Temple by Nebuchadnezzar.
3. The destruction of the second Temple by the Romans under Titus.
4. The taking of Bether by the Romans under Hadrian, when 580,000 were slain.
5. The ploughing of Zion like a field, in fulfilment of Jer. 26. 18, &c. and Micah 3. 12.

The five Elegies are arranged in a remarkable manner:—

The *first two* (chapters 1 and 2) consist of twenty-two long verses of three lines each, each verse respectively commencing with the successive letters of the alphabet.

The *third* (chap. 3) consists of sixty-six verses (3 × 22), each triad of verses commencing with the same letter: e.g. the first three lines commence with א (*Aleph*), the next three with ב (*Beth*), and so on through the twenty-two letters of the alphabet.

The *fourth* (chap. 4) is arranged in twenty-two long verses of two lines each, also arranged acrostically.

The *fifth* (chap. 5) Lamentation is resolved into a prayer, and the acrostic arrangement gives way before the outburst of emotion. The only connection with the alphabet is that the number of the verses corresponds with the number of letters (twenty-two).

The Septuagint (followed by the Arabic and Vulgate versions) prefaces its version with these words: "It came to pass that, after Israel was taken captive and Jerusalem was made desolate, Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said . . ."

The Arabic *Targum* begins its paraphrase thus: "Jeremiah the prophet, and great priest, said . . ."

THE
°LAMENTATIONS OF JEREMIAH.

A¹ A¹ (p. 1097)

1 (א) °How doth the city sit °solitary, *that* *was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary!

2 (ב) She °weepeth sore in the night, and her tears *are* on her cheeks: among all her °lovers she hath none to comfort *her:* all her friends have dealt treacherously with her, they are become her °enemies.

3 (ג) Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth °among the °heathen, she findeth no rest: all her °persecutors overtook her °between the straits.

4 (ד) °The ways of Zion do °mourn, because none come to the °solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and ℌe *is* in °bitterness.

5 (ה) Her adversaries °are the chief, her enemies prosper; for °the LORD hath afflicted her for the multitude of her °transgressions: her °children are gone into captivity before the enemy.

6 (ו) And from the daughter of Zion all her beauty is departed: her princes are become °like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 (ז) Jerusalem remembered in the days of her affliction and of her miseries all her °pleasant things that she had in the days of old, when her People fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her °sabbaths.

B¹ D¹ 8 (ח) Jerusalem hath °grievously °sinned; therefore she °is removed: all that honoured her despise her, because they have seen her nakedness: yea, ℌe sigheth, and turneth backward.

9 (ט) Her filthiness *is* in her skirts; she °remembereth not her °last end; therefore she came down °wonderfully: she had no comforter. O [5]LORD, °behold my affliction: for the enemy hath magnified *himself.*

10 (י) The adversary hath spread out his hand upon all her [7]pleasant things: for she hath seen *that* the heathen °entered into her sanctuary, whom Thou didst command *that* they should not enter into Thy °congregation.

11 (כ) All her People sigh, they seek bread; they have given their [7]pleasant things for meat to relieve the °soul: see, O [5]LORD, and consider; for I am become vile.

F¹ 12 (ל) *Is it* nothing to you, all ye that pass by? °behold, and see if there °ℌe any °sorrow like unto my sorrow, which is °done unto me, wherewith [5]the LORD hath afflicted *me* in the day of His fierce anger.

13 (מ) From above hath He sent fire into my bones, and it prevaileth against them: He hath spread a net for my feet, He hath turned

TITLE. In the Hebrew text the name of the book is its first word, *'Ēykah* = ALAS! The Talmud (Tract, *Baba Bathra*, fol. 14b) calls it *Kīnōth* = dirges or elegies. The Sept. has *Thrēnoi*, with the same meaning. The Vulg. has *Threni*, i.e. *Lamentationes* and *Lamenta.*

1 How = Alas! or, O how! Heb. *'ēykah* = an exclamation of pain and grief, a wailing cry (preserved in Eng. "*jackal*"). The *Massōrah* (Ap. 30) points out that this exclamation is used by three prophets, concerning Israel: (1) by Moses in her multiplication (Deut. 1. 12. Cp. *v.* 11); (2) by Isaiah in her dissipation (Isa. 1. 21); (3) by Jeremiah in her desolation (Lam. 1. 1). This word "How" is to be supplied at the beginning of *vv.* 2 and 3 by Fig. *Ellipsis* (Ap. 6). Cp. also 2. 1; 4. 1; and Isa. 14. 12.

solitary: i.e. empty; referring to the houses and streets.

2 weepeth sore. Note Fig. *Polyptōton* (Ap. 6). The Heb. = a weeping she weepeth. Thus well rendered. See note on Gen. 26. 28; and note the Fig. *Prosopopœia* (Ap. 6).

lovers: i.e. allies, whom she had preferred to Jehovah. See Jer. 2. 17, 27, 36, 37; 4. 30; 22. 22. Ezek. 23; and 29. 6, 7, 16.

enemies. Especially the Edomites and Ammonites. Cp. Jer. 12. 14.

3 among the heathen. Ref. to Pent. (Deut. 28. 64, 65).

heathen = nations.

persecutors = pursuers.

between the straits. Like a hunted animal driven where there is no escape. Same word as in Pss. 116. 3; 118. 5. Occurs only in these three places. Cp. *v.* 6.

4 The ways. Not streets in the city, but the roads leading thereto.

mourn. Fig. *Prosopopœia.* Ap. 6.

solemn feasts = appointed feasts. See note on Ps. 74. 8 (same word).

bitterness = bitter for her. Instead of festal joy. Cp. Jer. 7. 34; 16. 9; 25. 10; 31. 13; 33. 11.

5 are the chief = are the head. Ref. to Pent. (Deut. 28. 13, 44), the same word. Ap. 92.

the LORD. Heb. Jehovah. Ap. 4. II.

transgressions = rebellions. Heb. *pāsha'.* Ap. 44. ix.

children = young children, as in 2. 11, 19, 20; and 4. 4. Not "sons". **6 like harts.** See note on *v.* 3.

7 pleasant things. Heb. = things of desire. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the things she used to enjoy.

sabbaths: or, sabbath-keepings; which she had herself profaned. See Jer. 17. 21–23. Ezek. 22. 8, 26; 23. 38.

8 grievously sinned. Note the Fig. *Polyptōton* (Ap. 6). Heb. = sinned a sin. Thus well rendered. See note on "weepeth sore" (*v.* 2).

sinned. Heb. *chātā'.* Ap. 44. i.

is removed = separated as unclean.

9 remembereth = remembered.

last end = hereafter.

wonderfully. Heb. pl. "wonders" = a great wonder.

behold = see, behold. Same word as in *vv.* 18, 20. Not the same word as in *v.* 12.

10 entered into her sanctuary. Ref. to Pent. (Deut. 23. 3), a technical expression. Ap. 92.

congregation = convocation, or assembly.

11 soul. Heb. *nephesh.* Ap. 13.

12 behold = look attentively. Not the same word as in *vv.* 9, 18, 20. **ℌe** – exists. Heb. *yēsh.* See Gen. 18. 24. Prov. 8. 21; 18. 24, &c. **sorrow** = pain.

done unto me. Cp. *v.* 22; 3. 15.

me back: He hath made me desolate *and* faint all the day.

D² 1097) 14 (כ) °The yoke of my [5]transgressions is bound by His hand: they are °wreathed, *and* come up upon my neck: °He hath made my strength to °fall, °the LORD* hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 (ם) [14]The LORD* hath trodden under foot all my °mighty *men* in the midst of me: He hath °called °an assembly against me to crush my young men: [14]the LORD* hath trodden the virgin, the daughter of Judah, *as* in a °winepress.

16 (ע) For these *things* I [2]weep; °mine eye, mine eye runneth down with water, because the comforter that should °relieve my [11]soul is far from me: my °children are desolate, because the enemy prevailed.

17 (פ) Zion spreadeth forth her hands, *and there is* none to comfort her: [5]the LORD hath commanded concerning °Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 (צ) [5]The LORD °is righteous; for I have rebelled against His commandment:

E² hear, I pray you, all °people, and [9]behold my [12]sorrow: my virgins and my young men are gone into captivity.

19 (ק) I [15]called for my [2]lovers, *but* they deceived me: my priests and mine elders °gave up the ghost in the city, while they sought their meat to relieve their [11]souls.

C¹ 20 (ר) °Behold, O [5]LORD; for I *am* in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: °abroad the sword bereaveth, at home *there is* as death.

21 (ש) They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that Thou hast done *it:* Thou wilt bring °the day *that* Thou hast [15]called, and they shall be like unto me.

22 (ת) °Let all their °wickedness come before Thee; and do unto them, °as Thou hast [12]done unto me for all my °transgressions: for my sighs *are* many, and my heart *is* faint.

A² A² 2 (א) How hath °the LORD* covered the daughter of Zion with a cloud in His anger, *and* cast down from heaven unto the earth °the beauty of °Israel, and remembered not °His footstool in the day of His anger!

2 (ב) [1]The LORD* hath °swallowed up all the °habitations of Jacob, and hath not pitied: He hath thrown down in His wrath the strong holds of the daughter of Judah; He hath brought *them* down to the ground: He hath polluted the kingdom and the princes thereof.

3 (ג) He hath cut off in *His* fierce anger all the °horn of Israel: He hath drawn back His right hand from before the enemy, and He burned against Jacob like a flaming fire, *which* devoureth round about.

4 (ד) He hath bent °His bow like an enemy: He stood with His right hand as an adversary, and slew °all *that were* pleasant to the °eye in the °tabernacle of the daughter of °Zion: He poured out His fury like fire.

5 (ה) [1]The LORD* was as an enemy: He hath swallowed up Israel, He hath swallowed up all °her palaces: He hath destroyed His strong holds, and hath increased in the daughter of Judah °mourning and lamentation.

6 (ו) And He hath violently taken away His °tabernacle, °as *if it were of* a garden: He hath destroyed His places of the assembly: °the LORD hath caused the °solemn feasts and

14 The yoke, &c. Ref. to Pent. (Deut. 28. 48), the same words. Ap. 92.
wreathed = intertwined.
He: or, It: i. e. the yoke.
fall = stumble.
the LORD*. One of the 134 places where the *Sōpherīm* say they changed Jehovah to Adonai. See Ap. 32.
15 mighty men = valiant ones. Heb. *'abīr*. Not the same word as in 3. 1, 27, 35, 39.
called = proclaimed. Same word as in *vv.* 19, 21.
an assembly = a festal gathering. Now that Israel's feasts had ceased, there was another of a different nature and with a different object.
winepress. Heb. *gath*, where the grapes were trodden. Not the vat (*yekeb*) into which the juice was received.
16 mine eye, mine eye. Fig. *Epizeuxis* (Ap. 6), for emphasis. It is not repeated in the Sept.
relieve my soul = bring me back to life. Cp. *v.* 19.
children = sons. Not the same word as in 2. 11, 19, 20 and 4. 4.
17 Jacob. Referring to the natural seed. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. Cp. 2. 1.
18 is. Heb. = צַדִּיק [is].
people = peoples.
19 gave up the ghost = expired, or breathed their last.
20 Behold. Here begins the prayer. See the Structure C¹, on p. 1097.
abroad the sword. Ref. to Pent. (Deut. 32. 25).
21 the day: i. e. the day of vengeance of Jer. 25. 17–26.
22 Let all, &c. This prayer is in accordance with that Dispensation. Not with this. See Ap. 63. IX.
wickedness. Heb. *rā'ā'*. Ap. 44. viii.
as = according as.
transgressions = rebellions. Heb. *pāsha'*. Ap. 44. ix. Cp. 3. 42.

2. 1 the LORD*. One of the 134 places where the *Sōpherīm* say they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32.
the beauty of Israel. Probably referring to the Temple (Isa. 64. 11), or the heroic defenders of Jerusalem (2 Sam. 1. 19).
Israel. Referring to the spiritual seed. See note on 1. 17.
His footstool. Probably referring to the ark of the covenant (1 Chron. 28. 2), or the sanctuary (Pss. 99. 5; 132. 7. Isa. 60. 13).
2 swallowed up: i. e. as by an earthquake.
habitations = the open villages of the shepherds, in contrast with the strongholds of the next lines.
3 horn. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the self-protection afforded by it.
right hand. Fig. *Anthropopatheia.* Ap. 6.
4 His bow. Fig. *Anthropopatheia.* Ap. 6.
all that were pleasant to the eye. Heb. = all the desires of the eye; "eye" being put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for the things desired by it.
eye. Transfer here the colon which is wrongly placed after Zion.
tabernacle = tent. Heb. *'ohel.* Ap. 40. 3.
Zion: place this colon after "eye" in preceding line, and connect Zion with the verb which follows.
5 her. Ginsburg thinks it should be "His".
mourning and lamentation. Note the Fig. *Paronomasia* (Ap. 6). Heb. *taănīyyāh vaănīyyah.*
6 tabernacle = dwelling, or pavilion. Heb. *sok.* Occurs only here.
as if it were of a garden: or, as [a booth in] a garden [is destroyed]. See note on Isa. 1. 8. Sept. reads "like a vine". Ginsburg thinks "like a thief".
the LORD. Heb. Jehovah. Ap. 4. II.
solemn feasts = appointed seasons.

sabbaths to be forgotten in Zion, and hath despised in the indignation of His anger the king and the priest.

7 (ז) [1] The LORD* hath cast off His altar, He hath abhorred His sanctuary, He hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of [6] the LORD, as in the day of a [6] solemn feast.

8 (ח) [6] The LORD hath purposed to destroy the wall of the daughter of Zion: He hath stretched out a line, He hath not withdrawn His hand from °destroying: therefore He made the rampart and the wall to lament; they languished together.

9 (ט) Her gates are sunk into the °ground; He hath destroyed and broken her bars: °her king and her princes *are* among the °Gentiles: °the law *is* no *more;* her prophets also find no vision from [6] the LORD.

10 (י) The elders of the daughter of Zion sit upon the [9] ground, *and* keep silence: they have cast up dust upon their heads; they have °girded themselves °with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 (כ) Mine eyes do fail with tears, my bowels are °troubled, my °liver is poured upon the earth, for the destruction of the daughter of my People; because the °children and the sucklings swoon in the streets of the city.

12 (ל) They say to their mothers, "Where *is* corn and °wine?" when they swooned as the wounded in the streets of the city, when their °soul was poured out into their mothers' bosom.

13 (מ) What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?

B² D³ (p. 1097) 14 (נ) Thy °prophets have seen vain and foolish things for thee: and they have not discovered thine °iniquity, to °turn away thy captivity; but have seen for thee false °burdens and °causes of banishment.

E³ 15 (ס) All that °pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, °*saying*, °"*Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?"

16 (פ) °All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, "We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*."

17 °(ע) [6] The LORD hath done *that* which He had °devised; He hath fulfilled His word that He had commanded in the days of old: He hath thrown down, and hath not pitied: and He hath caused *thine* enemy to rejoice over thee, He hath set up the horn of thine adversaries.

C² 18 (צ) Their heart °cried unto [1] the LORD*, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 (ק) Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of °the [1] LORD*: lift up thy hands toward Him for the °life of thy young [11] children, that faint for hunger in the top of every street.

20 (ר) Behold, O [6] LORD, and °consider to whom Thou hast done this. °Shall the women eat their fruit, *and* [11] children of a °span long? shall the priest and the prophet be slain in the sanctuary of [1] the LORD*?

21 (ש) The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; Thou hast slain *them* in the day of Thine anger; Thou hast killed, *and* not pitied.

22 (ת) Thou hast called as in a °solemn day my °terrors round about, so that in the day of [6] the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

8 destroying = swallowing up.
9 ground = earth.
her king, &c. Ref. to Pent. (Deut. 28. 36). Ap. 92.
Gentiles = nations.
the law is no more: i.e. is no longer known and obeyed. Cp. Neh. 13. 1, and Esdras 14. 20, 21.
10 girded . . . with sackcloth. The outward symbol of mourning.
11 troubled = moved, or in ferment.
liver. Fig. for the seat of the emotions. Cp. Job 16. 13. children = babes.
12 wine. Heb. *yayin*. Ap. 27. I.
soul. Heb. *nephesh*. Ap. 13.
14 prophets, &c. Cp. Ezek. 12. 24; 13. 1–16, 23; 21. 29; 22. 28. iniquity. Heb. *'āvāh*. Ap. 44. iv.
turn away thy captivity = cause thy captives to return. See note on Deut. 30. 3.
burdens = oracles.
causes of banishment. Here, the Fig. *Metonymy* (of Effect), Ap. 6, is translated. Heb. = expulsions, which is put for the effect of listening to those who brought about the expulsion (Jer. 2. 8; 5. 31; 14. 14; 23. 16).
15 pass by = pass by the way.
saying. Note the *Ellipsis* of this verb, which is very frequent in Hebrew. See Pss. 109. 5; 144, 12, &c.
Is . . .? Fig. *Erotēsis*. Ap. 6.
16 All, &c. In some Codices, with Syr., *vv.* 16 and 17 are transposed to bring the letters *Ayin* (ע = ') and *Pe* (פ = *P*) into alphabetical order. The Sept. leaves the verses, but transposes the letters. This is done because it is supposed to be a mistake. But it cannot be, because the same order appears in chs. 3 and 4, and in the former case it occurs three times, although the subject-matter allows no such break. It is easier to believe that the outward artificial form is sacrificed to call our attention to the greater importance of the utterance. In *v.* 16 we learn what the enemy thought and said; but, as the *Ayin* (ע) really precedes the *Pe* (פ), so we are reminded that this was only owing to Jehovah's purpose which had been revealed centuries before. See note on *v.* 17.
17 For the transposition of the Hebrew alphabet here, see note on *v.* 16, above.
devised. Ref. to Pent. (Lev. 26. 16, 17. Deut. 28. 15).
18 cried = cried (distressfully).
19 the LORD*. This is the reading in some Codices, with one early printed edition.
life = soul. Heb. *nephesh*. Ap. 13.
20 consider. Put a colon after "consider", and an "?" after "this".
Shall . . .? Fig. *Erotēsis*. Ap. 6. Ref. to Pent. (Lev. 26. 29. Deut. 28. 53). Ap. 92.
span. See Ap. 51. III. 2 (4).
22 solemn day = day of assembly.
terrors round about. Cp. Jer. 6. 25; 20. 3, 10; 46. 5; 49. 29.

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3 (א) °I *am* the °man *that* hath seen °affliction by the rod of His wrath.
2 (א) He hath led me, and brought *me into* darkness, but not *into* light.
3 (א) Surely against me is He turned; He turneth his hand *against me* all the day.
4 (ב) My flesh and my skin hath He made old; He hath broken my bones.
5 (ב) He hath °builded against me, and compassed *me* with °gall and °travel.
6 (ב) He hath °set me in dark places, °as *they that be* dead of old.
7 (ג) He hath hedged me about, that I cannot get out: He hath made my °chain heavy.
8 (ג) Also when I cry and shout, He shutteth out my prayer.
9 (ג) He hath inclosed my ways with hewn stone, He hath made my paths °crooked.
10 (ד) He *was* unto me *as* a bear lying in wait, *and* °*as* a lion in secret places.
11 (ד) He hath turned aside my ways, and pulled me in pieces: He hath made me desolate.
12 (ד) He hath bent °His bow, and set me as a mark for the arrow.
13 (ה) He hath caused the °arrows of His quiver to enter into my reins.
14 (ה) I was a °derision to °all my People; *and* their °song all the day.
15 (ה) He hath filled me with bitterness, He hath made me drunken with wormwood.
16 (ו) He hath also broken my teeth with gravel stones, He hath covered me with ashes.
17 (ו) And Thou hast removed my °soul far off from peace: I forgat prosperity.
18 (ו) And I said, "My °strength and my hope is perished from °the LORD:"
19 (ז) °Remembering mine affliction and my misery, the wormwood and the gall.
20 (ז) °My [17]soul hath *them* still in remembrance, and is humbled in me.
21 (ז) This I recall to my °mind, therefore have I °hope.

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22 (ח) *It is of* [18]the LORD'S °mercies that we are not consumed, °because His compassions fail not.
23 (ח) *They are* °new °every morning: great *is* Thy faithfulness.
24 (ח) [18]"The LORD *is* my portion," saith my [17]soul; "therefore will I hope in Him."
25 (ט) [18]The LORD *is* good unto them that °wait for Him, to the [17]soul *that* seeketh Him.
26 (ט) *It is* good that *a man* should both hope and °quietly wait for the salvation of [18]the LORD.
27 (ט) *It is* good for a [1]man that he bear the yoke in his youth.
28 (י) He sitteth alone and keepeth silence, because he hath borne *it* upon him.
29 (י) He putteth his mouth in the dust; if so be there may °be hope.
30 (י) He °giveth *his* cheek to him that smiteth him: he is filled full with reproach.
31 (כ) For °the LORD* will not cast off for ever:
32 (כ) But though He cause grief, yet will He have compassion according to the multitude of His [22]mercies.
33 (כ) For He doth not afflict °willingly nor grieve the °children of °men.

3. 1 This chapter contains twenty-two verses: each verse having three lines: each line beginning with the same letter: and so, onward to the end of the alphabet.
I **am the man.** The prophet is representative of the nation, and speaks in the name of the whole. He is also typical and prophetical of Another, Who, in after years, took on Himself and bore the nation's sin. Ap. 85. The chapter must be read in connection with the Passion Psalms (Pss. 22, 69, 88). The Fig. is *Prosopopœia* (Ap. 6), by which the nation speaks as one man.
man = strong man. Heb. *geber*. Ap. 14. IV.
affliction: or, humiliation.
5 builded against = built up against.
gall. Cp. *v.* 19, and Ps. 69. 21, with Matt. 27. 34.
travel = travail, or labour. This line probably is put for the fortifications and the trench.
6 set me = made me to dwell.
as they, &c. = like the age-long dead.
7 chain = iron, or bronze. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the fetters made of it. Cp. Judg. 16. 21 and 2 Kings 25. 7. 2 Chron. 33. 11; 36. 6. Jer. 39. 7; all of distinguished men.
9 crooked = to turn or wind back.
10 as a lion. See note on Ps. 22. 16.
12 His bow. Fig. *Anthropopatheia*. Ap. 6.
13 arrows = sons. Fig. *Hypocatastasis*. Ap. 6. As "sparks" are called "sons of the flame".
14 derision. Cp. Jer. 20. 8.
all my People. A special various reading called *Sevīr* (Ap. 34), with some codices, and Syr., read "all peoples".
song = mocking-song. Cp. *v.* 63 and Ps. 69. 12.
17 soul. Heb. *nephesh*. Ap. 13.
18 strength = strength (for endurance). Heb. *nēẓaḥ*. See notes on Isa. 40. 9, 10, 26, 29, 31.
the LORD. Heb. Jehovah. Ap. 4. II.
19 Remembering = Remember.
20 My soul. The primitive reading was "Thy soul", which the *Sopherīm* have recorded, and state that they altered it to "My soul" (see Ap. 33), considering it an offensive *anthropomorphism*. By so doing they destroyed the logical sequence and deep pathos of the primitive text. The three verses (19, 20, 21) retranslated will show this:—

19 "Remember my humiliation and my misery,
The wormwood and the gall.
20 Yea, verily, Thou wilt remember,
And Thy soul will mourn over me.
21 This I bring back to my heart,
Therefore I shall have hope."

21 mind = heart.
hope = expectation.
22 mercies = lovingkindnesses.
because = verily.
23 new = fresh.
every morning. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for always and continually.
25 wait for Him. Ref. to Pent. (Gen. 49. 18, same word).
26 quietly wait = wait, and be silent.
29 be. See note on 1. 12.
30 giveth his cheek. Cp. Isa. 50. 6.
31 the LORD*. One of the 134 places where the *Sōpherīm* say they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32. Here some codices, with two early printed editions, also read "Jehovah".
33 willingly = from His heart.
children = sons.
men. Heb. *'ĕsh* (sing.). Ap. 14. II.
35 turn aside, &c. Ref. to Pent. (Deut. 16. 19; 24. 17; 27. 19, same word). Ap. 92.
the MOST HIGH. Heb. *'Elyōn*. Ap. 4. VI.
36 man. Heb. *'ādām*. Ap. 14. I.

34 (ל) To crush under His feet all the prisoners of the earth,
35 (ל) To °turn aside the right of a [1]man before the face of °the MOST HIGH,
36 (ל) To subvert a °man in his cause, [31]the LORD* approveth not.

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D[1] (p. 1097) 37 (מ) Who *is* he *that* saith, and it cometh to pass, *when* [31] the LORD* commandeth *it* not?
38 (מ) Out of the mouth of [35] the MOST HIGH proceedeth not °evil and good?
39 (מ) Wherefore doth a living [36] man complain, a [1] man for the punishment of his °sins?
40 (נ) Let us search and try our ways, and turn again to [18] the LORD.
41 (נ) Let us lift up our heart with *our* hands unto °GOD in °the heavens.
42 (נ) We have °transgressed and have rebelled: Thou hast not pardoned.
43 (ס) Thou hast covered with anger, and °persecuted us: Thou hast slain, Thou hast not pitied.
44 (ס) Thou hast covered thyself with a cloud, that *our* prayer should not pass through.
45 (ס) Thou hast made us *as* the offscouring and refuse in the midst of the °people.
46 (פ) °All our enemies have °opened their mouths against us.
47 (פ) °Fear and a snare is come upon us, desolation and destruction.
48 (פ) °Mine °eye runneth down with rivers of water for the destruction of the daughter of my people.
49 (ע) Mine eye trickleth down, and ceaseth not, without any intermission,
50 (ע) Till [18] the LORD look down, and behold from heaven.
51 (ע) Mine eye affecteth °mine heart because of all the daughters of my city.

C[3] 52 (צ) Mine enemies chased me sore, like a bird, without cause.
53 (צ) They have cut off my life in the °dungeon, and cast a stone upon me.
54 (צ) Waters flowed °over mine head; *then* I said, °"I am cut off."
55 (ק) I called upon °Thy name, O [18] LORD, out of the low [53] dungeon.
56 (ק) Thou hast heard my voice: hide not Thine ear °at my breathing, °at my cry.
57 (ק) Thou drewest near in the day *that* I called upon Thee: Thou saidst, "Fear not."
58 (ר) O [31] LORD*, Thou hast pleaded the causes of [20] my soul; Thou hast °redeemed my life.
59 (ר) O [18] LORD, Thou hast seen my wrong: judge Thou my cause.
60 (ר) Thou hast seen all their vengeance *and* all their imaginations against me.
61 (ש) Thou hast heard their reproach, O [18] LORD, *and* all their imaginations against me;
62 (ש) The °lips of those that rose up against me, and their °device against me all the day.
63 (ש) Behold their sitting down, and their rising up; *I am* °their musick.
64 (ת) °Render unto them a recompence, O [18] LORD, according to the work of their hands.
65 (ת) °Give them °sorrow of heart, Thy curse unto them.
66 (ת) [43] Persecute and destroy them in anger from under the heavens of [18] the LORD.

A[4] A[4] **4** (א) How is the °gold °become dim! *how* is the °most fine gold °changed! the stones of the sanctuary are °poured out in the top of every street.
2 (ב) The precious sons of Zion, comparable to °fine gold, how are they esteemed °as earthen pitchers, the work of the hands of the potter!
3 (נ) Even the °sea monsters draw out the breast, they give suck to their young ones: the daughter of My people *is become* cruel, like the °ostriches in the wilderness.
4 (ד) The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.
5 (ה) They that did feed delicately are desolate in the streets: they that were brought up in scarlet °embrace dunghills.
6 (ו) °For the °punishment of the °iniquity of

38 evil. Heb. *rā'a'*. Ap. 44. viii.
39 sins. Heb. *chāṭā'*. Ap. 44. i.
41 GOD. Heb. El. Ap. 4. IV.
the heavens. Supply the *Ellipsis* thus: "the heavens [saying], We have", &c.
42 transgressed = revolted. Heb. *pāsha'*. Ap. 44. ix. Cp. 1. 22.
43 persecuted = pursued. Cp. Ps. 35. 6.
45 people = peoples.
46 All our enemies, &c. Here again, as in 2. 16 and 17, the letters *Pe* (פ = P) and *Ayin* (ע) are transposed; not from any "mistake" or "forgetfulness", but to call our attention to the truth which might otherwise have been overlooked: viz. the sorrow, on account of the destructive work of the enemies (*vv.* 46–48), which would have been averted by true sorrow for the sins which caused it (*vv.* 49–51).
opened their mouths. Cp. Ps. 22. 13.
45 people = peoples.
47 Fear and a snare. Note the Fig. *Paronomasia* (Ap. 6). Heb. *pāchad vāpachath*. Cp. Isa. 24. 17. Jer. 48. 43. In English, "Scare and snare".
48 Mine eye runneth down. Cp. Luke 19. 41. Ap. 85. eye = tears: "eye" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the tears which flow from it.
51 mine heart = my soul. Heb. *nephesh*. Ap. 13.
53 dungeon = pit. Cp. Jer. 38. 6; and Ps. 88. 6.
54 over mine head. Cp. Ps. 69. 2.
I am cut off. Cp. Ps. 88. 5.
55 Thy name = Thee, or Thy attributes. See note on Ps. 20. 1.
56 at my breathing. See note on Mal. 3. 16.
at my cry. Some codices, with Vulg., read "and at my cry" (or outcry).
58 redeemed. Heb. *gā'al*. See note on Ex. 6. 6.
62 lips. Cp. Ps. 22. 7. Ap. 85.
device = meditation. Heb. *Higyon*. See Ap. 66. I.
63 their musick = their mocking song, as in *v.* 14.
64 Render, &c. Cp. Ps. 69. 22.
65 Give them sorrow of heart = Thou wilt suffer them a veiling (or obstinacy) of heart. See Isa. 6. 9, 10.
sorrow = covering, or veiling.

4. 1 This chapter, like chs. 1 and 2, is an acrostic: the twenty-two verses commencing successively with the twenty-two letters of the Hebrew alphabet.
gold . . . most fine gold . . . fine gold. Fig. *Anabasis* (Ap. 6), which is lost in A.V. rendering, which should be "gold . . . fine gold . . . pure gold".
become dim . . . changed . . . poured out. Note the Fig. *Catabasis* (Ap. 6).
2 fine gold = pure gold. See note above.
as earthen pitchers. The comparison is both in the material and in the workmanship. Cp. Jer. 18. 1-6; 19. 1–10.
3 sea monsters. R.V. = jackals (Jer. 9. 11).
ostriches. Cp. Job 39. 13–17.
5 embrace. Cp. Job 24. 8. **6** For = And.
punishment of the iniquity. This is the full translation of the Fig. *Metonymy* (of Effect), Ap. 6: the "iniquity" being put for its consequent punishment.
iniquity. Heb. *'āvāh*. Ap. 44. iv.

the daughter of my People is greater than the °punishment of the sin of Sodom, that was °overthrown as in a moment, and no hands °stayed on her.

7 (ז) Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 (ח) Their visage is blacker than a coal; they are not °known in the streets: their skin °cleaveth to their bones; it is withered, it is become like a stick.

9 (ט) *They that be* slain with the sword °are better than *they that be* slain with hunger: for these pine away, stricken through for *want of* the fruits of the field.

10 (י) The hands of the °pitiful women °have sodden their own °children: they were their meat in the destruction of the daughter of my People.

11 (כ) °The LORD hath accomplished His fury; He hath poured out His fierce anger, and hath °kindled a fire in Zion, and it hath devoured the foundations thereof.

12 (ל) The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

B⁴ D⁵ 1097) 13 (מ) For the [6]sins of her prophets, *and* the [6]iniquities of her priests, that have shed the blood of the °just in the midst of her,

14 (נ) They have wandered *as* blind *men* in the streets, they have °polluted themselves °with blood, so that men could not touch their garments.

15 (ס) They cried unto them, °"Depart ye; *it is* unclean; depart, depart, touch not:" when they fled away and wandered, they said among the °heathen, "They shall no more sojourn *there.*"

16 (פ) The °anger of [11]the LORD hath divided them; He will no more regard them: they respected not the °persons of the priests, they favoured not the elders.

17 (ע) As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us.*

18 (צ) They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.

19 (ק) Our °persecutors are °swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 (ר) The °breath of our nostrils, °the anointed of [11]the LORD, was taken in their °pits, of whom we said, "Under his shadow we shall live among the [15]heathen."

E² 21 (ש) °Rejoice and be glad, O daughter of Edom, that dwellest in °the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself °naked.

22 (ת) The [6]punishment of thine [6]iniquity is °accomplished, O daughter of Zion; He will no more carry thee away into captivity: He will °visit thine [6]iniquity, O daughter of Edom; He will discover thy [6]sins.

C⁴ **5** Remember, O °LORD, what is come upon us: consider, and behold our reproach.

punishment of the sin. This is the full translation of the Fig. *Metonymy* (of Effect), Ap. 6, the Heb. *ḥăṭā'* (sin) being put for the consequent punishment.

overthrown, &c. Ref. to Pent. (Gen. 19. 25). Ap. 92.

stayed=travailed on her: i.e. brought it about; for the overthrow was direct from God.

8 known=recognised.

cleaveth. Heb. occurs only here.

9 are=have proved.

10 pitiful=tender-hearted.

have sodden, &c. Ref. to Pent. (Deut. 28. 56, 57). Ap. 92. Cp. 2 Kings 6. 29. **children**=babes.

11 The LORD. Heb. Jehovah. Ap. 4. II.

kindled a fire. Ref. to Pent. (Deut. 32. 22). Ap. 92.

13 just=righteous ones. Cp. Matt. 23. 31, 37.

14 polluted . . . with blood. Ref. to Pent. (Num. 19. 11, 16). Ap. 92.

15 Depart ye, &c. Ref. to Pent. (Lev. 13. 45). Ap. 92.

heathen=nations.

16 anger=face. Put by Fig. *Metonymy* (of Effect), Ap. 6, as manifesting the anger felt.

persons=face. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole person.

19 persecutors=pursuers.

swifter than the eagles. Ref. to Pent. (Deut. 28. 49).

20 breath. Heb. *rūach.* Ap. 9.

the anointed: i.e. Zedekiah was still Jehovah's "anointed", even as Saul was (1 Sam. 26. 9, 11, 16, 23, 2 Sam. 1. 14, 16).

pits=toils. Occurs only here and Ps. 107. 20. Heb. *shīcḥīth.* Cp. Jer. 2. 6; 18. 20, 22.

21 Rejoice, &c. Said in solemn irony.

the land of Uz. See notes on p. 666, and Ap. 62.

naked. Between *vv.* 21 and 22 lies the whole of this present Dispensation. See Ap. 63. IX and 72.

22 accomplished=completed.

visit=punish, as in *v.* 6. See note there.

5. 1 The acrostic gives way before the outburst of emotion in prayer. The only connection with it is the number of the verses (twenty-two, corresponding with the letters of the Hebrew alphabet).

LORD. Heb. Jehovah. Ap. 4. II.

2 inheritance: i.e. Canaan.

5 Our necks are under persecution=Our pursuers are upon our necks. **persecution**=pursuers.

and. Some codices, with two early printed editions and Syr., read this "and" in the text.

have no rest=no respite was granted us.

6 given the hand. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for voluntary submission.

7 sinned. Heb. *chāṭā'.* Ap. 44. i.

borne. As a burden. The same word as in Isa. 53. 4, 11. **iniquities.** Heb. *'āvāh.* Ap. 44. iv.

9 We gat our bread=We brought home our bread.

lives=souls. Heb. *nephesh.* Ap. 13. Some codices, with one early printed edition, read "souls".

sword of the wilderness. "The sword" is put, by Fig. *Metonymy* (of Cause), Ap. 6, for the raids and fightings of the inhabitants of the wilderness.

2 Our °inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood is sold unto us.

5 °Our necks *are* under °persecution: we labour, °*and* °have no rest.

6 We have °given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 Our fathers have °sinned, *and are* not; and we have °borne their °iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 °We gat our bread with *the peril of* our °lives because of the °sword of the wilderness.

10 Our °skin was black like an oven because of the terrible famine.
11 They ravished the °women in Zion, *and* the maids in the cities of Judah.
12 Princes are hanged up by their hand: the °faces of elders were not honoured.
13 They took the young men °to grind, and the °children °fell °under the wood.
14 The elders have ceased from the gate, the young men from their musick.
15 The joy of our heart is ceased; our dance is turned into mourning.
16 The crown is fallen *from* our head: woe unto us, that we have [7]sinned!
17 For °this our heart is faint; for °these *things* our eyes are dim.
18 Because of the mountain of Zion, which is desolate, the °foxes walk upon it.
19 Thou, O [1]LORD, °remainest for ever; Thy throne from generation to generation.
20 Wherefore °dost Thou forget us for ever, *and* forsake us so long time?
21 °Turn Thou us °unto Thee, O [1]LORD, and we shall be turned; renew our days as of old.
22 But Thou hast utterly rejected us; Thou °art very wroth against us.

11 women = wives.
12 faces. Put by Fig. *Synecdoche* (of the Part), Ap 6, for the whole person.
13 to grind: i.e. to do women's work.
children = young children, youths.
fell = staggered.
under the wood: i.e. under [the weight or load] of the wood (they were compelled as bond-slaves to carry).
17 this: i.e. this sin.
these things: i.e. loss of king, country, possessions, and liberties.
18 foxes = jackals.
19 remainest = sittest: i.e. as king.
20 dost = wilt.
21 Turn Thou us. National repentance was the one abiding condition of national blessing, and this must be Jehovah's own work.
unto Thee = unto Thyself.
22 art = hast been.
In the public reading of the Hebrew text *v.* 21 is repeated after *v.* 22, so that the book may end with comfort. The same is the case with Ecclesiastes, Isaiah, and Malachi. The synagogue use appoints this book to be read on the Fast of Ab, which commemorates the destruction of Jerusalem.

THE BOOK OF THE PROPHET
EZEKIEL.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Introversion and Extended Alternation.*)

A | 1. 1—12. 28. THE DESOLATION.
  B | 13. 1–23. PROPHETS AND PROPHETESSES.
    C **D** | 14. 1–11. ELDERS.
      E | 14. 12—15. 8. THE LAND AND CITY. (JUDGMENTS.)
        F | 16. 1–63. JERUSALEM. (DESERTED INFANT.)
          G | 17. 1–24. BABYLONIAN WAR. (PARABLE.)
            H | 18. 1–32. THE PEOPLE. PROVERB. (SOUR GRAPES.)
              J | 19. 1–14. THE PRINCES OF ISRAEL.
    C ***D*** | 20. 1–44. ELDERS.
      E | 20. 45—22. 31. THE LAND AND CITY. (JUDGMENTS.)
        F | 23. 1–49. JERUSALEM. (TWO SISTERS.)
          G | 24. 1—32. 32. BABYLONIAN WAR. (PARABLE.)
            H | 33. 1–22. THE PEOPLE. SIGN. (WATCHMAN.)
              J | 33. 23–33. THE INHABITANT OF THE WASTES.
  B | 34. 1–31. SHEPHERDS AND FLOCK.
A | 35. 1—48. 35. THE RESTORATION.

NOTES ON THE STRUCTURE OF THE BOOK OF EZEKIEL (p. 1104).

For the CANONICAL order and place of the Prophets, see Ap. 1 and p. 1206.

For the CHRONOLOGICAL order of the Prophets, see Ap. 77.

For the Inter-relation of the Prophetical Books, see Ap. 78.

For the Formulæ of Prophetic utterances, see Ap. 82.

For the CHRONOLOGICAL order of Ezekiel's prophecy, see below.

For the References to the Pentateuch in the Prophetical Books, see Ap. 92.

For the Plan of Ezekiel's temple, see Ap. 88.

The Canonical order of Ezekiel's prophecies is *Logical*, but not strictly *Chronological*. Later utterances and visions are recorded in their logical connections rather than in their historical sequence. This latter is noted, so that we may make no mistake. When this fact is observed, and the records discriminated, the meaning becomes perfectly clear. See the table below.

They may be set out as follows :—

THE DATED YEARS IN EZEKIEL.

These are *thirteen* in number, and cover a period of twenty-one years (a period of three sevens) : viz. from 484–3 to 463–2 B.C.

Arranged chronologically, the *seventh* stands in the centre, with six on either side.

Reckoning the three in the 11th year as one year, and the three in the 12th year as one year, we have *nine* several years : viz. the 5th, 6th, 7th, 9th, 10th, 11th, and 12th (*seven*) : and then, after a break of thirteen years, we have *two* : viz. the 25th and 27th.

	Year of the Captivity of Jehoiachin.	Month.	Day.	Chapters.	B.C.
All these prophecies were uttered before the fall of Jerusalem.	5th	4th Thammuz (July)	5th	1. 1, 2	484
	5th	4th Thammuz (July)	12th	3. 16	484
	6th	6th Elul (Sept.)	5th	8. 1	483
	7th	5th Ab (Aug.)	10th	20. 1	482
	9th	10th Tebeth (Jan.)	10th	24. 1	480
	10th	10th Tebeth (Jan.)	12th	29. 1	479
	11th	1st Abib, or Nisan (April)[1]	1st	26. 1	
	11th	1st Abib, or Nisan (April)	7th	30. 20	478
	11th	3rd Sivan (June)	1st	31. 1	
These prophecies were uttered at and after the fall of Jerusalem.	12th	12th Adar (March)	1st	32. 1	
	12th	12th Adar (March)[2]	15th	32. 17	477
	12th	10th Tebeth (Jan.)	5th	33. 21	
	25th	1st Abib, or Nisan (April)	10th	40. 1	465
	27th	1st Abib, or Nisan (April)	1st	29. 17	463

The 30th year of 1. 1, 2 cannot be in succession to the 27th year of ch. 29. 17–21, because the visions of chs. 1 and 10 had already been seen, and the one recorded in ch. 10 is said to have been similar to that already seen in ch. 1. Moreover, if it be in succession to the 27th year, why is it brought into the very beginning of the book without any reason being assigned, or hint given?

The 30th year of 1. 1 cannot have anything to do with Ezekiel's age, or with the commencement of his service as a priest; for this is to misread Num. 4. 3, which states that "all that enter into the host, to do the work in the tabernacle", were taken after the end of the 29th year, "from thirty years old and upward, even until fifty years". Moreover, this thirty years' rule was abrogated by Divine direction to David in 1 Chron. 23. 24–27 (cp. 2 Chron. 31. 17), and changed to "twenty years old and upward".

The 30th year cannot be fitted into any sequence of dates commencing with the fifth year of Jehoiachin's captivity (1. 2), which, in 33. 21 and 40. 1, he speaks of as "our captivity".

It must therefore be a cross-date to some unnamed *terminus à quo*, thirty years before the 5th year of the Captivity. This fixes it as being that epoch-making year 513 B.C., which was the year of Josiah's great Passover, and of the finding the Book of the Law in the 18th year of King Josiah. From 513 B.C. to 484 B.C. is exactly twenty-nine complete years. So also reckons the learned Prideaux (*Connection*, vol. i, p. 71, McCaul's ed., 1845)

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[1] No month is named; but, by comparing 30. 20, it must be the 1st month.

[2] No month is named; but it was probably the same as in *v.* 1.

THE BOOK OF THE PROPHET °EZEKIEL.

A A C G (p. 1106) 484

1 °Now it came to pass in the °thirtieth year, in the °fourth *month*, in the °fifth *day* of the month, as ℌ *was* among the °captives by the river of °Chebar, *that* the heavens were opened, and I saw visions °of °God.

2 In the [1]fifth *day* of the month, which *was* the °fifth year of king °Jehoiachin's captivity,

3 The word of °the LORD came °expressly unto °Ezekiel °the priest, the son of Buzi, in the land of the Chaldeans by the river [1]Chebar; and °the hand of °the LORD °was there upon him.

H a

4 And I looked, and, °behold, a °whirlwind came °out of the north, a great cloud, and a fire °infolding itself, and a brightness *was* about it, and out of the midst thereof as the °colour of °amber, °out of the midst of the fire.

b

5 Also out of the midst thereof *came* the likeness of °four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* °straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And *they had* the °hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their °faces, they four had the face of a °man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

Ezekiel. In Heb. Y·*hezē'el* = *y°hazzek-'ēl* — El is strong, or El strengthens (cp. Isra-el, Gen. 32. 28).

Of the four greater prophets, Ezekiel and Daniel (who prophesied in Babylonia) are compounded with "El" (Ap. 4. IV); while Isaiah and Jeremiah (who prophesied in the land) are compounded with "Jah".

Ezekiel was a priest (1. 3), carried away eleven years before the destruction of the city and temple (1. 2; 33. 21. 2 Kings 24. 14). He dwelt in his own house (8. 1. Cp. Jer. 29. 5). He was married; and his wife died in the year when the siege of Jerusalem began.

1. 1—12. 28 (**A**, p. 1104). THE DESOLATION. (*Alternation.*)

A | A | 1. 1—3. 27. First Vision (by Chebar).
B | 4. 1—7. 27. Signs.
A | 8. 1—11. 24. Second Vision (at Jerusalem).
B | 12. 1–28. Signs.

1. 1—3. 27 (A, above). FIRST VISION (AT CHEBAR). (*Extended Alternation.*)

A | C | 1. 1–28–. The Cherubim.
D | 1. –28. Prostration of Ezekiel.
E | 2. 1, 2. Raised by the Spirit.
F | 2. 3—3. 9. Mission of Ezekiel.
C | 3. 10–23–. The Cherubim.
D | 3. 23. Prostration of Ezekiel.
E | 3. 24–. Raised by the Spirit.
F | 3. –24–27. Mission of Ezekiel.

1. 1–28– (C, above). THE CHERUBIM (FIRST VISION). (*Introversion and Alternation.*)

C | G | 1–3. Visions of God.
H | a | 4. The cloud.
b | 5–21. The living creatures.
H | a | 22. The firmament.
b | 23–28–. The living creatures.
G | –28–. Glory of Jehovah.

1 Now = And. This is a link in the prophetic chain. Cp. 1 Pet. 1. 10–12. 2 Pet. 1. 21. Ezekiel had doubtless received and seen the letter sent by Jeremiah (Jer. 29. 1–32).

thirtieth . . . fourth. See notes on p. 1105.

fifth day. Dates in Ezekiel are always of the *month*, not of the week (1. 1; 8. 1; 20. 1; 24. 1; 26. 1; 29. 1; 30. 20; 31. 1; 32. 1; 40. 1).

captives. Heb. captivity. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for "captives", as translated. Cp. 3. 15.

Chebar. Now Khabour. Probably the same as Chebor or Habor (2 Kings 17. 6; 18. 11. 1 Chron. 5. 26), falling into the Euphrates about forty-five miles north of Babylon. On the Inscription it is called *nâr Kabari* = great river, or "Grand Canal", cut between the Tigris and the Euphrates. In ch. 3. 15, it is not the same "Chebar" as in 1. 1, but the Chebar to which Ezekiel was sent ("go, get thee", 3. 4). The "Chebar" of 1. 1 was where he dwelt; that of 3. 15 where he was sent.

of = from. Gen. of Origin or Efficient Cause. Ap. 17. 2.

God. Heb. Elohim. Ap. 4. I.

2 fifth year. B.C. 484. Cp. 2 Kings 24. 12, 15.

Jehoiachin. Called also Jeconiah, and Coniah. Cp. 2 Kings 24. 17–20; 25. 1–21.

3 the LORD. Heb. Jehovah. Ap. 4. II.

expressly = in very deed, or in reality.

Ezekiel. See the Title.

the priest: and called, as Jeremiah was, to the office of prophet as well.

the hand. Fig. *Anthropopatheia.* Ap. 6.

was = became. Cp. Elijah (1 Kings 18. 46); Elisha (2 Kings 3. 15); Daniel (Dan. 10. 10, 18); and John (Rev. 1. 17).

4 behold. Fig. *Asterismos.* Ap. 6.

whirlwind. Heb. *rûach* = spirit, but it came to be rendered "storm or whirlwind". Note the three symbols of Jehovah's glory, Storm, Cloud, and Fire. Cp. Nah. 1. 3. Rev. 4. 5.

out of the north. See note on Ps. 75. 6, and Isa. 14. 13.

infolding itself = taking hold of itself. R.V. marg., "flashing continually". Human and finite language is unable to find words to express infinite realities. It may mean spontaneous ignition: i.e. without the application of external fire. Cp. Ex. 9. 24.

colour. Heb. "eye". Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for colour.

amber: or, glowing metal.

out of: or, in.

5 four living creatures. These are "the Cherubim". See Ap. 41. The *zôa* of Rev. 4. 6.

7 straight: i.e. unjointed. The living creatures did not move by walking.

8 hands. Heb. text reads "hand". Some codices, with two early printed editions and Heb. text marg., read "hands" pl., followed by A.V. and R.V. The sing. is to be preferred, and is so rendered in 10. 7. Why not here?

10 faces. See Ap. 41.

man. Heb. *'âdâm.* Ap. 14. I.

484 11 Thus *were* their faces: and their wings *were* °stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the °spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of °lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire °went forth lightning.

14 And the [5]living creatures °ran and returned as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, °behold one wheel upon the earth by the living creatures, with his four faces.

16 °The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they °turned not when they went.

18 As for their rings, they were so °high that they were dreadful; and their rings *were* full of eyes round about them four.

19 And when °the living creatures went, the wheels went by them: and when °the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the [12]spirit was to go, they went, thither *was their* [12]spirit to go; and the wheels were lifted up over against them: for the [12]spirit of [10]the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the [12]spirit of [10]the living creature *was* in the wheels.

II a 106) 22 And the likeness of the °firmament upon the heads of the living creature *was* as the colour of the terrible crystal, °stretched forth over their heads °above.

b 23 And under the [22]firmament *were* their wings °straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the °noise of their wings, like the noise of great waters, as the °voice of °THE ALMIGHTY, the °voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a [24]voice from the [22]firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 And above the [22]firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a °man above upon it.

27 And I saw as the colour of [4]amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

11 stretched upward = divided or spread out from above. **12** spirit. Heb. *rūach*. Ap. 9.
13 lamps = the lamp; or, torch (sing.).
went forth = kept going forth.
14 ran and returned: or kept running and returning. The Heb. is Inf. by *Heterosis* (of Mood), Ap. 6.
15 behold. Fig. *Asterismos*. Ap. 6.
16 The. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "And the".
17 turned. The 1611 edition of the A.V. reads "returned". **18** high. In the sense of sublimity.
19 the living creatures = the living ones. Cp. *vv.* 21, 22; 9. 3; 10. 15, 20. The four were one.
22 firmament = expanse, as in Gen. 1. 6.
stretched forth = spread out.
above = upward. **23** straight = level.
24 noise. Heb. "voice", as in the next clause = any noise. Articulate speech not mentioned till *v.* 28 and 2. 1. voice = noise, as above.
THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
voice of speech = noise of tumult.
26 man. Heb. *'ādām*. Ap. 14. I. Cp. Dan. 7. 13.
28 the bow . . . in the cloud. Ref. to Pent. (Gen. 9. 16). Ap. 92. The only allusion to it in O.T. after Genesis. In N.T. cp. Rev. 4. 3; 10. 1.
the glory, &c. Cp. 3. 12, 23; 8. 4; 9. 3; 10. 4, 18, 19; 11. 22, 23; 43. 2, 4, 5; 44. 4.
I fell upon my face. Ref. to Pent. (Num. 14. 5; 16. 4, 22, 45). Ap. 92.

2. **1** He said. See 1. 28: i.e. He Who was enthroned (*v.* 26).
Son of man = son of Adam. Heb. *ben 'ādām*. Ap. 14. I. Used of Ezekiel (exactly one hundred times) by Jehovah, always without the Article. In N.T. used by Christ (of Himself) eighty-six times in A.V. (eighty-three times in R.V., omitting Matt. 18. 11; 25. 13, Luke 9. 56). Used by others of Christ twice (John 12. 34), making the A.V. total eighty-eight, and the R.V. total eighty-five. Always with the Article in N.T. See notes on Ps. 8. 4, Matt. 8. 20, and Rev. 14. 14. *Without* the Article it denotes a human being, a natural descendant of Adam. In Ezekiel it is used in contrast with the celestial living creatures (ch. 1). *With* the Article (as used of Christ) it denotes "the second Man", "the last Adam", taking the place, dispensationally, which "the first man" had forfeited, and succeeding, therefore, to the universal dominion over the earth which had been committed to Adam (Gen. 1. 26, Ps. 8. 4–8). In the N.T., outside the Four Gospels, it is used only in Acts 7. 56. Heb. 2. 6. Rev. 1. 13; 14. 14. And, beside Ezekiel, it is used in O.T. only of Daniel (Dan. 8. 17).
stand, &c. Cp. Dan. 10. 11. Rev. 1. 17. Reminding us that he was not a false prophet, or self-called and sent. Such spake "out of their own heart" (13. 2, 3). Cp. Jer. 23. 16.
2 the spirit entered . . . He spake. Entered with the word. Cp. Gen. 1. 2, 3. The Divine summons is accompanied by Divine preparation. Cp. 3. 24. Rev. 1. 17.
spirit. Heb. *rūach*. Ap. 9.
I heard. This is ever the Divine qualification.

b 28 As the appearance of °the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about.

G This *was* the appearance of the likeness of °the glory of [3]the LORD.

D And when I saw *it*, °I fell upon my face, and I heard a [24]voice of One That spake.

E 2 And °He said unto me, °"Son of man, °stand upon thy feet, and I will speak unto thee."

2 And °the °spirit entered into me when He spake unto me, and set me upon my feet, that °I heard Him That spake unto me.

F J c (p. 1108) 484 3 And He said unto me, [1] "Son of man, °ℶ send thee to the °children of Israel, to a °rebellious °nation that hath °rebelled against Me: they and their fathers have °transgressed against Me, *even* unto this very day.

4 For *they are* °impudent [3]children and °stiff-hearted. ℶ do send thee unto them; and thou shalt say unto them, 'Thus saith °the Lord GOD.'

d 5 And they, °whether they will hear, or whether they will [5]forbear, (for they *are* a °rebellious house,) yet shall know that there hath been a prophet among them.

e 6 And thou, [1] son of man, be not afraid of them, neither be afraid of their words, though °briers and thorns *be* with thee, and thou dost dwell among °scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a [5]rebellious house.

7 And thou shalt speak °My words unto them, [5]whether they will hear, or [5]whether they will forbear: for they *are* most [5]rebellious.

8 But thou, [1] son of man, hear what ℶ say unto thee; Be not thou [5]rebellious like that [5]rebellious house:

K open thy mouth, and °eat that ℶ give thee."

L 9 And when I looked, °behold, an hand *was* sent unto me; and, °lo, °a roll of a book *was* therein;

L 10 And He spread it before me; and it *was* written °within and without: and *there was* written therein °lamentations, and mourning, and woe.

K 3 Moreover He said unto me, °"Son of man, °eat that thou findest; eat this roll, and go speak unto °the °house of Israel."

2 So I opened my mouth, and He caused me to eat that roll.

3 And He said unto me, [1] "Son of man, cause thy belly to eat, and fill thy bowels with this roll that ℶ give thee." °Then did I eat *it;* and it was in my mouth °as honey for sweetness.

J c 4 And He said unto me, [1] "Son of man, go, get thee unto [1] the house of Israel, and °speak with My words unto them.

5 For thou *art* not sent to a people of a strange speech and of an hard language, *but* to [1] the house of Israel;

6 Not to many °people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

d 7 But [1] the house of Israel will not °hearken unto thee; for they °will not hearken unto Me: for all [1] the house of Israel °*are* °impudent and hardhearted.

e 8 °Behold, I have made thy face °strong against their faces, and thy forehead °strong against their foreheads.

9 As an adamant °harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* °a rebellious house."

2. 3—3. 9 (F, p. 1106). MISSION OF EZEKIEL.
(*Introversion and Extended Alternation.*)

F | J | c | 2. 3, 4. People. Their character.
d | 2. 5. Reception.
e | 2. 6–8–. Encouragement. } Mission.
K | 2 –8. Command to eat.
L | 2. 9. The Roll. Sent.
L | 2. 10. The Roll. Contents.
K | 3. 1–3. Command to eat.
J | c | 3. 4–6. People. Their language.
d | 3. 7. Reception.
e | 3. 8, 9. Encouragement. } Mission.

3 ℶ send = ℶ am sending. **children** = sons.

rebellious . . . rebelled = revolting (against lawful authority), contumacious. Heb. *marad.* Not the same word as in *vv.* 5, 6, 7, 8. Occurs again in 17. 15; 20. 38.

nation = nations (pl. of Majesty) = the whole nation, Israel and Judah. Hence, the great rebellious nation like the heathen.

transgressed = revolted. Heb. *pāsha'.* Ap. 44. ix.

4 impudent . . . stiffhearted. Ref. to Pent. A reproach brought against Israel eight times in Exodus and Deuteronomy (Ex. 32. 9; 33. 3, 5; 34. 9. Deut. 9. 6, 13; 10. 16; 31. 27). Ap. 92. Cp. Judg. 2. 19, and Isa. 48. 4.

impudent = hard of face. Heb. *kāshah.*

stiffhearted = stubborn of heart. Heb. *hazak.*

the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2), and II. This title is characteristic of the prophecies of Ezekiel, being used 214 times. Very rarely in the other prophets. Ezekiel is in exile. This title is to remind him that Jehovah is still the sovereign Lord over all the earth, though Israel be "Lo-ammi" = not My People.

5 whether they will hear, or . . . forbear. The latter is evidently assumed, and to be expected; as in 2 Tim. 4. 3. But no alternative is given. "My words" correspond with "preach the word" (2 Tim. 4. 2).

forbear = abstain, or refuse to hear.

a rebellious house. Heb. a house of rebellion. Not the same word as in *v.* 3. Heb. *mᵉrī,* from *mārāh,* to be bitter, perverse, refractory. Ref. to Pent. (Num. 17. 10. Deut. 31. 27). Elsewhere only in 1 Sam. 15. 23. Neh. 9. 17. Job 24. 13. Prov. 17. 11. Isa. 30. 9). The Verb occurs forty-three times in O.T. The Noun occurs sixteen times in Ezekiel (2. 5, 6, 7, 8, 8; 3. 9, 26, 27; 12. 2, 2, 3, 9, 25; 17. 12; 24. 3; 44. 6).

6 briers and thorns . . . scorpions. Put by Fig. *Hypocatastasis* (Ap. 6), for the rebellious.

7 My words. Nothing less, nothing more, nothing different. Cp. Gen. 3. 2, 3, and 2 Tim. 4. 2, under a similar warning in the following verse. Cp. *v.* 5, note.

8 eat. See 3. 1–3. Cp. Rev. 10. 9, 10.

9 behold . . . lo. Fig. *Asterismos.* Ap. 6.

a roll of a book = a scroll. Cp. Jer. 36. 2. Ps. 40. 7.

10 within and without. Contrary to the usual custom (within only), to show the abundance and completeness of his prophecies. Cp. Rev. 5. 1.

lamentations. Aram. and Sept. read "lamentation" (sing.).

3. 1 Son of man. See note on 2. 1.

eat. Cp. *v.* 10. Also Job 23. 12, Ps. 119. 103, and Jer. 15. 16.

the house of Israel. See note on Ex. 16. 31.

house. Some codices, with one early printed edition, Syr., and Vulg., read "sons".

3 Then did I eat. Cp. Rev. 10. 10.

as honey, &c. Cp. Pss. 19. 10; 119. 103. Jer. 15. 16.

4 speak with My words. This is inspiration. See note on 2. 5, 7. Ezekiel's voice and pen, but Jehovah's words. **6 people** = peoples.

7 hearken = be willing to hearken.

will not hearken = are not willing to hearken.

are = they [are].

impudent, &c. Ref. to Pent. See note on 2. 4.

8 Behold. Fig. *Asterismos.* Ap. 6.

strong = strong, or hard (for endurance). Heb. *hazak.* Same as "harder" (*v.* 9). Cp. the name Ezekiel in Title.

9 harder. Same as "strong" (*vv.* 8, 14).

rebellious house. See note on 2. 5.

10 Moreover He said unto me, [1] "Son of man, °all My words that I shall speak unto thee receive in thine heart, and hear with thine ears.
11 And go, get thee to them of the °captivity, °unto the °children of thy People, and speak unto them, and tell them, 'Thus saith °the Lord GOD;' °whether they will hear, or whether they will forbear."

12 Then the °spirit °took me up, and I heard °behind me a °voice of a great rushing, °*saying*, "Blessed *be* the glory of °the LORD from His place."
13 *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.
14 So the [12] spirit °lifted me up, and took me away, and I went in bitterness, in the heat of my [12] spirit; but the hand of [12] the LORD was [3] strong upon me.

15 Then I came to them of the captivity at Tel-abib, that dwelt by the river of °Chebar, and I °sat where they °sat, and remained there astonished among them seven days.
16 And it came to pass at the end of seven days, that the word of [12] the LORD came unto me, saying,
17 [1] "Son of man, I have °made thee a °watchman unto [1] the house of Israel: therefore hear the word at My mouth, and °give them warning from Me.
18 When I say unto the °wicked, 'Thou °shalt surely die;' and thou givest him not warning, nor speakest to warn the °wicked from his °wicked way, to save °his life; the same °wicked *man* shall die in his °iniquity; but his blood will I require at thine hand.
19 Yet if thou warn the [18] wicked, and he turn not from his [18] wickedness, nor from his [18] wicked way, he shall die in his [18] iniquity; but thou hast delivered °thy soul.
20 Again, When a righteous *man* doth turn from his °righteousness, and commit [18] iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his °sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.
21 Nevertheless if thou warn the righteous *man*, that the righteous [20] sin not, and he doth not [20] sin, he °shall surely live, because he °is warned; also thou hast delivered [19] thy soul."

22 And the hand of [12] the LORD was there upon me; and He said unto me,

"Arise, go forth into the °plain, and I will there talk with thee."

23 Then I arose, and went forth into the [22] plain: and, °behold, °the glory of [12] the LORD stood there, as the glory which I saw by the river of [15] Chebar:

and I fell on my face.

24 Then the [12] Spirit entered into me, and set me upon my feet, and spake with me, and said unto me,

"Go, shut thyself within thine house.

3. 10-23- (*C*, p. 1106). THE CHERUBIM.
(*Alternation and Introversion.*)

C | M | *f* | 10, 11. Command.
g | 12–14. The hand of Jehovah.
N | 15–21. Obedience.
M | *g* | 22–. The hand of Jehovah.
f | –22. Command.
N | 23–. Obedience.

10 all My words. See note on 2. 7.
11 captivity. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for captives.
unto the children of. The 1611 edition of the A.V. omits these words.
children = sons.
the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II.
whether, &c. See note on 2. 7.
12 spirit. Heb. *rūach*. Ap. 9. See notes on 8. 3.
took me up = laid hold of me.
behind me. Therefore the prophet must have been facing south, as the glory appeared from the north (1. 4).
voice = sound.
saying, &c. By reading *bᵉrūm* (arose) instead of *barūk* (Blessed), Ginsburg thinks the meaning should be "[when] the glory of Jehovah arose (or was lifted up) from its place" (cp. 10. 4, 17, 19): i.e. when the vision was withdrawn.
the LORD. Heb. Jehovah. Ap. 4. II.
14 lifted me up, &c. Cp. Acts 8. 39, 40. 2 Cor. 12. 4. Rev. 1. 10. Cp. Obadiah's fear (1 Kings 18. 12).
15 Chebar. Not the Chebar of 1. 3. That was where he dwelt. This was the Chebar whither he was sent. See note on 1. 3; the modern *Khabour*, a tributary of the Euphrates, forty-five miles from Babylon.
sat = dwelt; as in the preceding clause.
17 made = given. God's prophets and ministers were His "gifts" (Eph. 4. 11).
watchman = one who looks out or views from a height, with the object of warning. Heb. *zāphah*. Cp. 33. 2, 6, 7. Isa. 52. 8; 56. 10. Jer. 6. 17. Not *shāmar*, to keep in view with the object of guarding, as in Song 3. 3; 5. 7. Isa. 21. 11; 62. 6. These are the two spheres of the pastoral office.
give them warning. Heb. *zāhar*, to give a signal by a beacon or other fire (Jer. 6. 1). Occurs fourteen times in Ezekiel in connection with the prophet's or pastor's care. Cp. *vv.* 18, 18, 19, 20, 21; 33. 3, 4, 5, 5, 6, 7, 8, 9, 9.
18 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
shalt surely die. Note the Fig. *Polyptōton*, Ap. 6 (Inf. with Fut.), for emphasis. Heb. "dying, thou wilt die". See notes on Gen. 2. 17; 26. 28.
his life = himself alive.
iniquity. Heb. *'āval*. Ap. 44. vi.
19 thy soul = thyself. Heb. *nephesh*. Ap. 13.
20 righteousness. Heb. is plural in marg., but some codices, with one early printed edition, read "righteous deeds" (pl.) in text and marg.
sin. Heb. *chāṭā'*. Ap. 44. i.
21 shall surely live. See note on "shall surely die" (*v.* 18).
is warned = took warning.
22 plain = valley.
23 behold. Fig. *Asterismos*. Ap. 6.
the glory, &c. See note on 1. 28.
26 a reprover = a man of reproof.

25 But thou, O [1] son of man, [23] behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:
26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them °a reprover: for they *are* a [9] rebellious house.
27 But when I speak with thee, I will open

484 °thy mouth, and thou shalt say unto them, ‘Thus saith [11] the Lord GOD; He that °heareth, °let him hear; and he that °forbeareth, °let him forbear: ’ for they *are* a [9]rebellious house.

B O Q (p. 1110)

4 Thou also, °son of man, take thee a °tile, and °lay it before thee, and °pourtray upon it the city, *even* Jerusalem:

2 And [1]lay siege against it, and build a °fort against it, and cast a °mount against it; set the camp also against it, and set *battering* rams against it round about.

3 Moreover take thou unto thee an iron °pan, and set it *for* a wall of iron between thee and the city: and °set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to °the house of Israel.

R h **4** Lie thou also upon thy left side, and °lay the °iniquity of [3]the house of Israel upon it: °*according* to the number of the days that thou shalt lie upon it thou shalt °bear their °iniquity.

i 844–454 **5** For I have [1]laid upon thee the years of their [4]iniquity, according to the number of the days, °three hundred and ninety days: so shalt thou [4]bear the [4]iniquity of [3]the house of Israel.

R h **6** And when thou hast accomplished them, lie °again on thy right side,

i 495–4 455–4 and thou shalt [4]bear the [4]iniquity of the house of Judah °forty days: I have °appointed thee each day for a year.

Q **7** Therefore thou shalt set thy face toward °the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, °behold, I will [1]lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

P j **9** Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and °fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the

27 thy mouth. Cp. 24. 27; 29. 21; 33. 22.
heareth = is minded to hear.
let him = will.
forbeareth = is minded to forbear.

4. 1—7. 27 (B, p. 1106). SIGNS. (*Introversion.*)

B | O | **4.** 1–8. The city.
| P | **4.** 9–17. Food.
| P | 5. 1–17. Hair.
| O | 6. 1—7. 27. The mountains.

4. 1–8 (O, above). THE CITY. THE SIEGE. (*Introversion and Alternation.*)

O | Q | 1–3. The city. Siege.
| R | h | 4. Sign. Left side.
| | i | 5. Signification.
| R | h | 6–. Sign. Right side.
| | i | –6. Signification.
| Q | 7, 8. The city. Siege.

1 son of man. See note on 2. 1.
tile: or, brick. A Babylonian brick, as used for inscription, was about 14 inches by 12.
lay = give, or take, as in *vv.* 1, 2, 5, 8; not *v.* 4. Heb. *nāthan*, rendered "appointed" in *v.* 6.
pourtray = grave.
2 fort = a siege tower, or bulwark.
mount = embankment.
3 pan = a flat plate, as used for baking.
set thy face. Ref. to Pent. (Lev. 17. 10; 20. 3, 5, 6; 26. 17). Ap. 92. Cp. Jer. 21. 10; 44. 11.
the house of Israel. See note on Ex. 16. 31. To be carefully distinguished here from Judah.
4 lay = set, or place. Heb. *sūm*. See note on *v.* 1.
according to the number, &c. Ref. to Pent. (Num. 14. 34). This is no evidence that in prophetic scriptures there is a "year-day" theory. These exceptions prove the opposite rule. In all of them "day" means "day", and "year" means "year".
bear their iniquity. A technical expression belonging to the Pentateuch = to endure the punishment due to iniquity, or sin. See Ex. 28. 38, 43. Lev. 5. 1, 17; 7. 18; 10. 17; 16. 22; 17. 16; 19. 8; 20. 17, 19, 20 (sin); 22. 9 (sin), 16; 24. 15 (sin). Num. 5. 31; 9. 13 (sin); 14. 33 (whoredoms), 34; 18. 1, 1, 22 (sin), 23, 32 (sin); 30. 15. Outside the Pentateuch, only in Ezek. 4. 4, 5, 6; 16. 54 (shame); 18. 19, 20, 20; 23. 49 (sin); 32. 24 (shame), 25 (shame), 30 (shame); 44. 10, 12; and in Isa. 53. 4, 11, 12, where the verb is *sabal* (not *nāsā*, as in Pentateuch), and Lam. 5. 7.
iniquity. Heb. *'avōn*. Ap. 44. iii. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the punishment brought about in consequence of it.

5 three hundred and ninety days. These were to be literal "days" to Ezekiel, and were to represent 390 literal "years". The date of the command is not material to the understanding of this prophecy. The meaning of the expression "bear their iniquity" (see note on *v.* 4) determines the interpretation as referring to the duration of the *punishment*, and not to the period of the iniquity which brought it down. The 390 days stand for 390 years, and the 40 days for 40 years, the duration of the punishment of Israel and Judah respectively. As this has to do with the city Jerusalem (*vv.* 1–3), the periods must necessarily be conterminous with something that affects the ending of its punishment. This was effected solely by the decree for the restoration and rebuilding of Jerusalem in 454 B.C. (Ap. 50, p. 60). Three hundred and ninety years take us back to the sixteenth year of Asa, when Baasha made war on Judah (844 B.C. 2 Chron. 16. 1. Ap. 50, p. 57); which was followed by the solemn announcement by the prophet Jehu against Baasha of the quickly coming punishment of Israel (1 Kings 16. 1, &c.). The punishment of Judah, in like manner, began forty years before (455–4 B.C.): viz. in 495 4 B.C.; 495 (his fifth year, being the year of Jehoiakim's burning of the roll. The prophecy of this punishment was given in his fourth year (Jer. 25. 1, 9–11), and the execution of it speedily followed. This symbolical action of Ezekiel shows us how long Jerusalem's punishment lasted, and when it ended. **6 again** = a second time, showing that they are not necessarily consecutive or continuous, but are conterminous, though not commencing at the same time. **forty days.** See note on *v.* 4. **appointed** = given. Same word as "lay", *vv.* 1, 2, 5, 8. **7 the siege of Jerusalem.** This is the point which determines the interpretation, as do *vv.* 1–3. **8 behold.** Fig. *Asterismos*. Ap. 6.

4. 9–17 (P, above). FOOD. (*Alternation.*)

P | j | 9–12. Sign. Food.
| k | 13. Signification.
| j | 14, 15. Sign. Food.
| k | 16, 17. Signification.

9 fitches, in English, is another spelling of *vetches*, a plant having tendrils. But the Heb. *kussemeth* is defined as *triticum spelta*, or spelt, a kind of corn, always distinguished from wheat, barley, &c. Cp. Ex. 9. 32. Isa. 28. 25. Here, in plural.

484 days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.
10 And thy meat which thou shalt eat *shall be* by weight, twenty °shekels a day: from time to time shalt thou eat it.
11 Thou shalt drink also water by measure, the sixth part of an °hin: from time to time shalt thou drink.
12 And thou shalt eat it *as* barley cakes, and thou shalt °bake it with dung that cometh out of °man, in their sight."
k 13 And °the LORD said, "Even thus shall the
ITO) °children of Israel eat their defiled bread among the °Gentiles, whither I will drive them."
j 14 Then said I, "Ah °Lord GOD! [3]behold, my °soul hath not been polluted: for from my youth up even till now have I not eaten of °that which dieth of itself, or is torn in pieces; neither came there °abominable flesh into my mouth."
15 Then He said unto me, °"Lo, I have °given thee cow's dung for man's dung, and thou shalt prepare thy bread °therewith."
k 16 Moreover He said unto me, [1]"Son of man, [3]behold, °I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:
17 That they may want bread and water, and be astonied one with another, and °consume away for their [4]iniquity.

S l 5 And thou, °son of man, take thee a sharp °knife, °take thee a barber's rasor, and cause *it* to pass upon thine head and upon thy beard: then take °thee balances to weigh, and divide the *hair*.
m 2 Thou shalt burn with fire a third part °in the midst of the city, when the days of the siege are °fulfilled; and thou shalt take a third part, *and* smite about it with °a [1]knife: and a third part thou shalt scatter °in the °wind; and I will °draw out a °sword after them.
n 3 Thou shalt also take thereof a few in number, and bind them in thy skirts.
4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all °the house of Israel."
S l 5 Thus saith °the Lord GOD; °"This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.
6 And she hath °changed My judgments into °wickedness more than the nations, and My statutes more than the countries that *are* round about her: for °they have refused My judgments and My statutes, °they have not walked in them."
7 Therefore thus saith [5]the Lord GOD; "Because ye °multiplied more than the nations that *are* round about you, *and* have not walked in My °statutes, °neither have kept My judgments, °neither have done according to the judgments of the nations that *are* round about you;
8 Therefore" thus saith [5]the Lord GOD; °"Behold, I, even ℨ, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.
9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.
10 Therefore °the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the [2]winds.
11 Wherefore, °*as* ℨ live, °saith [5]the Lord

10 shekels. See Ap. 51. II. 5.
11 hin. See Ap. 51. III. 3 (8).
12 bake it with = bake it upon. Cp. *v.* 15.
man. Heb. *'ādām*. Ap. 14. I.
13 the LORD. Heb. Jehovah. Ap. 4. II.
children = sons. **Gentiles** = nations.
14 Lord GOD. Heb. Adonai Jehovah. See Ap. 4. VIII (2) and II.
soul. Heb. *nephesh*. Ap. 13.
that which dieth of itself. Ref. to Pent. (Ex. 22. 31. Lev. 11. 39, 40; 17. 15). Ap. 92.
abominable flesh. Ref. to Pent. (Lev. 7. 18; 19. 7). Elsewhere, only in Isa. 65. 3. Ap. 92.
15 Lo. Fig. *Asterismos*. Ap. 6.
given. Same word as "appointed", *v.* 6.
therewith: or, thereupon. Cp. *v.* 12.
16 I will break. Ref. to Pent. (Lev. 26. 26). Occurring again in 5. 16; 14. 13; but nowhere else in O.T.
17 consume away, &c. Ref. to Pent. (Lev. 26. 39). Cp. 24. 23; 33. 10 ("pine away"). Ap. 92.

5. 1-17 (*P*, p. 1110). HAIR. (*Extended Alternation.*)

P	S	*l*	1. Shaving. (The fourth sign.)	The sign.
		m	2. Third part. Burning, &c.	
		n	3, 4. Binding in skirts.	
	S	*l*	5–11. Judgments.	Signification.
		m	12. Third part. Death, &c.	
		n	13–17. Anger accomplished.	

1 son of man. See note on 2. 1.
knife = sword, as in *v.* 12, and 11. 8, 10.
take thee a barber's rasor = as a barber's rasor shalt thou take it. This is the sign of the Assyrian army (Isa. 7. 20).
thee. The 1611 edition of the A.V. reads "the".
2 in the midst of the city. Which he had graven on the brick. See the signification in *v.* 12.
fulfilled = completed. Cp. 4. 8.
a = the. Cp. *v.* 1. **in** = to.
wind. Heb. *rūach*. Ap. 9.
draw out a sword, &c. Ref. to Pent. (Lev. 26. 33).
sword. Same word as "knife" (*v.* 1). Ap. 92.
4 the house of Israel. As in 4. 3.
5 the Lord GOD = Adonai Jehovah. As in 2. 4.
This is Jerusalem. Cp. 4. 1.
6 changed = rejected, or rebelled against. Cp. 20. 8, 13, 21. Num. 20. 24; 27. 14. Heb. *marah*. Occurs forty-two times in O.T., and rendered "changed" only here. See notes on 2. 3, 5.
wickedness. Heb. *rāshā'*. Ap. 44. x.
they: i.e. the nations and the countries.
7 multiplied = rebelled.
statutes. See notes on Gen. 26. 5. Deut. 4. 1.
neither have kept = and have not kept.
neither have done, &c.: or, "and according to the statutes of the nations which are round about you have not done". Some codices, with two early printed editions and Syr., omit this "not". Cp. 11. 12.
8 Behold. Fig. *Asterismos*. Ap. 6.
10 the fathers shall eat, &c. = fathers shall eat, &c. (no Art.). Ref. to Pent. (Lev. 26. 29. Deut. 28. 53).
11 as ℨ live. Figs. *Deēsis* and *Anthropopatheia*. Ap. 6.
saith the LORD = [is] Jehovah's oracle.

484 GOD; Surely, because thou °hast defiled My sanctuary with all thy destestable things, and with all thine abominations, therefore will ℑ also °diminish *thee;* neither shall °Mine eye spare, neither will ℑ have any pity.

m (p. 1111) 12 °A third part of thee shall die with the °pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the [2]sword round about thee; and I will scatter a third part into °all the [2]winds, and I will [2]draw out a [2]sword after them.

n 13 Thus shall Mine anger be accomplished, °and I will cause My fury to rest upon them, °and °I will be comforted: and they shall know that ℑ °the LORD have spoken *it* in My °zeal, when I have accomplished My fury in them.

14 Moreover °I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall °be a reproach and a taunt, an instruction and an astonishment °unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. ℑ [13]the LORD have spoken *it.*

16 When °I shall send upon them the evil arrows of famine, °which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will °break your staff of bread:

17 °So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and °I will bring the sword upon thee. ℑ [13]the LORD have spoken *it.*"

O T *o* (p. 1112) **6** And the word of °the LORD came unto me, saying,

2 °"Son of man, set thy face toward °the mountains of Israel, and prophesy against them,

3 And say, 'Ye mountains of Israel, hear the word of °the Lord GOD; Thus saith °the Lord GOD to the mountains, and to the hills, to the °rivers, and to the valleys; °'Behold, I, *even* ℑ, will °bring a sword upon you, and I will °destroy your high places.

4 And your altars shall be desolate, and your °images shall be broken: and I will cast down your slain *men* before your °idols.

5 And I will lay the dead carcases of the °children of Israel before °their [4]idols; and I will scatter your bones round about your altars.

6 In all your dwellingplaces the cities shall be laid °waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your [4]idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And °the slain shall fall in the midst of you, and °ye shall know that ℑ *am* [1]the LORD.

p 8 Yet will I leave a remnant, that °ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember Me among the nations whither they shall be carried captives, because °I am broken with their °whorish heart, which hath departed

hast defiled. This charge is substantiated in ch. 8.

diminish thee. So the Western codices. Heb. *'egra'* (with *Resh*=r). But the Eastern codices read *'egda'* (with *Daleth*=d)="I shall cut off", with the former reading in margin. But some codices, with two early printed editions, read "cut off" in the text.

Mine eye, &c. Fig. *Anthropopatheia.* Ap. 6. Ref. to Pent. (Deut. 13. 8). Cp. 7. 4; 8. 18; 9. 10. Ap. 92.

12 A third part, &c. This is the signification of the sign (*vv.* 1–4).

pestilence, and with famine. Cp. Josephus, *Ant.* x. 8. 1.

all the winds=all quarters. Fig. *Metonymy* (of Adjunct), Ap. 6.

13 and. Note the Fig. *Polysyndeton* (Ap. 6).

I will be comforted. Ref. to Pent. (Deut. 32. 36). Cp. Isa. 1. 24. Ap. 92.

the LORD. Heb. Jehovah. Ap. 4. II.

zeal=jealousy.

14 I will make thee waste. Ref. to Pent. (Lev. 26. 31, 32). Ap. 92.

15 be a reproach and a taunt, &c. Ref. to Pent. (Deut. 28. 37: the words being different). Ap. 92.

unto. Some codices, with one early printed edition, Sept., and Vulg., read "in", or "among".

16 I shall send, &c. Ref. to Pent. (Deut. 32. 23, 24).

which: or, who.

break your staff of bread, &c. Ref. to Pent. (Lev. 26. 26). Ap. 92. Cp. 4. 16.

17 So will I send, &c. Ref. to Pent. (Lev. 26. 22. Deut. 32. 24).

I will bring the sword, &c. Ref. to Pent. (Lev. 26. 25). Ap. 92. Cp. 6. 3; 11. 8; 14. 17; 29. 8; 33. 2. Not used elsewhere in O.T.

6. 1—7. 27 (*O*, p. 1110). THE MOUNTAINS.
(*Extended Alternation.*)

O | T | o | 6. 1–7. The mountains of Israel.
p | 6. 8–10. The remnant.
q | 6. 11–. Sign. Smiting.
r | 6. –11–14. Signification.
T | *o* | 7. 1–15. The Land of Israel.
p | 7. 16–22. The remnant.
q | 7. 23–. Sign. A chain.
r | –7. 23–27. Signification.

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 Son of man. See note on 2. 1.

the mountains. Specially defiled by the high places. Cp. *v.* 13.

3 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

rivers: or, ravines. Cp. 36. 4, 6. Heb. *aphikim.* See note on "channels", 2 Sam. 22. 16.

Behold. Fig. *Asterismos.* Ap. 6.

bring a sword. See note on 5. 17.

destroy your high places. Ref. to Pent. (Lev. 26. 30).

4 images=sun-images. Ref. to Pent. (Lev. 26. 30). Ap. 92. Cp. 2 Chron. 14. 5; 34. 4, 7. Isa. 17. 8; 27. 9.

idols=manufactured gods.

5 children=sons.

their. Some codices, with Vulg., read "your".

6 waste. Ref. to Pent. (Lev. 26. 31). Ap. 92.

7 the slain=a slain one.

ye shall know that ℑ am the LORD. This formula occurs twenty-one times in Ezekiel: five times at the beginning of a verse (6. 13; 11. 12; 20. 42, 44; 37. 13); five times in the middle of a verse (7. 9; 15. 7; 17. 21; 22. 22; 37. 14); and eleven times at the end of the verse (6. 7; 7. 4; 11. 10; 12. 20; 13. 14; 14. 8; 20. 38; 25. 5; 35. 9; 36. 11; 37. 6). In two instances, which are thus safeguarded (see Ap. 93), the verb is fem. (18. 21, 23). Outside Ezekiel it occurs only twice (Ex. 10. 2. 1 Kings 20. 28). See Ginsburg's *Massorah*, vol. i, pp. 467, 468, §§ 122, 123. For another formula, see note on *v.* 10; and 13. 9.

8 ye. The 1611 edition of the A.V. reads "he": i.e. Israel.

9 I am broken with. Aram., Syr., and Vulg. read "I have broken".

whorish: i.e. idolatrous.

from Me, and with their eyes, which go a whoring after their [4]idols: and they shall lothe themselves for the °evils which they have committed in all their abominations.

10 And °they shall know that ℑ *am* [1]the LORD, *and that* I have not said in vain that I would do this [9]evil unto them.'

11 Thus saith [3]the Lord GOD; 'Smite with thine hand, and stamp with thy foot, and say, 'Alas for all the [10]evil abominations of °the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish My fury upon them.

13 Then shall [7]ye know that ℑ *am* [1]the LORD, when their slain *men* shall be among their [4]idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer °sweet savour to all their idols.

14 °So will I °stretch out My hand upon them, and make the land desolate, yea, more desolate than the wilderness toward °Diblath, in all their habitations: and [10]they shall know that ℑ *am* [1]the LORD.'''

7 Moreover the word of °the LORD came unto me, saying,

2 "Also, thou °son of man, thus saith °the Lord GOD unto °the land of Israel; °'An end, °the end is come upon the four corners of °the land.

3 Now *is* °the end *come* upon thee, and I will send Mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

4 And °Mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and °ye shall know that ℑ *am* [1]the LORD.'

5 Thus saith [2]the Lord GOD; °'An °evil, °an °only °evil, °behold, is come.

6 °An end is come, °the end is come: °it watcheth for thee; [5]behold, °it is come.

7 °The morning is come unto thee, O thou that dwellest in [2]the land: the time is come, the day of trouble *is* near, and not the °sounding again of the mountains.

8 Now will I shortly pour out My fury upon thee, and accomplish Mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And [4]Mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations *that* are in the midst of thee; and [4]ye shall know that ℑ *am* [1]the LORD That smiteth.

10 [5]Behold the day, [5]behold, it is come: [7]the morning is gone forth; °the rod hath blossomed, °pride hath budded.

11 Violence is risen up into °a rod of °wickedness: none of them *shall remain*, nor of their multitude, nor of any of theirs: °neither *shall there be* wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return °to that which is sold, °although they were yet alive: for °the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any °strengthen himself in the °iniquity of his life.

14 °They have blown the trumpet, even to make all ready; but none goeth to the battle: for My wrath *is* upon all the multitude thereof.

evils. Heb. *rā'a'*. Ap. 44. viii.

10 they shall know that ℑ am the LORD. This expression occurs again in *v.* 14; 12. 15; 20. 26; 30. 8; 32. 15. Other similar passages outside Ezekiel are, first, Ex. 7. 5. Lev. 23. 43 (ref. to Pent.); then 1 Sam. 17. 46, 47. 1 Kings 8. 43; 18. 37. 2 Chron. 6. 33. Pss. 59. 13; 83. 18; 109. 27. Isa. 19. 12; 41. 20; 45. 6. Jer. 31. 34. See Ginsburg's *Massōrah*, vol. i, §§ 118, 134, 135, 137.

11 the house of Israel. See note on Ex. 16. 31.

13 sweet savour=savour of appeasement, or, rest.

14 So will I: or, And I will.

stretch out My hand. Ref. to Pent. (Ex. 7. 5, &c.).

Diblath=Diblathaim (Num. 33. 46. Jer. 48. 22). A Massoretic note records the fact that some MSS. read "Riblah"; but many codices, with ten early printed editions, Aram., Sept., Syr., and Vulg., read "Diblah".

7. 1 the LORD. Heb. Jehovah. Ap. 4. II.

2 son of man. See note on 2. 1.

the Lord GOD=Adonai Jehovah. See note on 2. 4.

the land of Israel=the soil or ground of Israel. *'Admath* Israel, not *'eretz*, as in the next clause. See note on 11. 17.

An end ... the end ... the end. The Fig. *Repetitio* for emphasis. Cp. *vv.* 2, 3. See Ap. 6.

the land. Heb. *'eretz*.

4 Mine eye. Fig. *Anthropopatheia*. Ap. 6.

ye shall know, &c. See note on 6. 7.

5 An evil, an only evil. Fig. *Epizeuxis*. Ap. 6.

evil=calamity. Heb. *rā'a'*. Ap. 44. viii.

only=sole. Some codices, with four early printed editions and Aram., read "calamity after calamity", reading *'aḥar* (after) instead of *'aḥad* (i.e. ר=ʀ for ד=ᴅ).

behold. Fig. *Asterismos*. Ap. 6.

6 An end ... the end ... it watcheth. Fig. *Paronomasia*. Ap. 6. Heb. *kēz ... haḳēz ... heḳez*.

it=she. Note the sudden change of gender, referring to "the morning" of *v.* 7.

7 The morning is come=The turn (or circle) hath come round.

sounding again. Occurs only here.

10 the rod hath blossomed: i.e. Nebuchadnezzar's sceptre is ready.

pride=insolence, or presumption: i.e. Israel's sin, which has called for the judgment.

11 a rod of wickedness: i.e. a rod to punish the wickedness. Genitive of Relation. Ap. 17. 5.

wickedness=lawlessness. Heb. *rāshā'*. Ap. 44. x.

neither shall there be wailing for them. Some codices, with four early printed editions, Syr., and Vulg., read "no rest for them".

13 to that: i.e. to the possession.

although they were yet alive: i.e. at the time of the redemption, when, at the jubilee, the property sold would come back to the seller. Ref. to Pent. (Lev. 25). Ap. 92.

the vision: or, indignation, if *ḥarān* is read for *ḥazān*, "wrath"; i.e. ר=ʀ for ד=ᴅ, as in *vv.* 12 and 14.

strengthen himself in the iniquity of his life: or, no man by his iniquity shall strengthen his life.

iniquity. Heb. *'āvāh*. Ap. 44. iv.

14 They have blown. Some codices, with Sept., and Vulg., read "Blow ye".

484 15 ° The sword *is* without, and the pestilence
and the famine within: he that *is* in the field
shall die with the sword; and he that *is* in the
city, famine and pestilence shall devour him.

p 16 But they that escape of them shall escape,
(p. 1112) and shall be on the mountains like doves of
the valleys, all of them mourning, every one
for his ° iniquity.

17 All hands shall be feeble, and all knees
shall be weak *as* water.

18 They shall also gird *themselves* with sack-
cloth, and horror shall cover them; and shame
shall be upon all faces, and °baldness upon all
their heads.

19 They shall cast their silver in the streets,
and their gold shall be removed: their silver
and their gold shall not be able to °deliver them
in the day of the wrath of [1]the LORD: they
shall not satisfy their °souls, neither fill their
bowels: because it is the stumblingblock of
their [13]iniquity.

20 As for the beauty of His ornament, He set
°it in majesty: but they made the images of
their abominations °*and* of their detestable
things therein: therefore have I set it far from
them.

21 And I will give it into the hands of the
°strangers for a prey, and to the °wicked of
the earth for a spoil; and they shall °pollute it.

22 My face will I turn also from them, and
they shall [21]pollute My secret *place*: for the
robbers shall enter into it, and defile it.

q 23 ° Make a chain:

r for the land is full of ° bloody crimes, and the
city is full of violence.

24 Wherefore I will bring the worst of the
°heathen, and they shall possess their houses:
I will also make the pomp of °the strong to
cease; and their °holy places shall be defiled.

25 ° Destruction cometh; and they shall seek
peace, and *there shall be* none.

26 °Mischief °shall come upon °mischief, and
°rumour shall be °upon °rumour; then shall
°they seek a vision of the prophet; but °the
law shall perish from the priest, and counsel
from the °ancients.

27 The king shall mourn, and the prince
shall be clothed with °desolation, and the hands
of the People of the land shall be troubled: I
will do unto them after their way, and accord-
ing to their °deserts will I judge them; and
°they shall know that ℑ *am* [1]the LORD.'"

A U s 8 And it came to pass in ° the sixth year, in
(p. 1114) the sixth *month*, in the ° fifth *day* of the
483 month, *as* ℑ sat in mine house, and °the elders
of Judah sat before me, that °the hand of °the
Lord GOD fell there upon me.

t 2 Then I beheld, and ° lo a likeness as the ap-
pearance of °fire: from the appearance of His
loins even downward, fire; and from His loins
even upward, as the appearance of brightness,
as the colour of amber.

s 3 And He put forth the form of an hand, and
took me by a lock of mine head; and °the
spirit lifted ° me up between the earth and the
heaven, and brought ° me in ° the visions of
° God ° to Jerusalem, to the ° door of the inner

15 The sword. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for war.
The sword is without. Ref. to Pent. (Deut. 32. 25).
16 iniquity. As in *v.* 13: but here is put by Fig. *Metonymy* (of Effect), Ap. 6, for the judgment which was the consequence of it.
18 baldness. A sign of mourning.
19 deliver = rescue.
souls = cravings of their animal nature. Heb. *nephesh*. Ap. 13.
20 it: i.e. His Sanctuary, or His holy city Jerusalem.
and. Some codices, with Syr. and Vulg., read this "and" in the text = "and their".
21 strangers = foreigners.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
pollute = profane.
23 Make a chain. The sign of captivity, answering to the other sign in *v.* 11– ("q").
bloody crimes = crimes of bloodshed: i.e. capital crimes.
24 heathen = nations.
the strong. The Sept. evidently read *'uzzam*, instead of *'uzzīm* ("the fierce ones"). Cp. 24. 21.
holy. See note on Ex. 3. 5.
25 Destruction: or, Cutting off.
26 Mischief = Calamity. Heb. *chavah*.
shall come. Ref. to Pent. (Deut. 32. 23).
rumour = hearing. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is heard.
upon = after; but a special reading called *Sevîr* (Ap. 34), reads "upon". This is followed by A.V. and R.V.
they seek. But in vain. See *v.* 25.
the law. This was the special province of the priest (Deut. 17. 8–13; 33. 10), as the vision was that of the prophet, and counsel that of elders. Cp. Jer. 18. 18.
ancients = elders.
27 desolation. Put by Fig. *Metonymy* (of Subject), Ap. 6, for rent garments, which were the outward expression of inward grief.
deserts = judgments. Cp. *v.* 23.
they shall know, &c. See note on 6. 10.

8. 1—11. 24 (*A*, p. 1106). SECOND VISION. IN JERUSALEM. (*Introversion and Alternation.*)

A | U | 8. 1–4. The beginning of the Vision.
V | W | 8. 5—9. 11. Sins and Punishments.
X | 10. 1–22. Cherubim.
V | *W* | 11. 1–21. Sins and Punishments.
X | 11. 22–23. Cherubim.
U | 11. 24, 25. The end of the Vision.

8. 1–4 (U, above). THE BEGINNING OF THE VISION. (*Alternation.*)

U | *s* | 1. Place. "Mine house."
t | 2. Vision.
s | 3. Place. Jerusalem.
t | 4. Vision.

1 the sixth year, &c. See table on p. 1105.
fifth. Some codices read "first".
the elders of Judah: i.e. of the Jewish colony at Tel-Abib (3. 15).
the hand. Fig. *Anthropopatheia*. Ap. 6.
the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
2 lo. Fig. *Asterismos*. Ap. 6.
fire = a man. So the Sept., reading *'ish* (Ap. 14. II) instead of *'ēsh* = fire.
3 the spirit. Probably an angel. See below. Heb. *rūach*. Ap. 9.
me. Emph.: i.e. Ezekiel himself, as Philip. Cp. 1 Kings 18. 12. 2 Kings 2. 16. Acts 8. 39. 2 Cor. 12. 2, 4. Rev. 1. 10; 4. 2; 17. 3; 21. 10. Cp. 11. 24, 25; 40. 2, 3.
the visions of God: i.e. the visions given him by God. The Gen. of Origin (Ap. 17. 2).
God. Heb. Elohim. Ap. 4. I.
to Jerusalem: i.e. to the actual city itself, not a vision of it.
door = entrance.

gate that looketh toward the north; where *was* the seat of the image of °jealousy, which °provoketh to °jealousy.

4 And, °behold, °the glory of °the [3]God of Israel *was* there, according to the vision that I °saw in the plain.

5 Then said He unto me, °"Son of man, lift up thine eyes now the way toward the north." So I lifted up mine eyes the way toward the north,

and [4]behold northward at the gate of the altar this image of [3]jealousy in the entry.

6 He said furthermore unto me, [5]"Son of man, °seest thou what they do? *even* the great °abominations that °the house of Israel committeth here, that °I should go far off from My sanctuary?

but turn thee yet again, *and* thou shalt see greater °abominations."

7 And He brought me to the [3]door of the court; and when I looked, behold °a hole in the wall.

8 Then said He unto me, [5]"Son of man, dig now in the wall:" and when I had digged in the wall, behold [7]a [3]door.

9 And He said unto me, "Go in, and behold the wicked [6]abominations that they do here."

10 So I went in and saw; and [4]behold every form of creeping things, and °abominable °beasts, and all the °idols of [6]the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them °seventy °men of the °ancients of [6]the house of Israel, and in the midst of them stood °Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said He unto me, [5]"Son of man, hast thou seen what the [11]ancients of the house of Israel do °in the dark, every man in the chambers of his imagery? for they say, °'The LORD seeth us not; °the LORD hath forsaken the earth.'"

13 He said also unto me, "Turn thee yet again, *and* thou shalt see greater [6]abominations that they do."

14 Then He brought me to the [3]door of the gate of [12]the LORD'S house which *was* toward the north;

and, [4]behold, there sat women weeping for °Tammuz.

15 Then said He unto me, "Hast thou [6]seen *this*, O [5]son of man?

turn thee yet again, *and* thou shalt see greater [6]abominations than these."

16 And He brought me into the inner court of [12]the LORD'S house, and, [4]behold, at the [3]door of the temple of [12]the LORD, °between the porch and the altar,

were about °five and twenty men, with °their backs toward the temple of [12]the LORD, and their faces toward the east; and they °worshipped the sun toward the east.

jealousy. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the effect produced by it, as explained in the next clause. Ref. to Pent. (Deut. 4. 16). Ap. 92. Elsewhere only in 2 Chron. 33. 7, 15.

provoketh to jealousy. Ref. to Pent. (Ex. 20. 5. Deut. 32. 16). Ap. 92.

4 behold. Fig. *Asterismos*. Ap. 6.

the glory, &c. See note on 1. 28.

the God of Israel. See note on Isa. 29. 23.

plain = valley.

8. 5–9. 11 (W, p. 1114). SINS AND PUNISHMENTS. (*Division.*)

W | Y[1] | 8. 5–17. The Sins of the People.
W | Y[2] | 8. 18—9. 11. The Punishments.

8. 5–17 (Y[1], above). THE SINS OF THE PEOPLE. (*Extended and Repeated Alternations.* Like their sins.)

Y[1] | Z[1] | u[1] | 5–. Place. The North.
v[1] | –5. Abomination. Image of Jealousy.
w[1] | 6–. Appeal to Ezekiel.
x[1] | –6. Announcement of greater.
Z[2] | u[2] | 7. Place. Entrance of the Court.
v[2] | 8–11. Abomination. Chamber of Imagery.
w[2] | 12. Appeal to Ezekiel.
x[2] | 13. Announcement of greater.
Z[3] | u[3] | 14–. Place. Entrance of North Gate.
v[3] | –14. Abomination. Women weeping for Tammuz.
w[3] | 15–. Appeal to Ezekiel.
x[3] | –15. Announcement of greater.
Z[4] | u[4] | 16–. Place. The Inner Court.
v[4] | –16. Abomination. Worshipping the Sun.
w[4] | 17–. Appeal to Ezekiel.
x[4] | –17. Announcement of greatest.

5 Son of man. See note on 2. 1.

6 seest thou . . .? Fig. *Erotēsis*. Ap. 6.

abominations. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the idols and the sin of idolatry which Jehovah abominated.

the house of Israel. See note on Ex. 16. 31.

I should go far off. Lit. to a removal far away: i.e. that they (or I) should remove, &c.

7 a = one: i.e. a single, or certain; as though it were mysterious or remarkable.

10 abominable. Ref. to Pent. (Lev. 7 and 11). Elsewhere only in Isa. 66. 17. Ap. 92.

beasts. This animal-worship was part of Egyptian idolatry. **idols** = manufactured gods.

11 seventy. The number of the elders. See Num. 11. 16. 2 Chron. 19. 8. Jer. 26. 17.

men. Heb. *'ish*. Ap. 14. II.

ancients = elders. Contrast Ex. 24. 1, &c.

Jaazaniah. His father, Shaphan, had taken part in Josiah's reformation (2 Kings 22. 8, &c.). Two of his sons were friendly to Jeremiah (*Ahikam*, Jer. 26. 24; and *Gemariah*, 36. 10, 25). Another Jaazaniah is mentioned in 11. 1.

12 in the dark. This was a special feature of this animal idolatry.

The LORD seeth us not: or, there is no Jehovah seeing us. Cp. 9. 9. **the LORD.** Heb. Jehovah. Ap. 4. II.

14 Tammuz. With Art. An idol personifying vegetable and animal life, worshipped in Phœnicia and Babylonia.

16 between the porch and the altar. The place appointed for the priests.

five and twenty. The number of the heads of the twenty-four courses of the priests.

their backs toward the temple. Because their faces were toward the sun-rising.

worshipped the sun. This form of idolatry seen as early as Job 31. 26, 27; and foreseen in Deut. 4. 19; adopted as early as Asa (2 Chron. 14. 5); abolished by Josiah (2 Kings 23. 5, 11).

17 Then He said unto me, "Hast thou [6]seen *this*, O [5]son of man? Is it a light thing to the

house of Judah that they commit °the [6]abominations which they commit here?

for they have filled the land with violence, and have returned to [3]provoke Me to anger: and, °lo, they put °the branch to °their nose.

18 Therefore will ℑ also deal in fury: °Mine eye shall not spare, neither will I have pity: and though they cry in °Mine ears with a loud voice, *yet* will I not hear *them*."

9 °He cried also in mine ears with a loud voice, saying, "Cause them that have charge over the city to draw near, even °every man *with* his °destroying °weapon in his hand."

2 And, °behold, °six °men came from the way of the higher gate, which lieth toward the north, and [1]every man a slaughter °weapon in his hand;

and one °man among them *was* clothed with linen, with a °writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

3 And °the glory of °the °God of Israel was gone up from the °cherub, whereupon °He was, to the threshold of °the house. And He called to °the [2]man clothed with linen, which *had* the [3]writer's inkhorn by his side;

4 And °the LORD said unto him, "Go through the midst of the city, through the midst of Jerusalem, and °set a °mark upon the foreheads of [2]the men that sigh and that cry for all the abominations that be done in the midst thereof."

5 And to the others He said in mine hearing, "Go ye after him through the city, and smite: let not your eye °spare, neither have ye pity:

6 Slay utterly old *and* young, both maids, and little children, and women: but come not near any [1]man upon whom *is* the mark; and °begin at My sanctuary."

Then they began at the °ancient [2]men which *were* before the house.

7 And He said unto them, "Defile the house, and fill the courts with the slain: go ye forth."

And they went forth, and slew in the city.

8 And it came to pass, while they were slaying them, and ℑ was left, that °I fell upon my face, and cried, and said, °"Ah °Lord GOD! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem?"

9 Then said He unto me, "The °iniquity of the house of Israel and Judah *is* °exceeding great, and the land is full of blood, and the city full of perverseness: for they say, [4]'The LORD °hath forsaken the earth, and [4]the LORD seeth not.'

10 And as for ℳe also, °Mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head."

11 And, [2]behold, the [1]man clothed with linen, which *had* the [2]inkhorn by his side, reported the matter, saying, "I have done °as Thou hast commanded me."

17 the. Some codices, with three early printed editions, read "all the".
lo. Fig. *Asterismos*. Ap. 6.
the branch = the Asherah (Ap. 42), represented by a branch cut to a certain shape.
their. This is one of the eighteen emendations of the *Sopherim* (Ap. 33), by which they record their change of *'aphphi* (My nostrils) of the primitive text, to *'aphphām* (their nostrils), in order to remove what was thought to be an indelicate and derogatory *Anthropomorphism*.
18 Mine eye . . . Mine ears. Ref. to Pent. (Deut. 13.-8). Ap. 92. See 5. 11; 7. 4, 9; 9. 5; and cp. Jer. 21. 7. Fig. *Anthropopatheia*. Ap. 6.

8. 18—9. 11 (Y^2, p. 1115). THE PUNISHMENTS. (*Introversion and Alternation.*)

Y^2 | A | C | 8. 18. Jehovah. Threatening.
D | 9. 1–7. Punishment. Commanded.
B | 9. 8. Ezekiel. Deprecation.
A | *C* | 9. 9, 10. Jehovah. Threatening.
D | 9. 11. Punishment executed.

9. 1-7 (D, above). PUNISHMENT COMMANDED. (*Alternation.*)

D | E | 1–6-. Command to slay. (The Agents.)
F | -6. Obedience.
E | 7-. Command to defile. (The Agents.)
F | -7. Obedience.

9. 1-6- (E, above). COMMAND TO SLAY. (THE AGENTS.) (*Introversion.*)

E | y | 1, 2-. Six men.
z | -2. One man.
z | 3, 4. One man.
y | 5, 6. The others.

1 He cried, &c. Contrast "though they cry", &c. (8. 18).
every man. Heb. *'ish*. Ap. 14. II.
destroying = dashing (in pieces).
weapon. A various reading called *Sevīr* (Ap. 34), with some codices, four early printed editions, Sept., and Syr., reads "weapons" (pl.).
2 behold. Fig. *Asterismos*. Ap. 6.
six men. Evidently supernatural. Angels are often called "men".
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
man. Heb. *'ish*. Ap. 14. II.
weapon. A various reading called *Sevīr*, with some codices, one early printed edition, and Syr., reads weapons (pl.).
a writer's inkhorn. See *v.* 11. Seen in use in the East to this day.
3 the glory, &c. See note on 1. 28.
the God of Israel. See note on Isa. 29. 23.
God. Heb. Elohim. Ap. 4. I.
cherub. Sing., as in 1. 20. He: or, It.
the house: i.e. the Temple building.
the man clothed with linen. Cp. Dan. 10. 5, 6. Rev. 1. 13.
4 the LORD. Heb. Jehovah. Ap. 4. II.
set a mark. Cp. Rev. 7. 3; 9. 4; 13. 16, 17; 20. 4.
mark. Heb. Occurs elsewhere only in Job 31. 35.
5 spare = shield.
6 begin at My sanctuary. Cp. Isa. 10. 12. Jer. 25. 29; 49. 12. Mal. 3. 5. 1 Pet. 4. 17.
ancient = elders.
8 I fell upon my face. See note on 1. 28.
Ah. Fig. *Ecphōnēsis*. Ap. 6.
Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II. See note on 2. 4.
9 iniquity. Heb. *'āvāh*. Ap. 44. iv.
exceeding great. Fig. *Epizeuxis*. Ap. 6. Heb. = "great, by degree, degree".
hath forsaken. See 8. 12.
10 Mine eye, &c. See note on 5. 11; 7. 4; 8. 18.
11 as = according as. Some codices, with three early printed editions, read "according to all which".

H a (17) 483

10 Then I looked, and, °behold, in the °firmament that was above the head of the cherubims there appeared over them as it were °a sapphire stone, as the appearance of the likeness of a throne.

b

2 And He spake unto the °man clothed with linen, and said, "Go in °between °the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and °scatter *them* over the city." And he went in in my sight.

I

3 Now the cherubims stood on the right side of the house, when the [2]man went in; and °the cloud filled the inner court.

4 Then °the glory of °the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was °filled with the cloud, and the court was full of the brightness of °the LORD'S glory.

5 And the °sound of the cherubims' wings was heard *even* to the outer court, as the voice of the °ALMIGHTY GOD when He speaketh.

H b

6 And it came to pass, *that* when He had commanded the [2]man clothed with linen, saying, "Take fire from between [2]the wheels, from between the cherubims;" then he went in, and stood beside °the wheels.

7 And °*one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

a

8 And there appeared in the cherubims the form of a °man's hand under their wings.

9 And when I looked, [1]behold the four [-6]wheels by the cherubims, one [-6]wheel by one cherub, and another [-6]wheel by another cherub: and the appearance of the [-6]wheels *was* as the colour of a °beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a [-6]wheel had been in the midst of a [-6]wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither °the head looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the [-6]wheels, *were* full of eyes round about, °*even* the [-6]wheels that they four had.

13 As for the [-6]wheels, it was cried unto them in my hearing, °"O [2]wheel."

14 And every one had four faces: the first face *was* the face of °a cherub, and the second face *was* the face of a [8]man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the °cherubims were °lifted up. This *is* the °living creature that I saw by the river of Chebar.

16 And when the [15]cherubims went, the [6]wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same [-6]wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* [15]lifted up themselves *also:* for the °spirit of the [15]living creature *was* in them.

I

18 Then the glory of [4]the LORD °departed from °off the threshold of the house, and stood over the [15]cherubims.

19 And the [15]cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the [-6]wheels also *were* beside them, and *every one* stood at the door of the east gate of [4]the LORD'S house; and [4]the glory of °the °God of Israel *was* over them above.

20 This *is* the [15]living creature that I saw under [19]the [19]God of Israel by the river of Chebar; and I knew that they *were* °the cherubims. G[2]

10. 1-22 (X, p. 1114). THE CHERUBIM.
(*Division.*)

X | G[1] | 1-19. Particular.
| G[2] | 20-22. General.

10. 1-19 (G[1], above). PARTICULAR.
(*Alternation and Introversion.*)

G[1] | H | *a* | 1. Appearance of the Throne.
| | *b* | 2. Fire. Ignition. Command.
| | I | 3-5. Position of the Glory.
| *H* | *b* | 6, 7. Fire. Ignition. Obedience.
| | *a* | 8-17. Appearance of the Cherubim.
| | *I* | 18, 19. Position of the Glory.

1 behold. Fig. *Asterismos.* Ap. 6.
firmament = expanse. Cp. 1. 22.
a sapphire stone. Cp. 1. 26. Ex. 24. 10.
2 man. Heb. *'ish.* Ap. 14. II. Not the same word as in *vv.* 8, 14, 21. *'Ish* is used of the man clothed with linen.
between = amid.
the wheels = the whirling [wheels]. The word here and in *vv.* 6-, 13 is *galgal.* Not the same word as in *vv.* -6, 9, 10, 12, 13-, 16, 19, and chs. 1. 15 and 11. 22. In these it is *'ôphan,* from *'âphan,* to turn round: as in Ex. 14. 25, &c. *Galgal* occurs in Pss. 77. 18 (in the heaven); 83. 13. Ecc. 12. 6. Isa. 5. 28; 17. 13. Jer. 47. 3; and Ezek. 23. 24; 26. 10. Dan. 7. 9 (Chaldean).
scatter = toss.
3 the cloud, &c. It was here as in Ex. 19. 9; 24. 15, 16, 18. Num. 9. 19; 12. 10. 1 Kings 8. 10.
4 the glory, &c. See note on 1. 28.
the LORD. Heb. Jehovah. Ap. 4. II.
filled, &c. As in 1 Kings 8. 10, 11.
5 sound: i.e. their movement, as though about to depart in flight. Cp. *v.* 18.
ALMIGHTY GOD. Heb. *'El Shaddai.* Ap. 4. VII.
6 the wheels = the wheel. Heb. *'ôphan.* See note on *v.* 2.
7 one: or, the.
8 man's = human. Heb. *'âdâm.* Ap. 14. I. The same word as in *vv.* 14, 21. Not the same as in *vv.* 2, 3, 6.
9 beryl stone = stone of Tarshish.
11 the head = one head (sing.).
12 even the wheels, &c.: or, to the four of them belonged their wheels.
13 O wheel: or, Roll, roll; as implying urgency and celerity for the accomplishment of all that was symbolized by the imagery of this chapter. Same word as in *v.* 2. See note.
14 a cherub = the cherub, identifying it with that of *v.* 7.
15 cherubims. Heb. *sherubim,* pl.; Eng. pl. = cherubs.
lifted up. To bear away the symbol of the Divine presence.
living creature. Singular.
17 spirit. Heb. *rûach.* Ap. 9.
18 departed. This is what is signified by this chapter. In 43. 1-7, &c., it is seen to return when Israel shall again be restored. The latter will be as literal as the former.
off = over.
19 every one: or [the whole].
the God of Israel. See note on Isa. 29. 23.
God. Heb. *Elohim.* Ap. 4. I.
20 the cherubims: i.e. which he had seen in ch. 1.

483 21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a [8]man *was* under their wings.
22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went °every one straight forward.

V W J (p. 1118)
11 Moreover the °spirit lifted me up, and brought me unto °the east gate of °the LORD'S house, which looketh eastward: and behold at the °door of the gate °five and twenty °men; among whom I saw °Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.
2 Then said He unto me, °"Son of man, these *are* the °men that devise °mischief, and give °wicked counsel in this city:
3 Which say, '*It is* not near; let us build houses: °this *city is* the caldron, and we *be* the flesh.'
K c 4 Therefore °prophesy against them, °prophesy, O [2]son of man."
d 5 And the [1]Spirit of [1]the LORD fell upon me, and said unto me, "Speak; Thus saith [1]the LORD; 'Thus have ye said, O house of Israel: for I know the things that come into your °mind, *every one of* them.
6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.'
7 Therefore thus saith °the Lord GOD; 'Your slain whom ye have laid in the midst of it, they *are* the flesh, and [3]this *city is* the caldron: °but I will bring you forth out of the midst of it.
8 °Ye have feared the sword; and °I will bring a sword upon you, °saith [7]the Lord GOD.
9 And I will bring you out of the midst thereof, and deliver you into the hands of °strangers, and will execute judgments among you.
10 Ye shall fall by the sword; I will judge you °in the border of Israel; and °ye shall know that I *am* [1]the LORD.
11 [3]This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you [10]in the border of Israel:
12 And [10]ye shall know that I *am* [1]the LORD: for ye have not walked in My °statutes, neither executed My °judgments, but °have done after the manners of the °heathen that *are* round about you.'"
c 13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died.
d Then °fell I down upon my face, and cried with a loud voice, and said, °"Ah [7]Lord GOD! wilt Thou make °a full end of °the remnant of Israel?"
J 14 Again the word of [1]the LORD came unto me, saying,
15 [2]"Son of man, °thy brethren, *even* °thy brethren, the [2]men of thy °kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, 'Get you far from [1]the LORD: unto us is this land given in possession.'
16 Therefore say, 'Thus saith [7]the Lord GOD; K e
'Although I have cast them far off among the heathen, and although °I have scattered them among the countries, yet °will I be to them °as a little °sanctuary in the countries where they shall come.'"
17 Therefore say, 'Thus saith [7]the Lord GOD;

22 every one. Heb. *'ish* (Ap. 14. II), as in *vv.* 2, 3, 6.

11. 1-21 (*W*, p. 1114). SINS AND PUNISHMENTS. (*Alternation.*)
W | J | 1–3. Sin. Security.
K | 4–13. Prophecy. Judgment.
J | 14, 15. Sin. Security.
K | 16–21. Promise. Restoration.

1 spirit. As in 2. 2. Heb. *rūach*. Ap. 9. See note on 8. 3.
the east gate. Cp. 43. 1.
the LORD'S. Heb. Jehovah's. Ap. 4. II.
door = entrance.
five and twenty men. These are not the same as in 8. 16, but were princes of the People, a title never given to priests, who were called "princes of the sanctuary" (Isa. 43. 28). They were probably those referred to in Jer. 38. 4.
men. Heb. *'ish*. Ap. 14. II.
Jaazaniah. Not the same as in 8. 11.
2 Son of man. See note on 2. 1.
men. Pl. of Heb. *'ĕnōsh*. Ap. 14. III.
mischief = vanity. Heb. *'āven*. Ap. 44. iii.
wicked = evil. Heb. *rā'a'*. Ap. 44. viii.
3 this city = it (or she), as in *vv.* 7, 11.

11. 4-13 (K, above). PROPHECY. (*Alternation.*)
K | c | 4. Prophecy. Command.
d | 5–12. Threatening.
c | 13–. Prophecy. Event.
d | –13. Deprecation.

4 prophesy . . . prophesy. Fig. *Epizeuxis* (Ap. 6), for emphasis.
5 mind = spirit. Heb. *rūach*. Ap. 9.
7 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
but I will bring you forth. A special various reading called *Sevīr* (Ap. 34), with some codices and two early printed editions (one Rabbinic), read "when I take you".
8 Ye have feared, &c. Cp. Jer. 42. 16.
I will bring a sword, &c. See note on 5. 17.
saith the LORD = [is] Adonai Jehovah's oracle.
9 strangers = foreigners.
10 in the border of Israel: i.e. at Riblah, in the extreme north of the land (2 Kings 25. 18–21. Jer. 52. 24–27). Cp. *v.* 11.
ye shall know, &c. See note on 6. 7.
12 statutes . . . judgments. See note on Deut. 4. 1.
have done after the manners, &c. Ref. to Pent. (Lev. 18. 3, 4. Deut. 12. 30, 31). Ap. 92.
heathen = nations.
13 fell I down, &c. See note on 1. 28.
Ah. Fig. *Ecphōnēsis*. Ap. 6.
a full end. Cp. Jer. 4. 27; 5. 10, 18.
the remnant of Israel. Cp. 9. 8.
15 thy brethren . . . thy brethren. Fig. *Epizeuxis*. Ap. 6. kindred = redemption.

11. 16-21 (*K*, above). PROMISE. (*Alternation.*)
K | e | 16, 17. Restoration.
f | 18. Evil. Removal.
e | 19, 20. Conversion.
f | 21. Evil. Recompense.

16 I have scattered, &c. Cp. Jer. 30. 11; 31. 10, &c.
will I be = I will become.
as a little sanctuary = a sanctuary for a little while.
sanctuary = as a holy place, or asylum, as in Isa. 8. 14.

°'I will even gather you from the ° people, and assemble you out of the countries where ye have been scattered, and I will give you °the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And °I will give them one heart, and I will put a new [1] spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 °That they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My People, and I will be their °God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, [8] saith [7] the Lord GOD."

22 Then did the cherubims lift up their wings, and the wheels beside them; and ° the glory of °the [20] God of Israel *was* over them above.

23 And [22] the glory of [1] the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

24 Afterwards the [1] spirit took me up, and brought me in a vision by the [1] Spirit of [20] God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that [1] the LORD had shewed me.

12 The word of °the LORD also came unto me, saying,

2 °"Son of man, thou dwellest in the midst of a °rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a °rebellious house.

3 Therefore, thou [2] son of man, prepare thee °stuff for °removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a [2] rebellious house.

4 Then shalt thou bring forth thy [3] stuff by day in their sight, as [3] stuff for removing: and thou shalt go forth °at even in their sight, as they that go forth into captivity.

5 °Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the °twilight: thou shalt °cover thy face, that thou see not °the ground: for I have set thee *for* °a sign unto the house of Israel."

7 And I did so °as I was commanded: I brought forth my [3] stuff by day, as [3] stuff for °captivity, and in the even I [5] digged through the wall with mine hand; I brought *it* forth in the [6] twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 And in the morning came the word of [1] the LORD unto me, saying,

9 [2] "Son of man, hath not the house of Israel, the [2] rebellious house, said unto thee, 'What doest thou?'

10 Say thou unto them, 'Thus saith °the Lord GOD; 'This °burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.'"

11 Say, 'I *am* your [6] sign: like as I have done, so shall it be done unto them: they shall remove *and* go into captivity.

12 And the prince that *is* among them shall bear upon *his* shoulder in the [6] twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall [6] cover his face, that he see not [6] the ground with *his* eyes.

13 °My net also will I spread upon him, and he shall be taken in My snare: and I will bring him to Babylon *to* [6] the land of the Chaldeans; yet shall he °not see it, though he shall die there.

14 And I will scatter toward every °wind all that *are* about him to help him, and all his

17 I will even gather you. Cp. Jer. 31. 10. Ref. to Pent. (Deut. 30. 3). Ap. 92. people = peoples.

the land of Israel. Here, "the land", in Heb. is *'admath* (*'ădāmāh*) = the soil of Israel. This expression occurs seventeen times in Ezekiel (11. 17; 12. 19, 22; 13. 9; 18. 2; 20. 38, 42; 21. 3 (Heb. = *v.* 8); 25. 3, 6; 33. 24; 36. 6; 37. 12; 38. 18, 19; "unto the land" (with ל), 7. 2; 21. 3 (Heb. *v.* 8). The three occurrences of the expression, with *'eretz* instead of *'admath*, are thus safeguarded by the *Massōrah*: viz. 27. 17; 40. 2; 47. 18. (See Ginsburg's *Massōrah*, vol. i, p. 107, § 1100) and Ap. 93.

19 I will give, &c. Cp. 36. 25–27; and Jer. 32. 39.

20 That they may walk, &c. Ref. to Pent. (Deut. 12. 30, 31). Ap. 92.

God. Heb. Elohim. Ap. 4. I.

22 the God of Israel. See note on Isa. 29. 23.

12. 1–28 (*B*, p. 1106). SIGNS. (*Alternation.*)

B	L	g	1–7. Signs. Removal.
		h	8–16. Signification.
		g	17, 18. Sign. Eating and drinking.
		h	19, 20. Signification.
	L	i	21, 22. Proverb.
		k	23–25. Explanation.
		i	26, 27. Saying.
		k	28. Explanation.

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 Son of man. See note on 2. 1.

rebellious = perverse. See note on 2. 3.

3 stuff = vessels, or baggage.

removing: i.e. for captivity.

4 at even. The sign (*v.* 11) that the prince (Zedekiah) would try to escape by night (2 Kings 25. 4. Jer. 39. 4).

5 Dig thou through the wall. The sign (*v.* 11) that Zedekiah would do this "betwixt the walls" (2 Kings 25. 4. Jer. 39. 4).

6 cover thy face. The sign (*v.* 11) that Zedekiah would disguise himself.

the ground = the land: i.e. the land Zedekiah was going forth from and would never see again. Heb. *'eth hā-'erez*.

a sign. Heb. *'ōth*. Cp. Gen. 1. 14. Divine portents as to things that were to come.

7 as = according as.

captivity. See notes on *v.* 3.

10 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

burden concerneth the prince (i.e. Zedekiah). Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *hannasī' hammassā'*. Eng. "this grief [concerneth] the chief".

13 My net, &c.: i.e. the Chaldean army which overtook Zedekiah.

not see it. The Fig. *Amphibologia*, or *Ænigma* (Ap. 6), as in Jer. 34. 3. The explanation is given in 2 Kings 25. 7, and Jer. 39. 7; 52. 11. Zedekiah was taken to Babylon, but he never saw it, though he died there.

14 wind. Heb. *rūach*. Ap. 9.

bands; and I will °draw out the sword after them.
15 And °they shall know that ℑ *am* [1] the LORD, when °I shall scatter them among the nations, and disperse them in the countries.
16 But °I will leave a few °men of them from the sword, °from the famine, and from the pestilence; that they may declare all their abominations among the °heathen whither they come; and [15] they shall know that ℑ *am* [1] the LORD.'"
g (p. 1119) 17 Moreover the word of [1] the LORD came to me, saying,
18 [2] "Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;
h 19 And say unto the People of [6] the land, 'Thus saith [10] the Lord GOD °of the inhabitants of Jerusalem, *and* of °the land of Israel; 'They shall eat their bread with carefulness, and drink their water with astonishment, that °her [6] land may be desolate from all that is therein, because of the violence of °all them that dwell therein.
20 And °the cities that are inhabited °shall be laid waste, and [6] the land shall be desolate; and °ye shall know that ℑ *am* [1] the LORD.'"
L i 21 And the word of [1] the LORD came unto me, saying,
22 [2] "Son of man, °what *is* that °proverb *that* ye have in [10] the land of Israel, saying, 'The days are °prolonged, and every vision faileth?'
k 23 Tell them therefore, 'Thus saith [10] the Lord GOD; 'I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, 'The days °are at hand, and the °effect of every vision.'
24 For there shall be no more any °vain vision nor flattering divination within the °house of Israel.
25 For ℑ *am* [1] the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more °prolonged: for in your days, O [2] rebellious house, will I say the word, and will perform it, °saith [10] the Lord GOD."
i 26 Again the word of [1] the LORD came to me, saying,
27 [2] "Son of man, °behold, *they of* the house of Israel say, 'The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off.'
k 28 Therefore say unto them, 'Thus saith [10] the Lord GOD; 'There shall none of My words be [25] prolonged any more, but the word which I have spoken shall be done, [25] saith [10] the Lord GOD."

B M (p. 1120) **13** And the word of °the LORD came unto me, saying,
2 °"Son of man, prophesy °against °the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts,
N O 'Hear ye the word of [1] the LORD;
3 Thus saith °the Lord GOD; 'Woe unto the °foolish prophets, that follow °their own °spirit, and have seen nothing!
4 O Israel, thy prophets are like the °foxes in the °deserts.
5 Ye have not gone up into the °gaps, neither made up the °hedge for the house of Israel to stand in the battle in the day of [1] the LORD.
6 They have seen vanity and lying divination, °saying, [1] 'The LORD saith:' and [1] the LORD hath not sent them: and they have made *others* to hope that °they would confirm the word.
7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, [6] 'The [1] LORD °saith *it*;' albeit ℑ have not spoken?

draw out the sword, &c. See note on 5. 2, 17.
15 they shall know. See note on 6. 10.
I shall scatter them. Ref. to Pent. (Lev. 26. 33. Deut. 4. 27; 28. 64). Ap. 92.
16 I will leave, &c. Ref. to Pent. (Deut. 4. 27).
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
from. Some codices, with four early printed editions, Sept., Syr., and Vulg., read "and from", which emphasises the Fig. *Polysyndeton* (Ap. 6), to enhance the completeness of the enumeration.
heathen = nations.
19 of the inhabitants = to the inhabitants.
the land, &c. = concerning the land, &c. Heb. *'ădmath*. See note on 11. 17.
her. Some codices, with one early printed edition, read "their".
all. The 1611 edition of the A.V. omitted this "all".
20 the cities . . . shall be laid waste. Ref. to Pent. (Lev. 26. 31). Ap. 92.
ye shall know, &c. See note on 6. 7.
22 what . . . ? Fig. *Erotēsis*. Ap. 6.
proverb. See the Structure, "i", on p. 1119.
prolonged: i.e. protracted, or postponed.
23 are at hand. The fulfilment took place five years later.
effect = word: i.e. the [fulfilled] word, meaning, or purpose. 24 vain vision. Cp. Lam. 2. 14.
house. Some codices, with one early printed edition (Rabbinic in marg.), Aram., Sept., Syr., and Vulg., read "sons". 25 prolonged: i.e. delayed, or deferred.
saith the LORD = [is] Adonai Jehovah's oracle.
27 behold. Fig. *Asterismos*. Ap. 6.

13. 1–23 (**B**, p. 1104). PROPHETS AND PROPHETESSES. (*Alternation and Introversion.*)

B | M | 1, 2–. Prophets.
N | O | –2–7. Lies.
P | 8, 9. Divine hostility.
Q | 10–16. Symbols.
M | 17. Prophetesses.
N | Q | 18, 19. Symbols.
P | 20, 21 Divine hostility.
O | 22, 23. Lies.

1 the LORD. Heb. Jehovah. Ap. 4. II.
2 Son of man. See note on 2. 1.
against = concerning. Some codices, and the special reading called *Sevīr* (Ap. 34), with Aram., Sept., and Syr., read "against".
the prophets. See the Structure, "M", above. The ref. is to the false prophets of Israel. Cp. Jer. 5. 30, 31; 23. 9–32; 27. 14; 29. 8, 9, 22, 23.
3 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4. foolish. Heb. *nābēl*. See note on Prov. 1. 7.
their own spirit. Not the Holy Spirit.
spirit. Heb. *rūach*. Ap. 9. 4 foxes = jackals.
deserts = ruins. 5 gaps = breaches.
hedge = fence or wall of a vineyard (Num. 22. 24. Ps. 80. 12. Isa. 5. 5).
saying, 'The LORD saith' = saying [it] is Jehovah's oracle.
they would confirm the word = their word would be confirmed.
7 saith it; albeit, &c. A solemn warning as to some of the changes made in the Vulgate versions. Cp. 2. 5–7. Jer. 23. 21.

8 Therefore thus saith °the Lord GOD; 'Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, °saith [3]the Lord GOD.

9 'And Mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the °assembly of My People, neither shall they be written in the °writing of the house of Israel, neither shall they enter into the °land of Israel; and °ye shall know that ℑ *am* [3]the Lord GOD.

10 °Because, even because they have seduced My People, saying, 'Peace;' and *there was* no peace;

and °one built up °a wall, and, °lo, °others °daubed it with °untempered *morter:*

11 Say unto them which [10]daub *it* with [10]untempered *morter,* that it shall fall: there shall be an overflowing °shower; and ye, O great hailstones, shall fall; and a stormy °wind shall rend *it.*

12 [10]Lo, when the wall is fallen, shall it not be said unto you, 'Where *is* the [10]daubing wherewith ye have [10]daubed *it?*"

13 Therefore thus saith [3]the Lord GOD; 'I will even rend *it* with a stormy wind in My fury; and there shall be an overflowing [11]shower in Mine anger, and great hailstones in *My* fury to consume *it.*

14 So will I break down the [10]wall that ye have [10]daubed with [10]untempered *morter,* and bring it down to the ground, so that the foundation thereof shall be discovered, and °it shall fall, and ye shall be consumed in the midst thereof: and °ye shall know that ℑ *am* [1]the LORD.

15 Thus will I accomplish My wrath upon the wall, and upon them that have [10]daubed it with [10]untempered *morter,* and will say unto you, 'The wall *is* no *more,* neither they that [10]daubed it;

16 *To wit,* the prophets of Israel which prophesy concerning Jerusalem, and which see °visions of °peace for her, and *there is* no °peace, [3]saith [3]the Lord GOD.

17 Likewise, thou [2]son of man, °set thy face against the daughters of thy People, which prophesy out of °their own heart; and prophesy thou against them,

18 And say, 'Thus saith [3]the Lord GOD; Woe to the *women* that °sew °pillows to all °armholes, and °make °kerchiefs upon the head of every °stature to °hunt °souls! °Will ye °hunt the °souls of My People, and will ye save the °souls alive *that come* unto you?

19 And will ye pollute Me among My People for handfuls of barley and for pieces of bread, °to slay the [18]souls that should not die, and °to save the [18]souls alive that should not live, by °your lying to My People that hear *your* lies?

20 Wherefore thus saith [3]the Lord GOD; °'Behold, I *am* against your [18]pillows, wherewith ye there hunt the [18]souls to make *them* °fly, and °I will tear them from your arms, and will let the [18]souls go, *even* the [18]souls that ye [16]hunt to make *them* °fly.

21 [19]Your [18]kerchiefs also will [20]I tear, and deliver My People out of your hand, and they shall be no more in °your hand to be [18]hunted; and [14]ye shall know that ℑ *am* [1]the LORD.

8 saith the Lord GOD = [is] Adonai Jehovah's oracle.
9 assembly = secret council. writing = register. land = soil. Heb. *'admath.* See note on 11. 17.
ye shall know, &c. This *formula* occurs only here, 23. 49; and 24. 24 (not the same as *v.* 14; 6. 7, &c.)

13. 10-16 (Q, p. 1120). SYMBOLS.
(*Introversion and Alternation.*)

Q | R | 10–. False peace.
S | –10. Wall.
T | l | 11. Storm.
m | 12. Fall.
T | l | 13. Storm.
m | 14. Fall.
S | 15. Wall.
R | 16. False peace.

10 Because, even because. Fig. *Epizeuxis.* Ap. 6.
one built = ḥe: i.e. one = a false prophet.
a wall = the outer wall of a house.
lo. Fig. *Asterismos.* Ap. 6.
others: i.e. the false prophets. Cp. *v.* 16.
daubed = coated.
untempered morter = whitewash. Cp. Matt. 23. 29. Acts 23. 3. **11** shower = rain. Cp. Matt. 7. 25, 27.
wind. Heb. *rūach.* Ap. 9.
14 it. Fem. referring to *ruach* (the wind in *v.* 11).
ye shall know, &c. See note on 6. 7.
16 visions = a vision.
peace. Ref. to meaning of the word Jerusalem.
17 set thy face against, &c. This required Divine courage on the part of Ezekiel. Cp. 14. 8; 20. 46; 21. 2; 29. 2; 38. 2.
their own heart. Cp. *vv.* 2, 3, and a similar transition from men to women in Isa. 3. 16, 17.
18 sew pillows to all armholes = sew together coverings upon all the joints of My hands: i.e. hide from the People the hands of Jehovah lifted up and stretched forth in judgment (Isa. 26. 11; 52. 10).
pillows = coverings for purposes of concealment. Heb. *kᵉsāthōth* (occurs only here and in *v.* 20), from *kāsāh,* to conceal, to hide. First occ. (of *kāsāh*) Gen. 7. 19, 20; 9. 23; 18. 17; 24. 65; 37. 26; 38. 14, 15, &c. The object is shown in Isa. 26. 11.
armholes = My hands; referring to the judgments they were to execute (14. 9, 13). Cp. *vv.* 9, 21, 22, 23. The Sept. renders it *proskephalaia* = for the head.
make kerchiefs upon the head of every stature = make mantles to cover the heads (and therefore the eyes) of those on whom the judgments of God's hand were about to fall, lest they should see.
kerchiefs = wraps that cleave close round the head. Heb. *mispāhōth* (occurs only here), from *ṣaphaḥ,* to join, or cleave closely. *Ṣaphaḥ* occurs 1 Sam. 2. 36 (*put* = attach); 26. 19 (*abiding* = cleaving). Job 30. 7 (*gathered together*). Isa. 14. 1 (*cleave*). Hab. 2. 15 (*puttest* = holdest). The object being to cover the head so that God's hand may not be seen (Isa. 26. 11).
stature = tall figure. Heb. *qōmāh* = height. First occ. Gen. 6. 15. Cp. 1 Sam. 16. 7 (his stature); 28. 20, &c. Put, here, for every man of high or lofty station: i.e. for the princes or rulers in Jerusalem, whose eyes were blinded by these false prophetesses.
hunt = harry, or ensnare.
souls. Heb. *nephesh.* Ap. 13. Put here by Fig. *Synecdoche* (of the Part), Ap. 6, for the People.
Will ye . . . ? This is not a question, but a statement.
19 to slay, &c. = to prophesy (falsely) that they should be slain. Fig. *Metonymy* (of Subject), Ap. 6.
to save, &c. = to promise life to those who should not live. Fig. *Metonymy* (of Subject), Ap. 6.
your. Masc. suffix, indicating unwomanly character.
20 Behold. Fig. *Asterismos.* Ap. 6. fly = escape.
I will tear. So that these wraps could be torn away.
21 your. Fem. suffix.
22 the righteous = a righteous one.

22 Because with lies ye have made the heart of °the righteous sad, whom ℑ have not made

483 sad; and strengthened the hands of °the wicked, that he should not return from °his wicked way, °by promising him °life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver My People out of your hand: and [14] ye shall know that ℑ *am* [1] the LORD.'"

D U (p. 1122)

14 °Then came certain of °the elders of °Israel unto me, and sat before me.

2 And the word of °the LORD came unto me, saying,

3 °"Son of man, these °men have set up their °idols in their heart, and put the stumblingblock of their °iniquity °before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, 'Thus saith °the Lord GOD; °'Every man of the house of Israel that setteth up his [3] idols in his heart, and putteth the stumblingblock of his [3] iniquity °before his face, and cometh to the prophet;

V ℑ [2] the LORD °will answer him that cometh according to the multitude of his idols;

W 5 That I may take the house of Israel in their own heart, because they are all estranged from Me through their [3] idols.'"

U 6 Therefore say unto the house of Israel, 'Thus saith [4] the Lord GOD; 'Repent, and °turn *yourselves* from your [3] idols; and turn away your faces from all your abominations.

7 For [4] every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from Me, and setteth up his [3] idols in his heart, and putteth the stumblingblock of his [3] iniquity [4] before his face, and cometh to a prophet to enquire of him concerning Me;

V ℑ [2] the LORD [4] will answer him by Myself:

8 And °I will set My face against that °man, and °will make him a sign and a proverb, and °I will cut him off from the midst of My people; and °ye shall know that ℑ *am* [2] the LORD.

9 And if the prophet be deceived when he hath spoken a thing, ℑ [2] the LORD °have deceived that prophet, and °I will stretch out My hand upon him, and will destroy him from the midst of My people Israel.

10 And °they shall bear the punishment of their [3] iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him;*

W 11 That the house of Israel may go no more astray from Me, neither be polluted any more with all their °transgressions; but that they may be My people, and ℑ may be their °God, °saith [4] the Lord GOD.'"

E X[1] n[1] 12 The word of [2] the LORD came again to me, saying,

13 [3] Son of man, when °the land °sinneth against Me by °trespassing grievously, then will [2] I stretch out Mine hand upon it, and will

the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x.
his wicked way = his wrong way. Heb *rā'a'*. Ap. 44. viii.
by . . . life. Here the Figures in *v.* 20 are translated.
life. Continuance in life: i. e. escape from the judgments announced by Jehovah.

14. 1-11 (D, p. 1097). ELDERS.
(*Extended Alternation.*)

D
- U | 1-4–. Sin. Idolaters seeking the Prophet.
  - V | –4. Answer of Jehovah.
    - W | 5. Purpose of His answer.
- *U* | 6, 7–. Sin. Idolaters seeking the Prophet.
  - *V* | –7–10. Answer of Jehovah.
    - *W* | 11. Purpose of His answer.

1 Then came certain of the elders of Israel. These are to be distinguished from the elders of Judah (8. 1). They had no knowledge (probably) of what was transpiring in Judæa. They had travelled from Telabib. **the elders.** See the Structure (p. 1097).
Israel. See 8. 11, 12; 9. 6. In 8. 1 we have Judah's elders. **2 the LORD.** Heb. Jehovah. Ap. 4. II.
3 Son of man. See note on 2. 1.
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
idols = manufactured idols.
iniquity = perversity. Heb. *'āvāh*. Ap. 44. iv.
before their face. Instead of God's law, according to Deut. 6. 8; 11. 18; and Prov. 3. 21–23.
4 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4. **Every man.** Heb. *'ĭsh, 'ĭsh*. Ap. 14. II.
before = in front of, or right before.
will answer, &c. = have been replied to for him; he hath come amid [the] multitude of his idols: i. e. he hath answered My claims by classing his idols with Me. The form is *Niphal* which in all its three occ. is rendered Passive, except here and *v.* 7. See Job 11. 2; 19. 7, and Prov. 21. 13. **6 turn yourselves** = turn ye.
7 will answer, &c. = and being replied to for him in Myself: i. e. by his comparing his idols with Me. See note on *v.* 4.
8 I will set My face, &c. Ref. to Pent. (Lev. 17. 10; 26. 17). Ap. 92. **man.** Heb. *'ĭsh*. Ap. 14. II.
will make him, &c. Ref. to Pent. (Num. 26. 10. Deut. 28. 37). Some codices, with eight early printed editions, read "will make him desolate, for a sign and a proverb".
I will cut him off, &c. Ref. to Pent. (Gen. 17. 14. Ex. 12. 15, 19; 30. 33, 38. Lev. 7. 20, 21, 25, 27; 17. 4, 9; 19. 8; 23. 29. Num. 9. 13, &c.). Ap. 92.
ye shall know, &c. See note on 6. 7.
9 have deceived. Heb. idiom = have permitted him to be deceived: i. e. as a judicial punishment for his own deception of the People.
I will stretch out, &c. Ref. to Pent. (Ex. 3. 20, &c.).
10 they shall bear the punishment, &c. Ref. to Pent. (Ex. 28. 38. Lev. 5. 1, 17. Num. 14. 34, &c.).
11 transgressions = rebellions. Heb. *pāsha'*. Ap. 44. ix. **God.** Heb. Elohim. Ap. 4. I.
saith the Lord GOD = [is] Adonai Jehovah's oracle.

14. 12—15. 8 (E, p. 1097). THE LAND AND CITY. (JUDGMENTS.) (*Division.*)

E
- X[1] | 14. 12–23. Literal.
- X[2] | 15. 1–8. Symbolical.

14. 12-23 (X[1], above). LITERAL.
(*Repeated Alternation.*)

X[1]
- n[1] | 12, 13. Famine.
  - o[1] | 14. Noah, Daniel, and Job.
- n[2] | 15. Beasts.
  - o[2] | 16. The three men.
- n[3] | 17. Sword.
  - o[3] | 18. The three men.
- n[4] | 19. Pestilence.
  - o[4] | 20. Noah, Daniel, and Job.
- n[5] | 21. The four sore judgments.
  - o[5] | 22, 23. A remnant.

13 the land = a land. **sinneth.** Heb. *chāṭā'*. Ap. 44. i. **trespassing.** Heb. *mā'al*. Ap. 44. xi. Note the Fig. *Polyptōton* (Ap. 6). Heb. = to trespass a trespass: i. e. to trespass exceedingly. See note on Gen. 26. 28. Ref. to Pent. (Lev. 5. 15; 6. 2; 26. 40. Num. 5. 6, 12, 27). Ap. 92.

° break the staff ° of the bread thereof, and will send famine upon it, and will [8] cut off ° man and beast from it:

14 Though these ° three [8] men, ° Noah, ° Daniel, and ° Job, were in it, they should deliver *but* their own ° souls by their righteousness, [11] saith [4] the Lord GOD.

15 °"If I cause ° noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these [14] three [8] men *were* in it, *as* I live, [11] saith [4] the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 Or ° *if* I bring a sword upon that land, and say, 'Sword, go through the land;' so that I [8] cut off [13] man and beast from it:

18 Though these [14] three men *were* in it, *as* I live, [11] saith [4] the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or *if* I send a pestilence into that land, and pour out My fury upon it in blood, to [8] cut off from it [13] man and beast:

20 Though [14] Noah, Daniel, and Job, *were* in it, *as* I live, [11] saith [4] the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own [14] souls by their righteousness.

21 For" thus saith [4] the Lord GOD, °"How much more when I send My four sore judgments upon Jerusalem, the sword, and the famine, and the [15] noisome beast, and the pestilence, to [8] cut off from it [13] man and beast?

22 Yet, ° behold, therein shall be left ° a remnant that shall be brought forth, *both* sons and daughters: ° behold, they shall come forth unto you, and ye shall see ° their way and their doings: and ye shall be comforted concerning the ° evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And ° they shall comfort you, when ye see their ways and their doings: and [8] ye shall know that I have not done without cause all that I have done in it, [11] saith [4] the Lord GOD."

15 And the word of ° the LORD came unto me, saying,

2 °"Son of man, What is the vine tree more than any tree, *or* ° *than* a branch which ° is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a ° pin of it to hang any vessel thereon?

4 ° Behold, it is ° cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. ° Is it meet for *any* work?

5 [4] Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith ° the Lord GOD; 'As the vine tree among the trees of the forest, which I have given to the fire for fuel, ° so will I give the inhabitants of Jerusalem.

break the staff of the bread. Ref. to Pent. (Lev. 26. 26, &c.). Ap. 92.

of = that is to say. Gen. of Apposition. Ap. 17. 4.

man. Heb. *'ādām*. Ap. 14. I.

14 three men. In Jer. 15. 1, we have two men, "Moses and Samuel", as intercessors. See note there. Here we have "three men", also as intercessors. All three prevailed in saving others. Noah (1 Pet. 3. 20). Daniel (2. 5, 48, 49). Job (42. 8–10).

Noah, Daniel, and Job. This order is determined by the Structure, which is an *Introversion*, in order to separate the true Israelite (of the nation of Israel) from the two who lived before the nation was formed (which is the subject of the book of Exodus).

| NOAH. Earlier than Job, but before Israel was a nation.
| DANIEL. A true Israelite.
| JOB. Later than Noah, but before Israel was a nation.

Noah prevailed in saving others (the whole human race). Gen. 6—9.

Daniel prevailed in saving his fellow wise men (Dan. 2. 24). He is mentioned again in 28. 3. While Ezekiel bears witness to Daniel (already fourteen years in Babylon), Daniel bears witness to Jeremiah (Dan. 9. 2).

souls = soul. Heb. *nephesh*. Ap. 13.

15 If I cause noisome beasts, &c. Ref. to Pent. (Lev. 26. 22). Ap. 92.

noisome = annoying, hurtful.

17 if I bring a sword, &c. Ref. to Pent. (Lev. 26. 25). See Ezek. 5. 17.

21 How much more, &c. National judgments are thus sent for national sins. Cp. *v.* 13.

22 behold. Fig. *Asterismos*. Ap. 6.

a remnant. This is always used in a good sense.

their way, &c.: i.e. their good way and doings.

evil. Heb. *rā'a'*. Ap. 44. viii.

23 they: i.e. the remnant of *v.* 22.

15. 1–8 (X^2, p. 1122). SYMBOLICAL. (VINE.)
(*Alternation.*)

X^2 p | 1–4. Vine. Fit only for fuel. } Symbol.
q | 5. Devoured by fire. }
p | 6. Inhabitants of Jerusalem. } Signification.
q | 7, 8. Devoured by another fire. }

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 Son of man. See note on 2. 1.

than a. Supply the *Ellipsis* [What is a vine] branch?" is = hath come to be.

3 pin = peg. **4** Behold. Fig. *Asterismos*. Ap. 6.

cast into the fire. Cp. John 15. 6.

Is it meet . . .? Fig. *Erotēsis*. Ap. 6.

6 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

so will I give. Fulfilled in 2 Kings 25. 9.

7 I will set My face. Ref. to Pent. (Lev. 17. 10).

ye shall know, &c. See note on 6. 7.

8 committed a trespass. Fig. *Polyptōton*. Ap. 6. Heb. "trespassed a trespass" for emphasis = committed a great trespass, as in 14. 13.

trespass. Heb. *mā'al*. Ap. 44. xi.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

16. 1–63 [For Structure see next page].

16. 1 the LORD. Heb. Jehovah. Ap. 4. II.

7 And ° I will set My face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ° ye shall know that I *am* [1] the LORD, when ° I set My face against them.

8 And I will make the land desolate, because they have ° committed a ° trespass, ° saith [6] the Lord GOD."

16 Again the word of ° the LORD came unto me, saying,

F Y A (p. 1124)

483 2 °"Son of man, cause °Jerusalem to know her abominations,

3 And say, 'Thus saith °the Lord GOD unto Jerusalem; 'Thy °birth and thy nativity *is* of the land of Canaan; °thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water °to supple *thee;* thou wast not °salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy °person, °in the day that thou wast born.

6 And °when I passed by thee, and saw thee °polluted in thine own blood, I said unto thee °*when thou wast* in thy blood, 'Live;' yea, I said unto thee °*when thou wast* in thy blood, 'Live.'

7 I have caused thee to multiply as the bud of the field, and thou °hast increased and waxen great, and thou art come to excellent ornaments: *thy* breasts are °fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, °behold, °thy time *was* the time of love; and °I spread My skirt over °thee, and covered thy nakedness: yea, I sware unto °thee, and entered into a covenant with °thee, °saith [3]the Lord GOD, and thou becamest Mine.

9 Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil.

B r (p. 1124) 10 I clothed thee also with broidered work, and shod thee with °badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel °on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work;

s thou didst eat °fine flour, and honey, and oil: and thou wast °exceeding beautiful, and thou didst prosper into °a kingdom.

C 14 And thy renown went forth among the °heathen for thy beauty: for it *was* perfect through My comeliness, which I had put upon thee, [8]saith [3]the Lord GOD.

C 15 But thou didst °trust in thine own beauty, and °playedst the harlot because of thy renown, and pouredst out thy °fornications on every one that passed by; his it was.

B r 16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and [15]playedst the harlot thereupon: °*the like things* shall not come, neither shall it be *so*.

17 Thou hast also taken thy fair jewels of My gold and of My silver, which I had given thee, and madest to thyself images °of men, and didst commit °whoredom with them,

18 And tookest thy broidered garments, and

16. 1-63 (**F**, p. 1104). JERUSALEM. (DESERTED INFANT.) (*Alternation.*)

F | Y | 1-22. Birth and Education.
| Z | 23-43. Sins.
| Y | 44-46. Birth and Sisterhood.
| Z | 47-63. Sins.

16. 1-22 (Y, above). BIRTH AND EDUCATION. (*Introversion and Alternation.*)

Y | A | 1-9. Birth. Pollution.
| B | r | 10-13-. Garments.
| | s | -13. Food.
| | C | 14. Beauty. Renowned.
| | C | 15. Beauty. Misused.
| B | r | 16-18. Garments.
| | s | 19-21. Food.
| A | 22. Birth. Pollution.

2 Son of man. See note on 2. 1.

Jerusalem is the subject of this chapter by *interpretation*. Note the Fig. *Prosōpographia* (Ap. 6). Not the nation as such. By *application*, the reader may, by grace, refer it to himself.

3 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

birth, &c. = excisions and kinships. Cp. Isa. 51. 1. Only other occurrences, 21. 30; 29. 14.

thy father, &c.: i.e. thy founder. This refers to the first builders of Jebus; not to Abraham and his seed. Jebus was a Canaanite city. See Ap. 68. Thus Satan occupied in advance both land and capital as soon as the promise to Abraham was known. See Ap. 23 and 25.

4 to supple = to cleanse.

salted: i.e. rubbed, or washed with salt. This is the custom in the Land to-day.

5 person = soul. Heb. *nephesh*. Ap. 13.

in the day. See Ap. 18.

6 when. This word is not in the Hebrew text.

polluted = trodden under foot. Referring to the city, of course.

when thou . . . blood, &c. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis. Canaanite cities were founded in blood, as proved to-day by human sacrifices discovered on the foundations. See note on 1 Kings 9. 15-17.

7 hast increased = didst increase. This does not refer to the increase in Egypt, but to the city. All the tenses in this verse should be past tenses.

fashioned = developed.

8 behold. Fig. *Asterismos*. Ap. 6.

thy . . . thee: i.e. the city. Not the nation at Sinai.

thy time, &c. Of this covenant nothing has been recorded. The secret is here first revealed.

I spread My skirt, &c. The symbolic act to-day, signifying the taking under one's protection. Common in the East for marrying. Cp. Ruth 3. 9.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

10 badgers' skin. Similarly so used to present day. Ref. to Pent. (Ex. 25. 5; 26. 14. Num. 4. 6). Ap. 92. Occurs elsewhere, only here. No reference to the tabernacle.

12 on thy forehead = in thy nose. Referring to the decorations, &c., of the city after being occupied by David.

13 fine flour, &c. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all kinds of delicacies.

exceeding beautiful. Heb. *m^e'od m^e'od*. Fig. *Epizeuxis* (Ap. 6), thus well rendered.

a kingdom. Hence the expression, "Judah and Jerusalem", the latter being reckoned as a separate kingdom.

14 heathen = nations.

15 trust = confide. Heb. *bāṭaḥ*. Ap. 69. I.

playedst the harlot. All these expressions that follow are to be interpreted of idolatry, and not to sins of the flesh, to which they are likened.

fornications: i.e. idolatrous acts.

16 the like things. Supply the *Ellipsis* better thus: "thereupon: [saying] they (the curses) come not, and it (the threatened judgment) will not be."

17 of men = of the male: i.e. the *Phallus*, referring to the *Asherah*. See Ap. 42. **whoredom** = idolatry.

coveredst °them: and thou hast set Mine oil and Mine incense before °them.

19 My °meat also which I gave thee, [13]fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them °for a sweet savour: and °*thus* it was, [14]saith [3]the Lord GOD.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto Me, and these hast thou °sacrificed unto them to be devoured. *Is this* of thy °whoredoms a small matter,

21 That thou hast °slain My °children, and delivered them to cause *them* to pass through *the fire* for them?

22 And in all thine °abominations and thy [20]whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast °polluted in thy blood.

23 And it came to pass after all thy °wickedness, °(woe, woe unto thee! [14]saith [3]the Lord GOD;)

24 ‘*That* thou hast also built unto thee an °eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy [20]whoredoms.

26 Thou hast also committed [15]fornication with the Egyptians thy neighbours, °great of flesh; and hast increased thy [20]whoredoms, to provoke Me to anger.

27 [8]Behold, therefore °I have stretched out My hand °over thee, and have diminished thine °ordinary *food*, and delivered thee unto the °will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast [15]played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast [15]played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy [15]fornication in the land of Canaan °unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, [14]saith [3]the Lord GOD, seeing thou doest all these *things*, the work of an °imperious whorish °woman;

31 In that thou buildest thine [24]eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest °hire;

32 °*But as* a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They °give gifts to all whores: but thou givest thy °gifts to all thy lovers, and °hirest them, that they may come unto thee on every side for thy [20]whoredom.

34 And the contrary is in thee from *other* women in thy [20]whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a °reward, and no °reward is given unto thee, therefore thou art contrary.

35 Wherefore, O °harlot, hear the word of [1]the LORD:’

36 Thus saith [3]the Lord GOD; ‘Because thy °filthiness was poured out, and thy nakedness discovered through thy [20]whoredoms with thy lovers, and with all the °idols of thy [22]abominations, °and by the blood of thy [21]children, which thou didst give unto them;

37 [8]Behold, therefore I will °gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even °gather *them* round about against thee, and will discover thy nakedness unto [18]them, that they may see all thy nakedness.

38 And I will judge thee, °as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give *thee* into their hand, and they shall throw down thine [24]eminent

them = i.e. these images.

19 meat. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all kinds of food.

for a sweet savour. Ref. to Pent. A legal phrase, found only in Ezekiel outside the Pentateuch. But in Ezekiel four times: viz. 6. 13; 16. 19; 20. 28, 41. See notes on Gen. 8. 21. Lev. 1. 9. Ap. 92.

thus it was = [so] it became.

20 sacrificed, &c. As offerings to idols. Cp. *v.* 36; 20. 26, 31; 23. 39. 2 Kings 16. 3. Ps. 106. 37, 38. Isa 57. 5. Jer. 7. 31; 32. 35, &c.

whoredoms = idolatries. See notes on *v.* 15.

21 slain My children. See note on *v.* 20, above. Ref. to Pent. (Lev. 18. 21). Ap. 92. **children** = sons.

22 abominations. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for that which Jehovah abominated.

polluted = wallowing, or weltering.

16. 23-43 (Z, p. 1124). SINS.
(*Alternation and Introversion.*)

Z | D | t | 23–25. Whoredoms. (Idolatries.)
u | 26. Egyptians.
E | 27. Threatenings.
D | u | 28, 29. Assyrians.
t | 30–34. Whoredoms. (Idolatries.)
E | 35–43. Threatenings.

23 wickedness. Heb. *rā'a'*. Ap. 44. viii.

woe, woe. Note the Figs. *Cataploce* and *Epizeuxis* (Ap. 6), for emphasis.

24 eminent place = brothel house. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the idol's temple.

26 great of flesh = lustful. Referring to their idolatries.

27 I have stretched out My hand, &c. Ref. to Pent. (Ex. 7. 19, &c.). Ap. 92. **over** = against.

ordinary food = allowance. Referring to food as measured out to captives or slaves.

will = desire. Heb. *nephesh*. Ap. 13.

29 unto Chaldea = Assyrian idolatry as well as Egyptian (*v.* 26). See the Structure, above.

30 imperious = headstrong, or without shame.

woman = wife. Cp. *v.* 32.

31 hire. See note on "reward", *v.* 34.

32 But as = [Thou hast been].

33 give gifts = give fees. **gifts** = presents.

hirest = bribest.

34 reward = hire. Used especially for the hire of fornication. Heb. *'ethnan*. Ref. to Pent. (Deut. 23. 18). Ap. 92. Used outside the Pentateuch only in 16. 31 (hire), 33, 41. Isa. 23. 17 (hire), 18 (hire). Hos. 9. 1 (reward). Mic. 1. 7 (hire). **35 harlot** = idolatress.

36 filthiness. Heb. = brass. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for money's worth: i.e. the money of the brothel. See *v.* 31.

idols = manufactured gods.

and by = even as. **37 gather** = gather out.

38 as = with the judgments meted out to: i.e. by death (Lev. 20. 20. Deut. 22. 22. John 8. 5). Cp. Gen. 38. 24.

483 place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up °a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many °women: and I will cause thee to cease from [15]playing the harlot, and thou also shalt give no [31]hire any more.

42 So will I make My fury toward thee to rest, and My jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast °fretted Me in all these *things;* [8]behold, therefore ℨ also will recompense thy way upon *thine* head, [14]saith [3]the Lord GOD: and °thou shalt not commit this lewdness above all thine [22]abominations.

Y F (p. 1126) 44 [8]Behold, every one that useth proverbs shall use *this* °proverb against thee, saying, 'As *is* the mother, *so is* her daughter.'

G 45 Thou *art* thy mother's daughter, that lotheth her husband and her [21]children;

F and thou *art* the sister of thy sisters, which lothed their husbands and their [21]children: your [3]mother *was* an Hittite, and your father an Amorite.

G H 46 And °thine elder sister

J v *is* Samaria, she and her °daughters

w that dwell at thy left hand:

H and thy °younger sister,

J w that dwelleth at thy right hand,

v *is* Sodom and her °daughters.

Z K M x 47 Yet hast thou not walked after their ways, nor done after their abominations: but, °as *if that were* °a very little *thing,* thou wast corrupted more than they in all thy ways.

y 48 *As* ℨ live, [14]saith [3]the Lord GOD, Sodom thy sister hath not done, she nor her [46]daughters, °as thou hast done, thou and thy daughters.

z 49 [8]Behold, this °was the °iniquity of thy sister Sodom, pride, fulness of bread, and °abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before Me: therefore I took them away °as I saw *good.*

y 51 Neither hath Samaria committed half of thy °sins;

z but thou hast multiplied thine abominations more than °they, and hast justified thy sisters in all thine [22]abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy [51]sins that thou hast committed more abominable than they: they °are °more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy °sisters.

N 53 °When I shall °bring again their captivity, the captivity of °Sodom and her [46]daughters, and the captivity of Samaria and her [46]daughters, then °*will I bring again* the captivity of thy captives in the midst of them:

40 a company = a military host.
41 women: i.e. idolaters, or idolatrous cities.
43 fretted Me = chafed at Me: i.e. at my laws. Aram., Sept., Syr., and Vulg. read "enraged Me".
thou shalt not, &c.: i.e. I will not allow this greatest evil by suffering it to go unpunished, and thus conniving at it (referring to Lev. 19. 29). Ap. 92.

16. 44-46 (*Y*, p. 1124). BIRTH AND SISTERHOOD.
(*Alternation.*)

Y | F | 44. Relations. Mother and daughter.
G | 45–. Application.
F | –45. Relations. Mother and sisters.
G | 46. Application.

44 proverb = derisive proverb. Fig. *Paræmia.* Ap. 6.

16. 46 (*G*, above). APPLICATION.
(*Alternation and Introversion.*)

G | H | And thine elder sister
J | v | is Samaria, and her daughters
w | who dwelleth at thy left hand:
H | and thy younger sister,
J | *w* | who dwelleth at thy right hand,
v | is Sodom and her daughters.

46 thine elder: or, thy greater.
daughters. Put by Fig. *Prosopopœia* (Ap. 6), for villages or neighbouring towns. younger: or, lesser.

16. 47-63 (*Z*, p. 1124). SINS.
(*Alternation and Introversion.*)

Z K M | 47–52. Jerusalem's sins.
N | 53. Restoration.
L | 54. Jehovah's purpose.
K | *N* | 55. Restoration.
M | 56–62. Jerusalem's sins.
L | 63. Jehovah's purpose.

16. 47-52 (M, above). JERUSALEM'S SINS.
(*Introversion.*)

M | x | 47. Collectively.
y | 48. More than Sodom. } Severally.
z | 49, 50. Sins of Sodom. }
y | 51–. More than Samaria. }
x | –51, 52. Collectively.

47 as if that were . . . thing. The *Ellipsis* is wrongly supplied. See further note.
a very little = a very little time, or quickly. See note on "almost" (Prov. 5. 14).
48 as thou hast done. Sodom does not mean Jerusalem here, but it refers to the Sodom of Gen. 19. Sodom had not Jerusalem's privileges: hence her transgression was less. Cp. *v.* 46, and Matt. 11. 20–24.
49 was = came to be.
abundance of = luxurious: i.e. security of ease. Cp. Deut. 11. 21.
50 as I saw good. Some codices read "when I saw it", with marg. "as thou sawest". Better to omit "good". Cp. Gen. 18. 21. as = according to what.
51 sins. Heb. *chāṭā'.* Ap. 44. i.
they: i.e. Samaria and Sodom.
52 are = will prove.
more righteous. See note on *v.* 48.
sisters. Samaria and Sodom.
53 When I: or, When therefore I.
bring again their captivity = restore them; referring not to any return of captives, but to a restoration of prosperity. See notes on Deut. 30. 3. Job 42. 10. Ps. 126. 1.
Sodom. If the waters of the Dead Sea are to be healed, there is no reason why there should not be a restoration as here stated. Cp. 47. 8. Zech. 14. 8.
will I bring again. Aram., Sept., and Vulg. read these words in the text.

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, [53] Sodom and her [46] daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy [46] daughters shall return to your former estate.

56 For thy sister [53] Sodom was not mentioned by thy mouth in the day of thy pride,

57 Before thy [23] wickedness was ° discovered, °as at the time of *thy* reproach of the daughters of °Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

58 Thou hast borne thy lewdness and thine abominations, [14] saith °the LORD.

59 For thus saith [3] the Lord GOD; 'I will even deal with thee [50] as thou hast done, which hast despised the °oath in breaking the °covenant.

60 Nevertheless I will remember My covenant with thee in the days of thy youth, and I will establish unto thee an °everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy [46] sisters, thine elder and thy younger: and I will give them unto thee for [46] daughters, but not by thy covenant.

62 And I will establish My covenant with thee; and thou shalt know that I *am* [1] the LORD:

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I °am pacified toward thee for all that thou hast done, [14] saith [3] the Lord GOD.'"

17 And the word of °the LORD came unto me, saying,

2 "'Son of man, put forth a °riddle, and speak a °parable unto the house of Israel;

3 And say, 'Thus saith °the Lord GOD; °'A great eagle with great wings, °longwinged, full of °feathers, which had divers colours, came unto Lebanon, and took °the highest branch of the cedar:

4 He cropped off the °top of his young twigs, and carried it into a land of °traffick; he set it in a city of merchants.

5 He took also of °the seed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow tree.

6 And it grew, and became a spreading vine of low stature, whose branches °turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also °another great eagle with great wings and many feathers: and, behold, this vine did °bend her roots toward him, and shot forth her branches toward him, that he might °water it by the furrows of her plantation.

8 It was planted in a good °soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.'"

16. 56-62 (*M*, p. 1126). JERUSALEM'S SINS. (*Alternation.*)

M | a | 56–59. Jerusalem's sins.
b | 60. Jehovah's covenant remembered.
a | 61. Jerusalem's sins.
b | 62. Jehovah's covenant established.

57 discovered = unveiled.
as at the time of thy. Sept. and Vulg. read "as now [thou] art". Cp. 23. 43.
Syria. Heb. *'aram.* Some codices, with two early printed editions, read "*'ādām*" = men (ד Daleth = D, being read for ר Resh = R).
58 the LORD. Heb. Jehovah. Ap. 4. II. Some codices, with three early printed editions, read "Adonai", Ap. 4. VIII (2).
59 oath . . . covenant. Ref. to Pent. (Deut. 29. 12, 14). These words are thus found together here, and in 17. 13, 16, 18, 19; but nowhere else in Scripture.
60 everlasting covenant. See notes on Gen. 9. 16 and Isa. 44. 7.
63 am pacified toward thee = have accepted a propitiatory covering for thee.

17. 1-24 (**G**, p. 1104). BABYLONIAN WAR. PARABLE. (*Repeated and Extended Alternation.*)

G | O^1 | P^1 | 1–4. Great Eagle. "Topmost branch".
Q^1 | 5, 6. Planting of seed.
R^1 | 7, 8. Another Eagle. (Egypt.)
S^1 | 9, 10. "Shall it prosper?" } The Parable.
O^2 | P^2 | 11, 12. King of Babylon.
Q^2 | 13, 14. Planting of seed. (King's.)
R^2 | 15–. Another kingdom. (Egypt.)
S^2 | –15–21. "Shall he prosper?" } The Solution.
O^3 | P^3 | 22–. Adonai Jehovah.
Q^3 | –22, 23–. Planting of Messiah.
R^3 | –23. His increase.
S^3 | 24. "It shall prosper." } Future Solution.

This chapter, under a parable, concerns Zedekiah's perfidy and punishment.

1 The LORD. Heb. Jehovah. Ap. 4. II.
2 Son of man. See note on 2. 1.
riddle = enigma. Heb. *chīdāh* = a difficult or perplexing problem put forth for solution. Occ. in Judg. 14. 12, 13, 14, 15, 16, 17, 18, 19 (= riddle). Num. 12. 8. 1 Kings 10. 5. 2 Chron. 9. 1 (= dark sayings). Ps. 49. 4. Prov. 1. 6, &c. Distinct from a "parable". Cp. Ps. 78. 2 (= dark sayings). Dan. 8. 23. Hab. 2. 6 (= "proverb").
parable = the comparing of one thing with another. Not the same as "riddle" (enigma).
3 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
A great eagle. The king of Babylon.
longwinged = long-pinioned, as in *v.* 7.
feathers = plumage.
the highest branch. Jehoiachin (i.e. Jeconiah, or Coniah). See *v.* 12; and Jer. 22. 23, 24.
4 top = topmost. **traffick.** Babylon.
5 the seed of the land. Zedekiah. See *vv.* 6 and 13. Nebuchadnezzar did not set up a Chaldean king over Judah, but nourished Zedekiah, as *vv.* 5, 6 show.
6 turned toward him. Zedekiah being dependent upon Nebuchadnezzar.
7 another great eagle. Pharaoh Hophra, king of Egypt.
bend her roots: i.e. looked for succour to Egypt. Cp. *vv.* 5, 8.
water it. From the Nile.
8 soil = field.

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9 Say thou, 'Thus saith [3]the Lord GOD; °'Shall it prosper? shall He not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her °spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, °behold, *being* planted, [9]shall it prosper? shall °it not utterly wither, when the east °wind toucheth °it? °it shall wither in the furrows where it grew.'"

O² P²

11 Moreover the word of [1]the LORD came unto me, saying,

12 "Say now to the °rebellious house, 'Know ye not what these *things mean?*' tell *them*, [10]Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

Q²

13 And hath °taken of the king's seed, and made a °covenant with him, and hath °taken an °oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be °base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.

R²

15 But °he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people.

S² c (p. 1128)

[9]Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered?

16 *As* ℑ live, °saith [3]the Lord GOD, 'surely in the place *where* the king *dwelleth* that made him king, whose [13]oath he despised, and whose [13]covenant he brake, *even* with him °in the midst of Babylon he shall die.

d

17 Neither shall Pharaoh with *his* mighty army and great °company °make for him in the war, by casting up mounts, and building forts, to cut off many ° persons:

d

18 Seeing he despised the [13]oath by breaking the [13]covenant, when, °lo, he had °given his hand, and hath done all these *things*, he shall not escape.

c

19 Therefore thus saith [3]the Lord GOD; *As* ℑ live, surely Mine oath that he hath despised, and My [13]covenant that he hath broken, even it will I recompense upon his own head.

20 And I will °spread My net upon him, and he shall be taken in My snare, and I will bring him to Babylon, and will °plead with him there for his °trespass that he hath °trespassed against Me.

21 And °all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and °ye shall know that ℑ [1]the LORD have spoken *it.*'

O³ P³ (p. 1127)

22 Thus saith [3]the Lord GOD; 'ℑ will also take of °the highest °branch of the high cedar, and will set *it;* ℑ will crop off from the top of his young twigs °a tender one,

Q³

and will plant *it* upon an high mountain and eminent:

23 °In the mountain of the height of Israel will I plant it: and it shall °bring forth boughs, and bear fruit, and be a goodly cedar:

R³

and under it shall dwell all fowl of every wing;

9 Shall it prosper? &c. This is Jehovah's sentence on the perfidy of Zedekiah in breaking his oath to Nebuchadnezzar. Cp. *v.* 13 and the Structure (S¹, S², S³). Those who interpret this enigma of Zedekiah's daughters are hereby warned that their interpretation shall not prosper. See notes on *vv.* 22 and 24.

spring = sproutings.

10 behold. Fig. *Asterismos.* Ap. 6.

it: i.e. the vine. wind. Heb. *rûach.* Ap. 9.

12 rebellious house. See note on 2. 5.

13 taken, &c. Cp. 2 Kings 24. 17.

covenant . . . oath. See note on 16. 59.

taken an oath. See 2 Chron. 36. 13.

14 base = low.

15 he rebelled, &c. See 2 Kings 24. 20. 2 Chron. 36. 13.

17. 15-21 (S², p. 1127). "SHALL HE PROSPER?" (*Introversion.*)

S² c | −15, 16. Zedekiah's oath broken. "Yet death in Babylon."
d | 17. No escape through the king of Egypt.
d | 18. No escape from the king of Babylon.
c | 19-21. Jehovah's oath sure. Death in Babylon.

16 saith the Lord GOD = [is] Adonai Jehovah's oracle.

in the midst of Babylon, &c. Cp. 12. 13.

17 company = gathered force.

make for him = help him.

persons = souls. Heb. *nephesh.* Ap. 13.

18 lo. Fig. *Asterismos.* Ap. 6.

given his hand. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for making a covenant (2 Kings 10. 15. Ezra 10. 19. Jer. 50. 15).

20 spread My net upon him. Cp. 12. 13; 32. 3.

plead = reckon. Cp. 20. 36; 38. 22.

trespass that he hath trespassed. See note on 15. 8.

21 all his fugitives. Cp. 12. 14.

ye shall know, &c. See note on 6. 7.

22 the highest branch. Sets forth the restoration of the kingdom in the Messiah.

branch. Cp. Jer. 23. 5, 6; 33. 15. Zech. 3. 8; 6. 12; and Isa. 4. 2.

a tender one. Cp. Isa. 11. 1; 53. 1, 2. The Chaldee Targum interprets this of the Messiah. Those who interpret this of Zedekiah's "younger daughter" are guilty of substituting her for the Messiah Himself; Whose *future* kingdom is to be "in the mountain of the height of Israel", and not in any other country; or, during the present dispensation. See notes on *vv.* 23, 24.

23 In the mountain, &c. Cp. Isa. 2. 2, 3; 54. 1-17; 62. 1-7. bring forth boughs = exalt its branch.

24 ℑ the LORD, &c. He will prosper His work. This is in contrast with *vv.* 9, 10 (S¹), and *vv.* −15-21 (S²), which would not prosper.

18. 1-32 [For Structure see next page].

1 The word = And the word.

the LORD. Heb. Jehovah. Ap. 4. II.

2 the land = the soil. Heb. *'admath.* See note on 11. 17. The fathers, &c. Cp. Jer. 31. 29, 30.

children's = sons'.

in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that ℑ [1]the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: °ℑ [1]the LORD have spoken and have done *it.*'" S³

18 °The word of °the LORD came unto me again, saying, H T (p. 1

2 "What mean ye, that ye use this proverb concerning °the land of Israel, saying, °'The fathers have eaten sour grapes, and the °children's teeth are set on edge?'

3 *As* ℨ live, °saith °the Lord GOD, ye shall not have *occasion* °any more to use this proverb in Israel.

4 °Behold, all °souls are Mine; as the °soul of the father, so also the °soul of the son is Mine: the °soul that °sinneth, it shall °die.

5 But if a °man be just, and do that which is lawful and right,

6 *And* hath not °eaten upon the mountains, neither °hath lifted up his eyes to the idols of the house of Israel, neither hath °defiled his neighbour's wife, neither hath °come near to a menstruous woman,

7 And °hath not oppressed any, *but* °hath restored to the debtor his pledge, hath spoiled none by violence, °hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* °hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from °iniquity, °hath executed true judgment between [5]man and [5]man,

9 °Hath walked in My statutes, and hath kept My judgments, to deal truly; ℌe *is* just, °he shall surely °live, [3]saith [3]the Lord GOD.

10 If he beget a son *that is* °a robber, °a shedder of blood, and *that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath [6]eaten upon the mountains, and [6]defiled his neighbour's wife,

12 [7]Hath oppressed the poor and needy, hath spoiled by violence, [7]hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 [8]Hath given forth upon usury, and hath taken increase: shall he then [9]live? he shall not live: he hath done all these abominations; [9]he shall surely die; °his blood shall be upon him.

14 Now, lo, *if* he beget a son, that seeth all his father's [4]sins which he hath done, and considereth, and doeth not such like,

15 *That* hath not [6]eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, °hath not defiled his neighbour's wife,

16 Neither [7]hath oppressed any, [7]hath not withholden the pledge, neither [7]hath spoiled by violence, *but* [7]hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from °the poor, *that* [8]hath not received usury nor increase, hath executed My judgments, [9]hath walked in My statutes; ℌe shall not [4]die for the °iniquity of his father, [9]he shall surely live.

18 *As for* his father, because he cruelly [7]oppressed, spoiled his brother by violence, and did *that* which *is* not good among his °people, lo, even he shall [4]die in his [17]iniquity.

19 Yet say ye, 'Why? doth not the son bear the [17]iniquity of the father?' When the son hath done that which is lawful and right, *and* hath kept all My statutes, and hath done ℌem, he shall surely [9]live.

20 The [4]soul that [4]sinneth, it shall [4]die. °The son shall not bear the [8]iniquity of the father, neither shall the father bear the [17]iniquity of the son: the righteousness of °the righteous shall be upon him, and the °wickedness of °the wicked shall be upon him.

18. 1-32 (**H**, p. 1104). PEOPLE. PROVERB. (SOUR GRAPES.) (*Repeated Alternation.*)

H | T^1 | 1, 2. Proverb.
U^1 | 3. Recrimination.
T^2 | 4. Proverb.
U^2 | 5-18. Discrimination.
T^3 | 19-. Proverb.
U^3 | -19-24. Discrimination.
T^4 | 25-. Proverb.
U^4 | -25-28. Discrimination.
T^5 | 29-. Proverb.
U^5 | -29-32. Discrimination.

3 saith the Lord GOD = [is] Adonai Jehovah's oracle. the Lord GOD. See note on 2. 4.
any more. This refers to a future time, which has not yet come (Jer. 31. 29, 30). Till then it is otherwise (21. 3. Lam. 5. 7), and has been since Gen. 3. Cp. Rom. 5. 12-21.

4 Behold. Fig. *Asterismos*. Ap. 6.
souls = persons. Heb. *nephesh*. Ap. 13.
sinneth. Descendants were not punished for the sins of their ancestors, unless they persevered in their ancestors' sins. Cp. Ex. 20. 5. Matt. 23. 30-32. Here Heb. *chāṭā'*. Ap. 44. i.
die. Die and live in this chapter are used in the sense of 3. 18.

5 man. Heb. *'ish*. Ap. 14. II.

18. 5-18 (U^2, above). DISCRIMINATION. (*Alternation.*)

U^2 | c | 5-9. The righteous. | All in the Singular Number.
d | 10-13. The wicked.
c | 14-17. The righteous.
d | 18. The wicked.

6 eaten, &c. Implies sacrificing and partaking of the idolatrous feast. Ref. to Pent. (Deut. 12. 2 compared with *vv.* 11, 15). Ap. 92.
hath lifted up his eyes, &c. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for worship.
defiled, &c. Ref. to Pent. (Lev. 18. 20; 20. 10).
come near. Ref. to Pent. (Lev. 18. 19; 20. 18).

7 hath not oppressed, &c. Ref. to Pent. (Ex. 22. 21. Lev. 25. 14. Deut. 23. 16). Ap. 92.
hath restored, &c. Ref. to Pent. (Ex. 22. 26. Deut. 24. 6, 10, 12, 13). Ap. 92.
hath given his bread, &c. Ref. to Pent. (Deut. 15. 7, 8).

8 hath not given forth, &c. Ref. to Pent. (Ex. 22. 25. Lev. 25. 36, 37. Deut. 23. 19). Ap. 92.
iniquity = trickery. Heb. *'āval*. Ap. 44. vi. Not the same word as in *vv.* 17, 18, 19, 20, 30.
hath executed, &c. Ref. to Pent. (Lev. 19. 15, 35. Deut. 1. 16, 17; 16. 18-20). Ap. 92.

9 Hath walked, &c. Ref. to Pent. (Lev. 18. 5. Deut. 4. 1; 5. 1; 6. 1, 2; 10. 12, 13; 11. 1).
he shall surely live. Ref. to Pent. (Lev. 18 5).
live. See note on Lev. 18. 5.

10 a robber. Ref. to Pent. (Ex. 22. 2. Lev. 19. 13).
a shedder of blood. Ref. to Pent. (Gen. 9. 6. Ex. 21. 12. Num. 35. 31). Ap. 92.

13 his blood shall be upon him. Ref. to Pent. (Lev. 20. 9, 11, 12, 13, 16, 27). Ap. 92.

15 hath not, &c. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "and hath not", &c.

17 the poor = the oppressed. The Sept. reads "injustice", as in *v.* 8.
iniquity. Heb. *'āvāh*. Ap. 44. iv. Not the same word as in *vv.* 8, 24, 26. **18** people = peoples.

20 The son, &c. Ref. to Pent. (Deut. 24. 16). Ap. 92.
the righteous = a righteous one.
wickedness . . . the wicked. Heb. *rāsha'*. Ap. 44. x.
the wicked = a lawless one. Heb. text marg., with some codices and three early printed editions, read "lawless ones".

483 21 But if [20]the wicked will turn from °all his [4]sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely [9]live, °he shall not [4]die.
22 All his °transgressions that he hath committed, they shall not be °mentioned unto him: in his righteousness that he hath done he shall [9]live.
23 °Have I any pleasure at all that [20]the wicked should die? °saith [3]the Lord GOD: *and* not that he should return from his °ways, and live?
24 But when [20]the righteous turneth away from his righteousness, and committeth [8]iniquity, *and* doeth according to all the abominations that [20]the wicked *man* doeth, shall he [9]live? All his °righteousness that he hath done shall not be [22]mentioned: in his °trespass that he hath °trespassed, and in his [4]sin that he hath [4]sinned, in them shall he die.

T[4] 25 Yet ye say, 'The way of °the LORD* is
(p. 1129) not °equal.'
U[4] Hear now, O house of Israel; Is not My way °equal? are not your ways °unequal?
26 When a righteous *man* turneth away from his righteousness, and committeth [8]iniquity, and dieth in them; for his [8]iniquity that he hath done shall he die.
27 Again, when [20]the wicked *man* turneth away from his [20]wickedness that he hath committed, and doeth that which is lawful and right, he shall save his [4]soul alive.
28 Because he considereth, and turneth away from all his [22]transgressions that he hath committed, he [9]shall surely live, [21]he shall not die.

T[5] 29 Yet saith the house of Israel, 'The way of [25]the LORD* is not [25]equal.'
U[5] O house of Israel, are not My ways [25]equal? are not your ways [25]unequal?
30 Therefore I will judge you, O house of Israel, every one according to his ways, [23]saith [3]the Lord GOD. Repent, and turn *yourselves* from all your [22]transgressions; so [17]iniquity shall not be your ruin.
31 Cast away from you all your [22]transgressions, °whereby ye have [22]transgressed; and make you a new °heart and a new °spirit: for why will ye die, O house of Israel?
32 For °I have no pleasure in the death of him that dieth, [23]saith [3]the Lord GOD: wherefore turn *yourselves*, and live ye.

J V **19** Moreover take thou up a lamentation for
(p. 1130) the °princes of °Israel,
W e 2 And say, 'What *is* °thy mother? A lioness: she lay down among lions, she nourished her
, whelps among young lions.
3 And she brought up °one of her whelps: it became a young lion, and it learned to °catch the prey; it devoured °men.
f 4 The nations also heard of him; he was °taken in their pit, and °they brought him with chains unto the land of Egypt.
e 5 Now when she saw that she had waited, *and* her hope was lost, then she took °another of her whelps, *and* made him a young lion.
6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured [3]men.
7 And he °knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

21 all his sins. Heb. text reads "any sin of his"; but the marg., some codices, and two early printed editions, read "all his sins".
he shall not die. Note the Fig. *Pleonasm* (Ap. 6), here. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "and not die".
22 transgressions. Heb. *pāsha'*. Ap. 44. ix.
mentioned unto = remembered against. No "purgatory" here.
23 Have I any pleasure . . .? Answered in *v.* 32.
ways. Many codices, with eight early printed editions, read plural; but others, with Aram., Sept., and Syr., read "way" (sing.).
saith the Lord GOD = [is] Adonai Jehovah's oracle.
24 righteousness. So Heb. text; but marg., with some codices and one early printed edition, read pl. = "none of his righteous acts". The Heb. verb is pl.
trespass . . . trespassed. Heb. *mā'al*. Ap. 44. xi.
25 the LORD*. This is one of the 134 places where the *Sopherim* say that they changed "Jehovah" of the primitive text to "Adonai". See Ap. 32.
equal. See note on "pondereth", Prov. 21. 2.
unequal. Note the Fig. *Anticategoria* (Ap. 6).
31 whereby, &c. The Sept. reads "which ye have committed against Me".
heart . . . spirit. Put by Fig. *Metonymy* (of Cause), Ap. 6, for all that is of the spirit, and not of the flesh. Cp. Luke 1. 46, 47. John 4. 24. "The flesh profiteth nothing" (John 6. 63).
spirit. Heb. *rūach*. Ap. 9.
32 I have no pleasure. This is the answer to the question in *v.* 23.

19. 1-14 (J, p. 1104). THE PRINCE OF ISRAEL. (*Introversion and Alternation.*)

J | V | 1. Lamentation.
W | e | 2, 3. Young lion.
f | 4. Taken.
e | 5-7. Another young lion.
f | 8, 9. Taken.
W | g | 10, 11. Vine (planted by waters).
h | 12. Plucked up.
g | 13. Vine (planted in desert).
h | 14-. Devoured.
V | -14. Lamentation.

1 princes. Sept. reads "prince" (sing.). Here refers to Zedekiah.
Israel. Put here for Judah. See note on 1 Kings 12. 17.
2 thy mother. Probably Hamutal, one of the wives of Josiah, the mother of Shallum (or Jehoahaz) and Zedekiah (2 Kings 23. 31 and 24. 18). The other son of Josiah (Jehoiakim) had a different mother (Zebudah). See 2 Kings 23. 36.
3 one of her whelps. Probably Jehoahaz (i. e. Shallum), the youngest son of Josiah, is intended (1 Chron. 3. 15).
catch = rend.
men. Heb. *'ādām*. Ap. 14. I.
4 taken in their pit. As a lion is taken (Pss. 35. 7; 94. 13).
they: i. e. Pharaoh-necho (2 Kings 23. 30-34. 2 Chron. 36. 1-4). Jeremiah laments his fate. See Jer. 22. 10-12.
5 another of her whelps. Probably Jehoiakim, another son of Josiah (2 Kings 23. 36. 2 Chron. 36. 5). Hardly Jehoiachin, who reigned only three months (2 Kings 24. 8). But Jehoiakim reigned eleven years, and his character corresponds with *vv.* 7, 8, here. See 2 Kings 23. 36; 24. 1-6. Jer. 22. 11-19.
7 knew their desolate palaces. Aram. and Sept. read "injured or defiled his widows".
knew = knew carnally. See 2 Chron. 36. 8.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was [4]taken in their pit.

9 And they put him °in ward in chains, and brought him to the °king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 °Thy mother *is* like a vine °in thy blood, planted by the °waters: she was fruitful and full of branches by reason of many °waters.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in *her* height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east °wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And °now she *is* planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out °of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule.

This *is* a lamentation, and shall be for a lamentation.'"

20 And it came to pass in °the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of °the LORD, and sat before me.

2 Then came the word of °the LORD unto me, saying,

3 °"Son of man, speak °unto °the elders of Israel, and say unto them, 'Thus saith °the Lord GOD; 'Are ye come to enquire of Me? *As* I live, °saith °the Lord GOD, I will not be enquired of by you.'"

4 °Wilt thou judge them, [3]son of man, °wilt thou judge *them?* cause them to know the abominations of their fathers:

5 And say unto them, 'Thus saith [3]the Lord GOD; 'In the day °when I chose Israel, and °lifted up Mine hand unto the seed of the house of Jacob, and °made Myself known unto them in the land of °Egypt, when I °lifted up Mine hand unto them, saying, 'I *am* °the LORD your °God;'

6 In°the day *that* I [5]lifted up Mine hand unto them, to °bring them forth of the land of [5]Egypt into a land that I had °espied for them, °flowing with milk and honey, which *is* °the glory of all lands:

7 Then said I unto them, 'Cast ye away °every man the °abominations of his eyes, and °defile not yourselves with the °idols of [5]Egypt: I *am* [5]the LORD your [5]God.'

9 in ward in chains = in a cage with hooks (or hoops), as lions are represented on the monuments. See 2 Chron. 36. 5–7, and Jer. 22. 13–19.
king. Some codices read "land".
10 Thy mother. Another *Simile.* See the Structure (*W*, p. 1130).
in thy blood: or, in thy vineyard (acc. to Dr. C. D. Ginsburg).
waters. Ref. to Pent. (Deut. 8. 7). Ap. 92.
12 wind. Heb. *rûach.* Ap. 9.
13 now, &c. Referring to Jeconiah and Ezekiel's own days (1, 3; and 2 Kings 24. 12–16).
14 of a rod: or, of the rod: i.e. Zedekiah, who by his perjury brought about the destruction of Jerusalem by fire.

20. 1–44 (*D*, p. 1104). ELDERS.
(*Introversion.*)

D | X | 1–4. The Elders of Israel.
Y | 5–22. Rebellions and Causes.
Y | 23–26. Punishments and Reasons.
X | 27–44. The house of Israel.

1 the seventh year. See the table on p. 1105.
the LORD. Heb. Jehovah, with *'eth* (= Jehovah Himself). Ap. 4. II.
2 the LORD. Heb. Jehovah. Ap. 4. II.
3 Son of man. See note on 2. 1.
unto = with. Some codices, with one early printed edition, Aram., Sept., and Vulg., read "unto".
the elders of Israel. In the Captivity; who were being deceived by false prophets who predicted a speedy return.
saith the Lord GOD = [is] Adonai Jehovah's oracle. See note on 2. 4.
4 Wilt thou . . . wilt thou . . .? Note the Fig. *Epizeuxis* (Ap. 6), for emphasis.

20. 5–22 (Y, above). REBELLIONS AND CAUSES.
(*Repeated and Extended Alternations.*)

The Structure is made to correspond with the repeated and extended rebellions.

Y | Z^1 | i^1 | 5–7. Commands.
k^1 | 8–. Rebellion.
l^1 | –8. Threatening.
m^1 | 9, 10. Forbearance.
Z^2 | i^2 | 11, 12. Statutes.
k^2 | 13–. Rebellion.
l^2 | –13. Threatening.
m^2 | 14–17. Forbearance.
Z^3 | i^3 | 18–20. Commands.
k^3 | 21–. Rebellions.
l^3 | –21. Threatening.
m^3 | 22. Forbearance.

5 when I chose Israel, &c. Ref. to Pent. (Ex. 6. 7; 20. 2. Deut. 7. 6). Ap. 92.
lifted up Mine hand. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for "I sware". Cp. *vv.* 6, 15, 23, 28, 42. Gen. 14. 22. Deut. 32. 40. Used seven times in ch. 20.
made Myself known, &c. Ref. to Pent. (Ex. 6. 3).
Egypt. Ezekiel speaks about Israel in Egypt more than any other prophet. See 23. 8. In this chapter he mentions it seven times (*vv.* 5, 6, 7, 8, 8, 9, 10).
the LORD your God = Jehovah (Ap. 4. II) your Elohim.
God. Heb. Elohim. Ap. 4. I.
6 the = that.
bring them forth, &c. Ref. to Pent. (Ex. 3. 8, 17. Deut. 8. 7, 8, 9). Ap. 92.
espied = looked, or spied out.
flowing with milk and honey. Ref. to Pent. (Ex. 3. 8, 17; 13. 5; 33. 3. Lev. 20. 24. Num. 13. 27; 14. 8; 16. 13, 14. Deut. 6. 3; 11. 9; 26. 9, 15; 27. 3; 31. 20). Beside these passages it is found only in 20. 6, 15. Josh. 5. 6. Jer. 11. 5; 32. 22.
the glory = the gazelle. Put by Fig. *Metonymy* (of Subject), Ap. 6, for "beauty". Cp. *v.* 15. Ps. 48. 2.
7 every man. Heb. *'ish.* Ap. 14. II.
abominations. Put by Fig. *Metonymy* (of Cause), Ap. 6, for that which Jehovah abominated. Ref. to Pent. (Lev. 18. 3). Ap. 92.
defile not yourselves, &c.
idols = manufactured gods.

k[1] (p. 1131) 482 8 But they °rebelled against Me, and would not hearken unto Me: they did not [7]every man cast away the [7]abominations of their eyes, neither did they forsake [7]the idols of [5]Egypt:

l[1] then I said, ‹I will °pour out My fury upon them, to accomplish My anger against them in the midst of the land of [5]Egypt.›

m[1] 9 But °I wrought for My name's sake, that it should not be polluted before the °heathen, among whom *they were*, in whose sight I made Myself known unto them, in bringing them forth out of the land of [5]Egypt.

10 Wherefore °I caused them to go forth out of the land of [5]Egypt, and brought them into the wilderness.

Z[2] i[2] 11 And I gave them My °statutes, and shewed *them* My °judgments, ° which *if* a °man °do, °he shall even °live in them.

12 Moreover also °I gave them My sabbaths, to be a sign between Me and them, ° that they might know that ℑ *am* [2]the LORD that sanctify them.

k[2] 13 But the house of Israel [8]rebelled against Me in the wilderness: they walked not in My [11]statutes, and they despised My [11]judgments, [11]which *if* a [11]man [11]do, [11]he shall even live in them; and My sabbaths they greatly polluted:

l[2] °then I said, I would pour out My fury upon them in the wilderness, to consume them.

m[2] 14 But [9]I wrought for My name's sake, that it should not be polluted before the [9]heathen, in whose sight I brought them out.

15 Yet also ℑ [5]lifted up My hand unto them in the wilderness, that °I would not bring *them* into the land which I had given °*them*, [6]flowing with milk and honey, which *is* [6]the glory of all lands;

16 Because they despised My [11]judgments, and walked not in My [11]statutes, but polluted My sabbaths: for °their heart went after their [7]idols.

17 Nevertheless Mine eye spared them from destroying them, neither did I make an end of *them* in the wilderness.

Z[3] i[2] 18 But °I said unto their °children in the wilderness, ‹Walk ye not in the °statutes of your fathers, neither observe their °judgments, nor [7]defile yourselves with their [7]idols:

19 ℑ *am* [5]the LORD your [5]God; walk in My statutes, and keep My judgments, and do *them*;

20 And hallow My sabbaths; and they shall be a sign between Me and you, that °ye may know that ℑ *am* [5]the LORD your God.›

k[3] 21 Notwithstanding the [10]children °rebelled against Me: they walked not in My [11]statutes, neither kept My [11]judgments to do *them*, [11]which *if* a [11]man [11]do, [11]he shall even live in them; °they polluted My sabbaths:

l[3] then I said, I would [8]pour out My fury upon them, to accomplish My anger against them in the wilderness.

m[3] 22 Nevertheless I °withdrew Mine hand, and °wrought for My name's sake, that it should not be polluted in the sight of the [9]heathen, in whose sight I brought *them* forth.

8 rebelled. See note on 2. 5.
pour out My fury, &c. Repeated in *vv.* 13, 21, 33, 34. See the Structure, p. 1131.
9 I wrought, &c. Repeated in *vv.* 14, 22, 44. Ref. to Pent. (Ex. 32. 12. Num. 14. 13, &c.). Ap. 92.
heathen = nations.
10 I caused, &c. Ref. to Pent. (Ex. 13, &c.). Ap. 92.
11 I gave them, &c. Ref. to Pent. (Deut. 4. 8).
statutes . . . judgments. Ref. to Pent. (Deut. 4. 1).
which if a man do, &c. Ref. to Pent. (Lev. 18. 5).
man. Heb. *'ādām*. Ap. 14. I.
do = do [them].
he shall . . . live. See note on Lev. 18. 5.
12 I gave them, &c. Ref. to Pent. (Ex. 20. 8; 31. 13), that they might know. Cp. note on 6. 10.
13 then I said, I would, &c. Ref. to Pent. (Num. 14. 22, 23, 29; 26. 65). Ap. 92.
15 I would not bring them into, &c. Ref. to Pent. (Num. 14. 24-30). Ap. 92. Cp. Ps. 95. 11.
them. Sept., Syr., and Vulg. read "to them" in the text.
16 their heart went, &c. Ref. to Pent. (Ex. 32. 23).
18 I said, &c. Ref. to Pent. (Num. 14. 32, 33; 32. 13-15. Deut. 4. 3-6). Ap. 92.
children = sons.
statutes . . . judgments. Like those of Omri (Mic. 6. 16). Cp. Lev. 18. 13.
20 ye may know. See note on 6. 7.
21 rebelled. Ref. to Pent. (Num. 25. 1, 2. Deut. 9. 23, 24; 31. 27). Ap. 92.
they polluted My sabbaths. Some codices, with four early printed editions, add "even My sabbaths".
22 withdrew, &c. Idiom for a relaxing of anger or refraining from punishment.

20. 23 26 (*Y*, p. 1131). PUNISHMENTS AND REASONS. (*Introversions and Alternation.*)

Y | A | 23. Punishments.
B | C | n | 24–. Judgments.
o | –24–. Statutes.
D | –24. Pollution by People.
B | C | o | 25–. Statutes.
n | –25. Judgments.
D | 26–. Pollution by Jehovah.
A | –26. Punishment.
} Reasons.

23 ℑ. Some codices, with three early printed editions, read "Yet even (or, also) ℑ", as in *v.* 15.
that I would scatter, &c. Ref. to Pent. (Lev. 26. 33. Deut. 28. 64). Ap. 92. Cp. 12. 15.
25 ℑ gave them also statutes, &c. In Heb. idiom = I suffered others to give them statutes, &c.: i.e. in their captivity. Active verbs in Hebrew were used to express not only the doing of the thing, but the permission of the thing which the agent is said to do. The verb *nāthan*, to give, is therefore often rendered *to suffer* in this sense. See Gen. 31. 7. Judg. 15. 1. 1 Sam. 24. 7. 2 Sam. 21. 10. Where not so actually rendered it means *permission*. Cp. 14. 9. Ex. 4. 21; 5. 22. Ps. 16. 10. Jer. 4. 10. The same idiom is used in N.T. (Matt. 6. 13; 11. 25; 13. 11. Rom. 9. 18; 11. 7, 8. 2 Thess. 2. 11).

Y A (p. 1

23 °ℑ lifted up Mine hand unto them also in the wilderness, ° that I would scatter *them* among the [9]heathen, and disperse *them* through the countries;

B C

24 Because they had not executed My [11]judgments,

o

but had despised My [11]statutes,

D

and had polluted My sabbaths, and their eyes were after their fathers' idols.

B C o

25 Wherefore °ℑ gave them also statutes *that were* not good,

n

and judgments whereby they should not live;

26 And °I polluted them in their own gifts, in that they caused to °pass through *the fire* all that openeth the womb,

that I might make them desolate, to the end [12]that they might know that ℑ *am* [2]the LORD."

27 Therefore, [3]son of man, speak unto the house of Israel, and say unto them, 'Thus saith [3]the Lord GOD; 'Yet in this your fathers have blasphemed Me, in that they have °committed a °trespass against Me.

28 *For* when I had brought them into the land, *for* the which I [5]lifted up Mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then I said unto them, °'What *is* the high place whereunto ye go?' And the name thereof is called Bamah unto this day."

30 Wherefore say unto the house of Israel, 'Thus saith [3]the Lord GOD; °'Are ye polluted after the manner of your fathers? and commit ye whoredom after their [7]abominations?

31 For when ye offer your gifts, when ye make °your sons to [26]pass through the fire, ye pollute yourselves with all your [7]idols, even unto this day: and shall ℑ be enquired of by you, O house of Israel? *As* ℑ live, [3]saith [3]the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your °mind shall not be at all, that ye say, 'We will be as the [9]heathen, as the families of the countries, to serve wood and stone.'

33 *As* ℑ live, [3]saith [3]the Lord GOD, surely °with a mighty hand, and with a stretched out arm, and with fury poured out, °will I rule over you:

34 And I will bring you out from the °people, and will gather you out of the countries wherein ye are scattered, [33]with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into °the wilderness of the [34]people, and there will I plead with you face to face.

36 °Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, [3]saith [3]the Lord GOD.

37 And I will cause you to °pass under the rod, and I will bring you into the °bond of the covenant:

38 And I will purge out from among you the rebels, and them that °transgress against Me: I will bring them forth out of the country where they sojourn, and they shall not enter °into the land of Israel: and °ye shall know that ℑ *am* [1]the LORD.

39 As for you, O house of Israel,' thus saith [3]the Lord GOD; °'Go ye, serve ye °every one his idols, and hereafter *also*, if ye will not hearken unto Me: °but pollute ye My °holy name no more with your gifts, and with your [7]idols.

40 For in Mine [39]holy mountain, °in the mountain of the height of Israel, [3]saith [3]the Lord GOD, there shall all the house of Israel, all of them in the land, serve Me: there will I accept them, and there will I °require your °offerings, and the °firstfruits of your oblations, with all your [39]holy things.

41 I will accept you with your sweet savour, when I bring you out from the [34]people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And [38]ye shall know that ℑ *am* [2]the LORD, when I shall bring you [38]into the land of Israel, into the country *for* the which I [5]lifted up Mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and °ye shall lothe yourselves in your own sight for all your °evils that ye have committed.

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26 I polluted them, &c. See note on *v.* 25. The contrast is with their pollution of God's gifts (*v.* 16).

pass through: or, pass over. The firstborn were to be passed over to Jehovah (Ex. 13. 12); but they passed them (through the fire) over to Moloch (Lev. 18. 21. Deut. 18. 10). Note the refs. to Pent. here. Ap. 92.

20. 27–44 (*X*, p. 1131). THE HOUSE OF ISRAEL. (*Alternation.*)

X | p | 27–32. Incrimination.
q | 33–38. Threatening.
p | 39. Incrimination.
q | 40–44. Restoration.

27 committed a trespass = trespassed a trespass. Fig. *Polyptōton* (Ap. 6), for emphasis = committed a great trespass.

trespass = treachery. Heb. *mā'al*. Ap. 44. xi. As in 14. 13 and 15. 8.

29 What is the high place . . .? Note the Fig. *Paronomasia* (Ap. 6). Heb. *māh habbāmāh*, for emphasis, to mark the contrast between this idolatrous high place and Zion the true high and holy mountain (*v.* 40).

30 Are ye . . .? Fig. *Erotēsis*. Ap. 6.

31 your sons. Some codices, with two early printed editions, read "your sons and your daughters".

32 mind = spirit. Heb. *rūach*. Ap. 9.

33 with a mighty hand, &c. Ref. to Pent. (Deut. 4. 34, &c.). **will I rule** = will I become king.

34 people = peoples.

35 the wilderness of the people. Probably another country which would be to them another wilderness in which they were tested as to whether they would hear.

36 Like as I pleaded, &c. Ref. to Pent. (Num. 14. 21–23, 28, 29). Ap. 92. See also *vv.* 13 and 38.

37 pass under the rod. This was the manner of counting the sheep, which were numbered as they passed under the shepherd's club: implying here that none should be lost (Amos 9. 9), and that the restored nation should be holy to Jehovah (cp. *v.* 40). Ref. to Pent. (Lev. 27. 32). Occurs elsewhere only in Jer. 33. 13).

bond = binding obligation. Occurs only here.

38 transgress. Heb. *pāsha'*. Ap. 44. ix.

into the land of Israel = on the soil of Israel. Thus illustrating *v.* 36. Heb. *'admath*. See note on 11. 17.

ye shall know, &c. See note on 6. 7.

39 Go ye, &c. Fig. *Eironeia*. Ap. 6. Divine irony.

every one = every man, as in *vv.* 7, 8.

but: or, yet. **holy.** See note on Ex. 3. 5.

40 in the mountain: i.e. Moriah and Zion. See Ap. 68. Cp. Isa. 2. 2; 54. 1–7; 62. 1–9; 65. 17–25; 66. 20–23.

require = seek.

offerings = heave offerings. Heb. *t'rūmāh*. Ap. 43. II. viii.

firstfruits of your oblations: i.e. firstfruit gifts or presents. Heb. *mas'ēth*. Not the same word as in chs. 44, 45, and 48, which is *t'rūmāh* = heave offering.

43 ye shall lothe yourselves. Cp. 16. 61–63.

evils. Same word as "wicked", *v.* 44.

482 44 And [38] ye shall know that ℑ *am* [2]the LORD, when [9]I have wrought with you for My name's sake, not according to your [c]wicked ways, nor according to your corrupt doings, O ye house of Israel, [3] saith [3]the Lord GOD.'"

E (G[1] Hr (p. 1134) 45 Moreover the word of [2]the LORD came unto me, saying,

46 [3]"Son of man, set thy face toward [c]the south, and drop *thy word* toward [c]the south, and prophesy [c]against the forest of [c]the south field;

s 47 And say to the forest of [46]the south, 'Hear the word of [2]the LORD; Thus saith [3]the Lord GOD; [c]'Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

t 48 [c]And all [c]flesh shall see that ℑ [2]the LORD have kindled it: it shall not be quenched.'"

I 49 Then said I, "Ah [3]Lord GOD! they say of me, 'Doth he not speak [c]parables?'"

H r **21** And the word of [c]the LORD came unto me, saying,

2 [c]"Son of man, set thy face toward Jerusalem, and drop *thy word* toward the [c]holy places, and prophesy against [c]the land of Israel,

s 3 And say to [2]the land of Israel, 'Thus saith [1]the LORD; [c]'Behold, I *am* against thee, and will [c]draw forth My sword out of his sheath, and will cut off from thee [c]the righteous and [c]the wicked.

4 Seeing then that I will cut off from thee [3]the righteous and [3]the wicked, therefore shall My sword go forth out of his sheath against all flesh from the south to the north:

t 5 That all flesh may know that ℑ [1]the LORD have [3]drawn forth My sword out of his sheath: [c]it shall not return any more.'"

G[2] J 6 Sigh therefore, thou [2]son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, 'Wherefore sighest thou?' that thou shalt answer, 'For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every [c]spirit shall faint, and all knees shall be weak *as* water: [3]behold, it cometh, and shall be brought to pass, [c]saith the Lord GOD.'"

K L 8 Again the word of [1]the LORD came unto me, saying,

9 [2]"Son of man, prophesy, and say, 'Thus saith [c]the LORD; Say, [c]'A sword, a sword is sharpened, and also furbished:

10 It is sharpened to [c]make a sore slaughter; it is furbished that it may [c]glitter: [c]should we then make mirth?

M [c]it contemneth the [c]rod of My son, *as* every tree.

L 11 And He hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of [c]the slayer.'"

44 wicked. Heb. *rā'a'*. Ap. 44. viii.

20. 45—21. 32 (*E*, p. 1104). THE LAND AND THE CITY. (JUDGMENTS.) (*Division.*)

E | G[1] | 20. 45—21. 5. Parable and its Interpretation.
| G[2] | 21. 6–32. Signs and their Signification.

20. 45—21. 5 (G[1], above). PARABLE AND ITS INTERPRETATION.
(*Introversion and Extended Alternation.*)

G[1] | H | r | 20. 45, 46. Subject. Forest of the South.
| s | 20. 47. Fire. Devouring.
| t | 20. 48. All flesh shall see.
| I | 20. 49. Ezekiel. Complaint.
| *H* | *r* | 21. 1, 2. Subject. Jerusalem and the Land.
| *s* | 21. 3, 4. Sword. Cutting off.
| *t* | 21. 5. All flesh shall know.

20. 45—22. 31 (*E*, p. 1104). THE LAND AND THE CITY. (*Alternation.*)

E | E | 20. 45—21. 32. Parables and signs.
| F | 22. 1–16. The City defiled.
| *E* | 22. 17–22. Symbol. Dross.
| *F* | 22. 23–31. The Land not cleansed.

46 the south = the *Negeb*. See note on Ps. 126. 4.
against: or, unto. Some codices read "toward".
the south field: i.e. Judah and Jerusalem.
47 Behold. Fig. *Asterismos*. Ap. 6.
48 And all flesh shall see. See the Structure above.
flesh. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole person. All flesh = all people, every one.
49 parables. Thus intended to have the same purpose as the Lord's parables. See Matt. 13. 11.

21. 1 the LORD. Heb. Jehovah. Ap. 4. II.
2 Son of man. See note on 2. 1.
holy. See note on Ex. 3. 5.
the land of Israel = the soil of Israel. Heb. *'admath Israel*. See note on 11. 17.
3 Behold. Fig. *Asterismos*. Ap. 6.
draw forth My sword. See note on 5. 2, 17, and 12. 14.
the righteous, &c. Therefore 18. 2, 3, is not yet fulfilled, but corresponds with the green tree and the dry of 20. 47. the righteous = a righteous one.
the wicked = a lawless one. Heb. *rāsha'*. Ap. 44. x.
5 it shall not return, &c.: i.e. until it has executed its mission.

21. 6–32 (G[2], above). SIGNS AND THEIR SIGNIFICATION. (*Alternation.*)

G[2] | J | 6, 7. Ezekiel. First sign. Sighing.
| K | 8–13. Signification of first sign.
| *J* | 14–17. Ezekiel. Second sign. Smiting.
| *K* | 18–32. Signification of second sign.

7 spirit. Heb. *rūach*. Ap. 9.
saith the Lord GOD = [is] Adonai Jehovah's oracle. See note on 2. 4.

21. 8–13 (K, above). SIGNIFICATION OF FIRST SIGN. (*Alternation.*)

K | L | 8–10–. The sword of Jehovah.
| M | –10. Its contempt for the sceptre of Judah.
| *L* | 11, 12. The sword of Jehovah.
| *M* | 13. Its contempt for the sceptre of Judah.

9 the LORD = Jehovah. Ap. 4. II. Some codices, with three early printed editions (one Rabbinic in marg.), read *Adonai*. Ap. 4. VIII (2).
A sword, a sword. Fig. *Epizeuxis* (Ap. 6), for emphasis = a great or sharp sword
10 make a sore slaughter. Fig. *Polyptōton* (Ap. 6), for emphasis. Heb. to slay a slaughter.
glitter = flash as lightning.
should we then make mirth? or, "should we flourish [the sceptre of My son (i.e. of Judah)]?"
it, &c.: i.e. "Jehovah's sword despiseth the [wooden] sceptre of My son (i.e. Judah), as [it despiseth] every tree". The Ellipsis is to be thus supplied.
rod = sceptre.
11 the slayer: i.e. the king of Babylon.

12 Cry and howl, [2]son of man: for °it shall °be upon My People, it *shall be* upon all the °princes of Israel: °terrors by reason of the sword shall be upon My People: °smite therefore upon *thy* thigh.

13 Because °*it is* a trial, °and what if *the sword* contemn even the [10]rod? °it shall be no *more*, [7]saith [7]the Lord GOD.

14 Thou therefore, [2]son of man, prophesy, and °smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers.

15 I have set the point of the sword against all their gates, that *their* heart may faint, and °*their* ruins be multiplied: ah! *it is* made °bright, *it is* °wrapped up for the slaughter.

16 °Go °thee one way or other, *either* on the right hand, *or* on the left, whithersoever °thy face *is* set.

17 °I will also smite Mine hands together, and I will cause My fury to rest: I [1]the LORD have said *it*."

18 The word of [1]the LORD came unto me again, saying,

19 "Also, thou [2]son of man, appoint thee two ways, °that the sword of the king of Babylon may come: °both twain shall come forth out of one land: and °choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come

to Rabbath of the Ammonites,

and to Judah in Jerusalem the defenced.

21 For the king of Babylon °stood at the parting of the way, at the head of the two ways, °to use divination: he °made *his* arrows bright, he consulted with °images, he °looked in the liver.

22 At his right hand was the divination for Jerusalem, to °appoint captains, to open °the mouth in the slaughter, to lift up the voice with °shouting, to appoint *battering* rams against the gates, to cast a mount, °*and* to build °a fort.

23 And it shall be unto °them as a false divination in their sight, to °them that have °sworn oaths: but He will call to remembrance the °iniquity, that they may be taken."

24 Therefore thus saith [7]the Lord GOD; "Because ye have made your [23]iniquity to be remembered, in that your °transgressions are discovered, so that in all your doings your °sins do appear; because, *I say*, that ye are come to remembrance, ye shall be °taken with the hand.

25 And thou, °profane °wicked prince of Israel, whose day is come, when °iniquity *shall have* °an end,"

26 Thus saith [7]the Lord GOD; "Remove the diadem, and take off the crown: this *shall* not °*be* the same: exalt *him that is* low, and abase *him that is* high.

12 it: i.e. the sword of Jehovah, for the king of Babylon.
princes = leaders.
be = come.
terrors by, &c. = who shall be delivered to the sword with My People.
smite therefore, &c. This was the symbol of grief in man, as beating the breast was in woman.
13 it is a trial = it (Jehovah's sword) has been tried (or proved).
and what, &c. = and what [will happen or be the result] if [Jehovah's sword shall not despise] the [wooden] sceptre?
it shall be no more = it will not [despise it].
saith the Lord GOD = [is] Adonai Jehovah's oracle.
14 smite thine hands together, &c. A sign of disappointment or grief in men. Ref. to Pent. (Num. 24. 10).
15 their ruins = the overthrown. So the Sept. and Syr. Cp. Jer. 18. 23.
bright = bright as lightning.
wrapped up = keen, or sharp.
16 Go thee. Fig. *Apostrophe*. Ap. 6. Addressed to the sword.
thee: i.e. the sword. Not Ezekiel. It is fem., not masc. := Go to the right, turn to the left: or, One stroke to the right, another to the left, &c.
thy face = thine edge.
17 I will also smite, &c. Fig. *Anthropopatheia*. Ap. 6.

21. 18-32 (*K*, p. 1134). SIGNIFICATION OF SECOND SIGN. (*Alternation and Introversion.*)

K | N | 18–20–. The two ways.
O | u | –20–. The Ammonites.
v | –20. Judah and Jerusalem.
N | 21–24. The two ways.
O | *v* | 25–27. The wicked prince of Israel.
u | 28–32. The Ammonites.

19 that the sword . . . may come = for the sword . . . to come.
both twain = the two ways.
choose thou a place = grave a hand: i.e. set up a sign-post.
21 stood = hath come to a stand.
to use divination = to divine a divination.
made his arrows bright = hath shaken his arrows. This was one of the modes of divination by which the arrow (marked like a lot), gave the decision.
images = teraphim.
looked in, &c. = inspected the liver; another mode of divination. If healthy or double and the lobes inclined inward, the omen was favourable; but if diseased or too dry, or without a lobe or a band between the parts, the omen was unfavourable.
22 appoint captains = set up battering-rams. Cp. 4. 2.
the mouth in the slaughter = a hole by a breach.
shouting = a war-shout.
and. Some codices, with four early printed editions (one Rabbinic in marg.), Aram., Sept., and Syr., read this "and" in the text.
a fort = a siege wall.
23 them: i.e. Zedekiah and the rulers in Jerusalem.
sworn oaths. Referring to Zedekiah's treacherous breach of faith with the king of Babylon. See 17. 11–21.
iniquity = treachery. Heb. *'āvāh*. Ap. 44. iv.
24 transgressions = rebellion (pl. of Majesty) = great rebellion. Heb. *pāsha'*. Ap. 44. ix.
sins. Heb. *chāṭā'*. Ap. 44. i. Pl. of Majesty = great sin.
taken with the hand = captured, or made captives.
25 profane = pierced through: i.e. deadly wounded one. Zedekiah a type of the future Antichrist. Cp. Rev. 13 3. wicked = lawless. Heb. *rāshā'*. Ap. 44. x. iniquity . . . an end. Fig. *Hypallage*. Ap. 6. Heb. "iniquity of the end" = an end of the iniquity. Heb. *'āvāh*, as in *v.* 23.
26 be the same: or, endure. They might exalt and abase, but Jehovah would not recognise it.

27 I will °overturn, overturn, overturn, it: and it shall be no *more*, ° until He come Whose right it is; and I will give it *Him*."

x (p. 1135) 28 And thou, ²son of man, prophesy and say, "Thus saith ⁷the Lord GOD concerning the Ammonites, and concerning °their reproach; even say thou, 'The ²sword, the sword *is* drawn: for the slaughter *it is* furbished, ° to consume because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of °the wicked, whose day is come, when °their ²³iniquity *shall have* an end.

30 Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out Mine indignation upon thee, I will blow against thee in the fire of My wrath, and deliver thee into the hand of brutish °men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for ℨ ¹the LORD have spoken *it*." "

F w¹ (p. 1136) **22** Moreover the word of °the LORD came unto me, saying,

2 "Now, thou °son of man, wilt thou °judge, wilt thou judge the ° bloody city?

x¹ yea, thou shalt shew her all her °abominations.

3 Then say thou, 'Thus saith °the Lord GOD, 'The city sheddeth blood in the midst of it, that her time may come, and maketh °idols against herself to defile herself.

4 Thou art become guilty in thy ²blood that thou hast shed; and hast defiled thyself in thine ³idols which thou hast made; and thou hast caused thy °days to draw near, and art °come *even* unto thy years:

w² therefore °have I made thee a reproach unto the ° heathen, and a mocking to all countries.

5 °*Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous *and* °much vexed.

x² 6 °Behold, the ° princes of Israel, every one were in thee °to their power to shed blood.

7 In thee have they °set light by father and mother: in the midst of thee have they °dealt by oppression with the stranger: in thee have they °vexed the fatherless and the widow.

8 Thou hast despised Mine °holy things, and hast °profaned My sabbaths.

9 In thee are °men that °carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they °discovered their fathers' nakedness: in thee have they humbled her that was °set apart for pollution.

11 And one hath °committed abomination with his neighbour's wife; and another hath °lewdly defiled his daughter in law; and another in thee hath °humbled his sister, his father's daughter.

12 In thee have they °taken gifts to shed blood; thou hast °taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and °hast forgotten Me, ° saith ³the Lord GOD.

27 overturn, &c. Fig. *Epizeuxis* (Ap. 6), for great emphasis.
until He come: i.e. the promised Messiah Ref. to Pent. (Gen. 49. 10). Ap. 92. See Isa. 9. 6, 7; 42. 1. Jer. 23. 5; 33. 17. Zech. 6. 12, 13, &c.
28 their reproach. Brought against Jerusalem. See Jer. 49. 1. Zeph. 2. 8.
to consume = that when it beginneth it may flash like lightning. **29** the wicked = wicked ones (pl.).
their. Refers to "them" (*v.* 23).
31 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

22. 1-16 (F, p. 1134). THE CITY DEFILED.
(*Repeated Alternation.*)

F | w¹ | 1, 2–. Judgment. Determined.
x¹ | –2–4–. Abominations. General.
w² | –4, 5. Judgment. Declared.
x² | 6–12. Abominations. Particular.
w³ | 13–16. Judgment. Detailed.

1 the LORD Heb. Jehovah. Ap. 4. II.
2 son of man. See note on 2. 1.
judge = pronounce judgment on. See 20. 4; 23. 36.
bloody city = city of bloods: bloods (pl. of Majesty) = much blood. Put by Fig. *Metonymy* (of Subject), Ap. 6, for great bloodshed: referring to those put to death for the truth's sake by the wicked rulers. So in *vv.* 3, 4, 6, 12, 27. abominations = idolatries.
3 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4. idols = manufactured gods.
4 days. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the judgment inflicted in them.
come even unto. Some codices, with Sept., Syr., and Vulg., read "hast entered the time of".
have I made thee a reproach . . . mocking. Ref. to Pent. (Deut. 28. 37). These words occur nowhere else. Ap. 92. heathen = nations.
5 those: i.e. those cities.
much vexed = full of confusion.
6 Behold. Fig. *Asterismos*. Ap. 6.
princes = leaders. to their = according to their.
7 set light by, &c. Ref. to Pent. (Deut. 27. 16).
dealt by oppression . . . vexed, &c. Ref. to Pent. (Ex. 22. 21, 22). Ap. 92.
8 holy. See note on Ex. 3. 5.
profaned My sabbaths, &c. Ref. to Pent. (Lev. 19. 30).
9 men. Heb. pl. of *'ĕnōsh*. Ap 14. III. Heb. men of slander.
carry tales, &c. Ref. to Pent. (Lev. 19. 16). Ap. 92.
eat upon the mountains: i.e. the idolatries practised on the mountains. Cp. 18. 6.
10 discovered, &c. Ref to Pent. (Lev. 18. 7, 8, 9; 20. 11, 17). Ap. 92.
set apart, &c. Ref. to Pent. (Lev. 18. 19). Ap. 92.
11 committed abomination, &c. Ref. to Pent. (Lev. 18. 20; 20. 10. Deut. 22. 22). Ap. 92. Cp. 18. 11.
lewdly defiled, &c. Ref. to Pent. (Lev. 18. 15; 20. 12).
humbled his sister. Ref. to Pent. (Lev. 18. 9; 20. 17).
12 taken gifts, &c. Ref. to Pent. (Ex. 23. 8. Deut. 16. 19; 27. 25).
taken usury, &c. Ref. to Pent. (Ex. 22. 25. Lev. 25. 36. Deut. 23. 19). Ap. 92. Cp. 18. 8.
hast forgotten Me. Ref. to Pent. (Deut. 32. 18).
saith the Lord GOD = [is] Adonai Jehovah's oracle.
13 I have smitten Mine hand. See note on 21. 17.
14 have spoken it. Cp. 21. 17; and Num. 23. 19.
15 I will scatter, &c. Ref. to Pent. (Deut. 4. 27; 28. 25, 64). Ap. 92. Cp. 12. 14, 15.

13 'Behold, therefore °I have smitten Mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. w³

14 Can thine heart endure, or can thine hands be strong, in the days that ℨ shall deal with thee? ℨ ¹the LORD °have spoken *it*, and will do *it*.

15 And °I will scatter thee among the heathen,

and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou °shalt take thine inheritance in thyself in the sight of the [4]heathen, and thou shalt know that ℑ *am* [1]the LORD.'"

17 And the word of [1]the LORD came unto me, saying,

18 [2]"Son of man, the house of Israel is to Me become dross: all they *are* °brass, and tin, and iron, and lead, in the midst of the °furnace; they are *even* the °dross of silver.

19 Therefore thus saith [3]the Lord GOD; 'Because ye are all become dross, [6]behold, therefore I will gather you into the midst of Jerusalem.

20 *As* they gather silver, and [18]brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* in Mine anger and in My fury, and °I will leave *you there,* and melt you.

21 Yea, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that ℑ [1]the LORD have poured out My fury upon you.'"

23 And the word of [1]the LORD came unto me, saying,

24 [2]"Son of man, say unto her, 'Thou *art* the land that is °not cleansed, °nor rained upon in the day of indignation.'

25 *There is* a conspiracy of her °prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured °souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her [25]priests have violated My law, and have profaned Mine [8]holy things: they have °put no difference between the [8]holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.

27 Her [6]princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy [25]souls, to get dishonest gain.

28 And her [25]prophets have daubed them with untempered *morter,* seeing vanity, and divining lies unto them, saying, 'Thus saith [3]the Lord GOD,' when [1]the LORD hath not spoken.

29 The People of the land have used oppression, and exercised robbery, and °have vexed the °poor and needy: yea, they °have oppressed the stranger wrongfully.

30 And I sought for a °man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but °I found none.

31 Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath: their own way have I recompensed upon their heads, [12]saith [3]the Lord GOD.

23 The word of °the LORD came again unto me, saying,

2 °"Son of man, there were °two women, the daughters of one mother:

3 And they committed °whoredoms in °Egypt; they committed °whoredoms in their youth: there were their breasts °pressed, and there they °bruised the teats of their virginity.

4 And the names of them *were* °Aholah the °elder, and °Aholibah her sister: and they were Mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* °Aholah, and Jerusalem °Aholibah.

18 shalt take thine inheritance = shalt be profaned in thyself (or on thine own account).

22. 17-22 (*E*, p. 1134). SYMBOL, DROSS. (*Introversion.*)

E | P | 17, 18. Incrimination.
Q | 19. Gathering.
R | 20. Comparison.
Q | 21. Gathering.
P | 22. Incrimination.

18 brass = copper, or bronze.
furnace: or crucible.
dross. Lead put into the crucible with gold or silver causes the baser metals to retire, or form *scoriae* or dross at the sides of the crucible, leaving the pure gold or silver in the middle. But here the silver itself becomes the dross. Cp. *v.* 19.

20 I will leave you there. The letter ס (*Pe* = P) in *v^e^hippihtī,* in being transferred from the ancient Hebrew into the modern square character, was probably mistaken for the נ (*Nun* = N), being much alike. If so, "I will blow" became "I will leave"; and the words "you there" had to be necessarily supplied. By this change the correspondence of the two verses (20, 21) is restored:—*v.* 20. Gather ... blow ... melt: *v.* 21. Gather ... blow ... melt.

22. 23-31 (*F*, p. 1134). LAND NOT CLEANSED. (*Introversion and Alternation.*)

F | S | 23. Jehovah. His word.
T | 24. The Land. Not cleansed.
U | y | 25. The prophets. Conspiracy.
z | 26. The priests. Violated the Law.
V | 27. The princes. Like wolves.
U | *y* | 28. The prophets. Daubed.
z | 29. The People. Violated the Law.
T | 30. The Land. No intercessor.
S | 31. Jehovah. His judgment.

24 not cleansed = not to be rained upon.
nor rained upon = nor to receive fruitful showers.
25 prophets. Note the four classes here enumerated. See the Structure above; and *vv.* 26, 28, 29.
souls. Heb. *nephesh.* Ap. 13.
26 put no difference, &c. Ref. to Pent. (Lev. 10. 10; 11. 47; 22. 22). Ap. 92.
29 have vexed ... have oppressed, &c. Ref. to Pent. (Ex. 22. 21; 23. 9. Lev. 19. 33, &c.). Ap. 92.
poor. Heb. *'ānī.* See note on Prov. 6. 11.
30 man. Heb. *'ish.* Ap. 14. II.
I found none. Cp. 13. 5, and Jer. 5. 1.

23. 1-49 (*F*, p. 1104). JERUSALEM. (TWO SISTERS.) (*Introversion.*)

F | W | 1-4. Aholah and Aholibah.
X | 5-10. Aholah = Samaria (Israel).
X | 11-35. Aholibah = Jerusalem (Judah).
W | 36-49. Aholah and Aholibah.

1 the LORD. Heb. Jehovah. Ap. 4. II.
2 Son of man. See note on 2. 1.
two women. Two sisters, representing respectively Samaria and Jerusalem.
3 whoredoms = idolatries. **Egypt.** Cp. 20. 7, 8.
pressed = handled, as in *vv.* 8, 21.
bruised = squeezed (in natural use).
4 Aholah. Heb. *'āhālāh* = [She has] her own tent. So named probably because Israel set up her own worship as distinct from Jehovah's.
elder. Refers not to age, but to extent.
Aholibah. Heb. *'āhālībāh* = My tent [is] in her.

X Y A (p. 1138) 482 B

5 And [4]Aholah played the harlot when she was Mine;
and she doted on her lovers, on the Assyrians *her* neighbours,
6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

C

7 Thus she committed her [3]whoredoms with them, with all them *that were* °the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

D

8 Neither left she her [3]whoredoms *brought* from Egypt: for in her youth they lay with her, and they [3]bruised the breasts of her virginity, and poured their [3]whoredom upon her.

E

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.
10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became °famous among women; for they had executed judgment upon her.

Y A

11 And when her sister [4]Aholibah saw *this*, she was more corrupt in her inordinate love than she, and in her [3]whoredoms more than her sister in *her* whoredoms.

B

12 She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

C

13 Then I saw that she was defiled, *that* they *took* both one way,
14 And *that* she increased her [3]whoredoms: for when she saw °men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,
15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:
16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.
17 And the Babylonians came to her into the bed of love, and they defiled her with their [3]whoredom, and she was polluted with them, and her °mind was alienated from them.
18 So she discovered her [3]whoredoms, and discovered her nakedness: then °My [17]mind was alienated from her, °like as °My [17]mind was alienated from her sister.

D

19 Yet she multiplied her [3]whoredoms, in °calling to remembrance the days of her youth, wherein she had played the °harlot °in the land of [3]Egypt.
20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.
21 Thus thou [19]calledst to remembrance the lewdness of thy youth, in °bruising thy teats by the [3]Egyptians for the paps of thy youth.

E a

22 Therefore, O [4]Aholibah, thus saith °the Lord GOD; °'Behold, I will raise up thy lovers against thee, from whom thy [17]mind is alienated, and I will bring them against thee on every side;
23 The Babylonians, and all the Chaldeans, °Pekod, and °Shoa, and °Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.
24 And they shall come against thee with chariots, °wagons, and wheels, and with °an assembly of °people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.
25 And I will set My jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.
26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

b

27 Thus will I make thy lewdness to cease from thee, and thy [3]whoredom *brought* from the land of [3]Egypt: so that thou shalt not lift up thine eyes unto them, nor remember [3]Egypt any more.'

a

28 For thus saith [22]the Lord GOD; [22]'Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy [17]mind is alienated:

23. 5–35 (X, p. 1137). AHOLAH AND AHOLIBAH. (*Extended Alternation.*)

X | Y | A | 5–. AHOLAH. (Samaria.)
B | –5, 6. Doting on the Assyrians.
C | 7. Her idolatry with them.
D | 8. Her perseverance.
E | 9, 10. Judgment executed.
Y | *A* | 11. AHOLIBAH. (Jerusalem.)
B | 12. Doting on the Assyrians.
C | 13–18. Her idolatry with them.
D | 19–21. Her perseverance.
E | 22–35. Judgment threatened.

7 the chosen, &c. = the choice of Asshur's sons. So *vv.* 9, 12.
10 famous = a name: i.e. infamous.
14 men. Heb. pl. of *'ĕnôsh*. Ap. 14. III.
17 mind = soul. Heb. *nephesh*. Ap. 13.
18 My mind. Fig. *Anthropopatheia*. Ap. 6.
like as = according as.
19 calling to remembrance. Put by Fig. *Metonymy* (of the Cause), Ap. 6, for the desiring of her former idolatries.
harlot. Put for idolatress.
in. Some codices read "from", as in *vv.* 8 and 27.
21 bruising. Aram. and Syr. read "handling", as in *v.* 3.

23. 22–35 (*E*, above). JUDGMENT THREATENED. (*Alternation.*)

E | a | 22–26. Enemies.
b | 27. Purpose. (Negative.)
a | 28–34. Enemies.
b | 35. Purpose. (Positive.)

22 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
Behold. Fig. *Asterismos*. Ap. 6.
23 Pekod . . . Shoa . . . Koa. These Eastern peoples are all named in the inscriptions.
24 wagons = chariots.
an assembly = a gathered host. people = peoples.

29 And they shall deal with thee hatefully, and shall take away all thy °labour, and shall leave thee naked and bare: and the nakedness of thy [3]whoredoms shall be discovered, both thy lewdness and thy [3]whoredoms.

30 I will do these *things* unto thee, because thou hast gone a [3]whoring after the °heathen, *and* because thou art polluted with their °idols.

31 Thou hast walked in the way of thy sister; therefore will I give her °cup into thine hand.'

32 Thus saith [22]the Lord GOD; 'Thou shalt drink of thy sister's [31]cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the [31]cup of astonishment and desolation, with the [31]cup of thy sister Samaria.

34 Thou shalt even drink it and suck *it* out, and thou shalt °break the sherds thereof, and °pluck off thine own breasts: for ℑ have spoken *it*, °saith [22]the Lord GOD.

35 Therefore thus saith [22]the Lord GOD; 'Because thou hast forgotten *Me*, and cast *Me* behind thy back, therefore bear *thou* also thy °lewdness and thy [3]whoredoms.'"

36 [1]The LORD said moreover unto me; [2]"Son of man, wilt thou judge [4]Aholah and [4]Aholibah? yea, declare unto them their abominations;

37 That they have committed °adultery, and blood *is* in their hands, and with their [30]idols have they committed °adultery, and have also °caused their sons, whom they bare unto Me, °to pass for °them through *the fire*, to devour *them*.

38 Moreover this they have done unto Me: they have °defiled My sanctuary in the same day, and have °profaned My sabbaths.

39 For when they had slain their °children to their [30]idols, then they came the same day into My sanctuary to profane it; and, °lo, thus have they done in the midst of Mine house.

40 And furthermore, that ye have sent for °men to come from far, unto whom a messenger *was* sent; and, [39]lo, they came: for whom thou didst °wash thyself, °paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon °a stately bed, and a table prepared before it, whereupon thou hast set Mine incense and Mine oil.

42 And a voice of a °multitude being at ease *was* °with her: and with the °men of °the common sort *were* brought °Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in [37]adulteries, 'Will they now commit [3]whoredoms with her, °and *she with them?*'

44 Yet °they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto [4]Aholah and unto [4]Aholibah, the lewd women.

45 And °the righteous [40]men, they °shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith [22]the Lord GOD; 'I will bring up a °company upon them, and will give them to be removed and spoiled.

47 And the [46]company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the °sins of your [30]idols: and °ye shall know that ℑ *am* [22]the Lord GOD.'"

24 Again in °the ninth year, in the tenth month, in the tenth *day* of the month, the word of °the LORD came unto me, saying,

G F[1] G[1] (p. 1140) 480

29 labour. Put by Fig. *Metonymy* (of the Cause), Ap. 6, for the product of the labour.

30 heathen=nations.

idols=manufactured gods.

31 cup. Cp. Isa. 51. 17. Rev. 14. 9, 10.

34 break: or, gnaw, lest a drop should be lost.

pluck off=tear out: i. e. destroy the occasions of their idolatry.

saith the Lord GOD=[is] Adonai Jehovah's oracle.

35 lewdness . . . whoredoms. Put here by Fig. *Metonymy* (of the Cause), Ap. 6, for the punishment due to the idolatry.

23. 36–49 (*W*, p. 1137). AHOLAH AND AHOLIBAH. (*Alternation.*)

W | c | 36, 37. Judgment.
d | 38–44. Incrimination.
c | 45. Judgment.
d | 46–49. Threatening.

37 adultery. Put (like whoredom) for all idolatry, as being unfaithfulness to Jehovah. See note on 16. 15.

caused=set apart.

to pass, &c. Ref. to Pent. (Lev. 18. 21; 20. 2–4).

them. "Them" is masc., and refers to the idols, in the first clause; and so, many codices, with six early printed editions (one Rabbinic). But some codices read fem.=themselves.

38 defiled . . . profaned. Ref. to Pent. (Lev. 19. 31). Ap. 92. Cp. 22. 8.

39 children=sons. **lo.** Fig. *Asterismos*. Ap. 6.

40 men. Pl. of *'ĕnōsh*. Ap. 14. III.

wash thyself. Cp. Ruth 3. 3.

paintedst, &c. Cp. 2 Kings 9. 30. Jer. 4. 30.

41 a stately bed. Cp. Prov. 7. 16–18. Isa. 57. 8, 9.

42 multitude, &c.=a careless throng.

with her: or, in her: i. e. in Jerusalem.

men of the common sort=men out of the mass of mankind. **men.** Heb. pl. of *'ĕnōsh*. Ap. 14. III.

the common sort. Heb. *'ādām*. Ap. 14. I.

Sabeans. Heb. text reads "drunkards". But marg., and some codices, with three early printed editions, read "Sabeans".

43 and she=even hers. Ginsburg thinks it should read "but so it was". Cp. 16. 15, 19.

44 they went. Heb. text reads "came he". A special various reading called *Sevīr* (Ap. 34), with some codices, Aram., Sept., Syr., and Vulg., read "came they".

45 the righteous . . . shall judge. Ref. to Pent. (Lev. 20. 10). Ap. 92.

46 company=a gathered host.

49 sins. Heb. *chāṭā*. Ap. 44. i.

ye shall know, &c. Occurs only here, 13. 9; and 24. 24. Cp. note on 6. 7.

24. 1–32. 33 [For Structure see next page].

1 the ninth year. Of Jehoiachin's captivity. See the table, p. 1105. Cp. 1. 2.

the LORD. Heb. Jehovah. Ap. 4. II.

2 °"Son of man, write thee the name of the day, *even* of °this same day: the king of Babylon set himself against Jerusalem this same day.

G² H¹ (p. 1140) 3 And utter a parable unto the rebellious house, and say unto them, 'Thus saith °the Lord GOD; 'Set on a °pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and °burn also the °bones under it, *and* make it boil well, and let °them seethe the bones of it therein.'

J¹ 6 Wherefore thus saith [3]the Lord GOD; 'Woe to °the bloody city, to the [3]pot whose °scum *is* therein, and whose °scum is not gone out of it! bring it out piece by piece; °let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it °not upon the ground, °to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.'

9 Therefore thus saith [3]the Lord GOD; 'Woe to [6]the bloody city! ℨ will even make the pile for fire great.

H² 10 Heap on wood, kindle the fire, consume the flesh, and °spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the °brass of it may be °hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the [6]scum of it may be consumed.

J² 12 She hath wearied *herself* with lies, and her great [6]scum went not forth out of her: her scum °*shall be* in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused My fury to rest upon thee.

14 ℨ [1]the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, °saith [3]the Lord GOD.'"

H³ 15 Also the word of [1]the LORD came unto me, saying,

16 [2]"Son of man, behold, I take away from thee °the desire of thine eyes with a °stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

17 Forbear to cry, make no mourning for the dead, °bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and °cover not *thy* lips, and eat not °the bread of °men."

18 So I spake unto the People in the morning: and at even my wife died; and I did in the morning °as I was commanded.

J³ 19 And the People said unto me, "Wilt thou not tell us what these *things are* to us, that thou doest *so?*"

20 Then I answered them, "The word of [1]the LORD came unto me, saying,

24. 1—32. 33 (*G*, p. 1104). THE BABYLONIAN WAR. PARABLE. (*Division.*)

G | F¹ | 24. 1-27. Jerusalem.
F² | 25. 1-17. Ammonites and others.
F³ | 26. 1—28. 26. Tyre and Sidon.
F⁴ | 29. 1—32. 32. Egypt.

24. 1-27 (F¹, above). JERUSALEM. (*Division.*)

F¹ | G¹ | 1, 2. Literal.
G² | 3-27. Symbolical.

2 Son of man. See note on 2. 1.
this same day. Cp. 2 Kings 25. 1. Jer. 39. 1; 52. 4. The captives of Israel thus knew what was going on in Jerusalem.

24. 3-27 (G², above). SYMBOLICAL. (*Repeated Alternation.*)

G² | H¹ | 3-5. Symbol. A Pot.
J¹ | 6-9. Signification.
H² | 10, 11. Symbol. A Fire.
J² | 12-14. Signification.
H³ | 15-18. Symbol. Ezekiel.
J³ | 19-27. Signification.

3 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
pot: or, caldron, using the words of the scoffers in 11. 3, and cp. Jer. 1. 13.
5 burn=pile up.
bones. Ginsburg thinks we should read "wood".
them. The 1611 edition of the A.V. reads "him".
6 the bloody city. See note on 22. 2.
scum=verdigris. Occurs only in this chapter.
let no lot fall, &c. Signifying that the city was to be destroyed, not lotted out to or by the conquerors.
7 not. The 1611 edition of the A.V. omitted this "not".
to cover it with dust. Ref. to Pent. (Lev. 17. 13).
10 spice it well, &c.: or, boil it down till only the bones are left.
11 brass=copper. hot=scorched.
12 shall be in the fire. Ginsburg thinks it should read "with a stench".
14 saith the Lord GOD=[is] Adonai Jehovah's oracle.
16 the desire of thine eyes. Put by the Fig. *Periphrasis* (Ap. 6): for Ezekiel's wife. A symbol of Jerusalem. See *v.* 21. stroke: or plague.
17 bind, &c. Ref. to Pent. (Lev. 10. 6; 13. 45; 21. 10).
cover not thy lips. Cp. Mic. 3. 7.
the bread of men: i. e. the bread or food brought to the house of mourners. Cp. Jer. 16. 5-7. Hos. 9. 4.
men. Heb. pl. of *'ĕnōsh.* Ap. 14. III.
18 as=according as.
21 desire . . . pitieth. Note the Fig. *Paronomasia* (Ap. 6), to call attention to the emphasis. Heb. *maḥmad . . . maḥmal.*
soul. Heb. *nephesh.* Ap. 13.
left=left behind.
23 ye shall not. Some codices read "yet shall ye neither".
mourn=moan.
iniquities. Heb. *'āvāh.* Ap. 44. iv.

21 'Speak unto the house of Israel, 'Thus saith [3]the Lord GOD; 'Behold, I will profane My sanctuary, the excellency of your strength, the °desire of your eyes, and that which your °soul °pitieth; and your sons and your daughters whom ye have °left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat [17]the bread of [17]men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: °ye shall not °mourn nor weep; but ye shall pine away for your °iniquities, and °mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that ℑ *am* [3] the Lord GOD.'"

25 "Also, thou [2] son of man, *shall it* not *be* ° in the day when I take from them their strength, the joy of their glory, [16] the ° desire of their eyes, and that whereupon they set their ° minds, their sons and their daughters,

26 *That* ° he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be ° no more dumb: and thou shalt be a sign unto them; and ° they shall know that ℑ *am* [1] the LORD."

25 The word of ° the LORD came again unto me, saying,

2 °"Son of man, set thy face against the Ammonites, and prophesy against them;

3 And say unto the ° Ammonites, 'Hear the word of ° the Lord GOD; Thus saith ° the Lord GOD; 'Because thou saidst, 'Aha,' against My sanctuary, when it was profaned; and against ° the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 ° Behold, therefore ° I will deliver thee to ° the ° men of the east for a possession, and they shall set their ° palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make ° Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ° ye shall know that ℑ *am* [1] the LORD.'

6 For thus saith [3] the Lord GOD; 'Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in ° heart with all thy despite against [3] the land of Israel;

7 'Behold, therefore I will stretch out Mine hand ° upon thee, and will deliver thee for a spoil to the ° heathen; and I will cut thee off from the ° people, and I will cause thee to perish out of the countries: I will destroy thee; and ° thou shalt know that ℑ *am* [1] the LORD.'

8 Thus saith [3] the Lord GOD; 'Because that ° Moab and Seir do say, ['] 'Behold, the house of Judah *is* like unto all the [7] heathen;'

9 Therefore, ['] behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, ° Beth-jeshimoth, ° Baal-meon, and ° Kiriathaim,

10 Unto the ['] men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and ° they shall know that ℑ *am* [1] the LORD.'

12 Thus saith [3] the Lord GOD; 'Because that ° Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore' thus saith [3] the Lord GOD; 'I will also stretch out Mine hand upon [12] Edom, and will cut off ° man and beast from it; and I will make it desolate from ° Teman; and they of Dedan shall fall by the sword.

14 And I will lay My vengeance upon [12] Edom ° by the hand of My People Israel: and they shall do in [12] Edom according to Mine anger and according to My fury; and they shall know My vengeance, ° saith [3] the Lord GOD.

15 Thus saith [3] the Lord GOD; 'Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful [6] heart, to destroy *it* for the old hatred;

25 in the day. See Ap. 18. desire = delight. minds = souls. Heb. *nephesh*. Ap. 13.

26 he that escapeth. This we find exactly fulfilled in ch. 33. 21, by the flight, on the fifth day of the tenth month, in the twelfth year.

27 no more dumb: i.e. as regards his nation and his testimony to it. In the interval his prophecies are concerning other nations (chs. 25—32).

they shall know, &c. See note on 6. 10.

25. 1-17 (F^2, p. 1140). AMMONITES AND OTHER NATIONS. (*Repeated Alternation.*)

F^2 | e^1 | 1–3. Incrimination.
f^1 | 4, 5. Threatening. } Ammon.
e^2 | 6. Incrimination.
f^2 | 7. Threatening. } Ammon.
e^3 | 8. Incrimination.
f^3 | 9–11. Threatening. } Moab and Seir.
e^4 | 12. Incrimination.
f^4 | 13, 14. Threatening. } Edom.
e^5 | 15. Incrimination.
f^5 | 16, 17. Threatening. } Philistines.

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 Son of man. See note on 2. 1.

3 Ammonites. See 21. 28. Ammon was a party to the plot against Gedaliah, the governor whom Nebuchadnezzar appointed after the destruction of Jerusalem. See Jer. 40. 14; 41. 10, 15.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

the land of Israel = the soil of Israel. Heb. *'admath*. See note on 11. 17.

4 Behold. Fig. *Asterismos*. Ap. 6.

I will deliver. Josephus (*Ant.* x. 9. 7) tells us that Nebuchadnezzar subdued the Ammonites and Moabites in the fifth year after the destruction of Jerusalem. Cp. Jer. 49. 28.

the men of the east: i.e. the Babylonians. See 21. 19, 20. Jer. 25. 21. men = sons.

palaces. Heb. rows: i.e. of tents = encampments.

5 Rabbah. See Deut. 3. 11.

ye shall know, &c. See note on 6. 7.

6 heart. Heb. *nephesh*. Ap. 13.

7 upon. A special various reading called *Sevîr* (Ap. 34) reads "against".

heathen = nations. people = peoples.

thou shalt know, &c. So in 16. 22; 22. 16; 25. 7; 35. 4.

8 Moab. Descended from Lot, like the Ammonites (Gen. 19. 37). Usually hostile to Israel.

9 Beth-jeshimoth. Now *'Ain Surveimeh*, near the north-east corner of the Dead Sea (Num. 33. 49. Josh. 12. 3; 13. 20).

Baal-meon. Now *Tell M'aîn* (Num. 32. 38. 1 Chron. 5. 8), two miles south of Heshbon.

Kiriathaim. Now *el Kûreîyât*, between Dibon and Medeba (Jer. 48. 1, 23).

11 they shall know, &c. See note on 6. 10.

12 Edom. Descended from Esau (Gen. 36. 1, 43). For their unbrotherly spirit, see Ps. 137. 7. Lam. 4. 21, 22; and Obad. 10–16.

13 man. Heb. *'âdâm*. Ap. 14. I.

Teman. A grandson of Esau (Gen. 36. 11). A town or city in Edom, not yet identified.

14 by the hand, &c. See Num. 24. 17–19.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

f[3] (p. 1141) 480

16 Therefore' thus saith [3]the Lord GOD; [4]'Behold, I will stretch out Mine hand upon °the Philistines, and I will °cut off the °Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great °vengeance upon them with furious rebukes; and °they shall know that ℑ *am* [1]the LORD, when I shall lay My °vengeance upon them.'"

F[3] M[1] N (p. 1142) 478

26 And it came to pass in °the eleventh year, in the first *day* of the month, *that* the word of °the LORD came unto me, saying,

2 "°Son of man, because that °Tyrus hath said against Jerusalem, 'Aha, she is broken *that was* the gates of the °people: °she is turned unto me: I shall be replenished, *now* she is laid waste:'

O g

3 Therefore thus saith °the Lord GOD; °'Behold, I *am* against thee, O [2]Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

h

4 And they shall destroy the walls of [2]Tyrus, and break down her towers: I will also scrape her dust from her,

i

and make *her* like °the top of a rock.

5 It shall be *a place for* the spreading of nets in °the midst of the sea: for ℑ have spoken *it*, °saith [3]the Lord GOD: and it shall become a spoil to the nations.

6 And her °daughters which *are* in the field shall be slain by the sword; and they shall know that ℑ *am* [1]the LORD.'

O g

7 For thus saith [3]the Lord GOD; [3]'Behold, I will bring upon Tyrus °Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and °companies, and much people.

8 He shall slay with the sword thy [6]daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

h

9 And he shall set °engines of war against thy walls, and with his °axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong °garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

i

14 And I will make thee like [4]the top of a rock: °thou shalt be *a place* to spread nets upon; thou shalt °be built no more: for I °the LORD have spoken *it*, [5]saith [3]the Lord GOD.'

16 the Philistines. Cp. Pss. 60. 8, 9; 108. 9, 10. Isa. 11. 14.

cut off the Cherethims. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *hikrātī kᵉrēthīm*; in Eng. I will cut off the cutters off.

Cherethims. A tribe of the Philistines (1 Sam. 30. 14. Zeph. 2. 5). David's body-guard, drawn partly from them.

17 vengeance. Heb. pl. = great vengeance.

they shall know, &c. See note on 6. 10.

26. 1—28. 26 (F[3], p. 1140). TYRE AND ZIDON. (*Division.*)

F[3] | K[1] | 26. 1—28. 19. Tyre.
F[3] | K[2] | 28. 20—26. Zidon.

26. 1—28. 19 (K[1], above). TYRE. (*Division.*)

K[1] | L[1] | 26. 1—27. 36. The City of Tyre.
K[1] | L[2] | 28. 1—19. The "Prince" and "King" of Tyre.

26. 1—27. 36 (L[1], above). THE CITY OF TYRE. (*Division.*)

L[1] | M[1] | 26. 1—21. The Destruction of Tyre.
L[1] | M[2] | 27. 1—36. The Lamentation of Tyre.

26. 1-21 (M[1], above). THE DESTRUCTION OF TYRE. (*Introversion and Extended Alternation.*)

M[1] N | 1, 2. Tyre rejoices at Jerusalem's fall.
M[1] O g | 3. Invasion by many nations.
M[1] O h | 4–. Breaking down.
M[1] O i | –4–6. Likeness to top of a rock.
M[1] O′ g | 7, 8. Invasion by Babylon.
M[1] O′ h | 9–13. Breaking down.
M[1] O′ i | 14. Likeness to top of a rock.
M[1] N′ | 15–21. Nations lament at Tyre's fall.

1 the eleventh year. The month not given; but see Jer. 39. 1–7; 52. 4–14. See note on 30. 20. Jerusalem fell probably in the fifth month, after the fall but before the destruction in that year of the Temple (2 Kings 25. 8). Cp. *v.* 2. This prophecy *began* to be fulfilled then, and Tyre was taken by Nebuchadnezzar after a thirteen years' siege (see Isa. 23. 1, and Josephus (*Ant.* x. 11. 1; *cont. Apion*, i. 20); but not completely fulfilled till later. Jehovah sees the end from the beginning, and speaks of it by way of prophetic foreshortening. "The day of Jehovah" (30. 3) looks forward to the end.

the LORD. Heb. Jehovah. Ap. 4. II.

2 Son of man. See note on 2. 1.

Tyrus = Tyre, the city. Now, *es Sūr*. Heb. *tṣur* = a rock.

people = peoples.

she is turned: i. e. the tide of her traffic.

3 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

Behold. Fig. *Asterismos*. Ap. 6.

4 the top of a rock = a bare rock.

5 the midst of the sea. Tyre was on a promontory spreading out into the sea.

saith the Lord GOD = {is} Adonai Jehovah's oracle.

6 daughters which are in the field = her daughter cities and towns inland.

7 Nebuchadrezzar. Occurs thus spelt four times in this book (here; 29. 18, 19; and 30. 10). See note on Dan. 1. 1.

companies = a gathered host.

9 engines of war = battering rams. Occurs only here.

axes = weapons.

11 garrisons: or, pillars. Seen in vast numbers in the ruins to-day.

14 thou. The 1611 edition of the A.V. reads "they".

be built no more. Zidon's fate has been different. Its extinction was not prophesied. See 28. 20–26.

the LORD. The Syr. and Vulg., with some codices, and two early printed editions, omit "Jehovah" here.

15 Thus saith [3]the Lord GOD to [2]Tyrus; 'Shall not the °isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with °trembling; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall °take up °a lamentation for thee, and say to thee, 'How art thou destroyed, °*that wast* inhabited of seafaring men, the renowned city, which wast strong in the sea, ☉*he* and her inhabitants, which cause their terror *to be* on all that haunt it!'

18 Now shall the [15]isles tremble in the day of thy fall; yea, the [15]isles that *are* in the sea shall be troubled at thy departure.

19 For' thus saith [3]the Lord GOD; 'When I shall make ☉*hee* a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that °descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; °and I shall set glory °in the land of the living;

21 I will make thee a terror, and thou *shalt be* no *more:* though thou be sought for, yet shalt thou never be found again, [5]saith [3]the Lord GOD.'"

27 The word of °the LORD came again unto me, saying,

2 "Now, ☉*thou* °son of man, take up a lamentation for °Tyrus;

3 And say unto [2]Tyrus, 'O thou that art situate at °the entry of the sea, *which art* a merchant of the °people for many °isles, Thus saith °the Lord GOD; 'O [2]Tyrus, ☉*thou* hast said, '*I am* of perfect beauty.'

4 Thy borders *are* in the midst of the seas, thy °builders have perfected thy beauty.

5 They have made all thy °*ship* boards of °fir trees of °Senir: they have taken cedars from Lebanon to make masts for thee.

6 *Of* the oaks of Bashan have they made thine oars; °the company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of °Chittim.

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of °Elishah was that which covered thee.

8 The inhabitants of Zidon and °Arvad were thy °mariners: thy wise *men,* O Tyrus, °*that* were in thee, were thy pilots.

9 The °ancients of °Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to °occupy thy merchandise.

10 They of Persia and of °Lud and of °Phut were in thine army, thy °men of war: they hanged the shield and helmet in thee; ☉*they* set forth thy comeliness.

11 The °men of [8]Arvad with thine army *were* upon thy walls round about, and the °Gammadims were in thy towers: they hanged their shields upon thy walls round about; ☉*they* have made thy beauty perfect.

12 °Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy °fairs.

15 isles = coastlands, or maritime countries.
16 trembling. Heb. pl. = a great trembling.
17 take up = raise.
a lamentation = a dirge.
that wast inhabited of seafaring men: or, that wast an abode from the seas. The Syr. *kataluō* means *to lodge*, and is the rendering of Heb. *yāshab* in Num. 25. 1.
20 descend into the pit. The people of Tyre are meant, as joining those who were dead and buried.
and I shall set glory. This is either a parenthetical contrast referring to Jerusalem (with which the prophecy begins, *v.* 2), or we may read, with Sept., "nor yet arise", &c., completing the end of Tyre, as in *v.* 21.
in the land of the living. This expression occurs eight times without the Article ("the" living): here; 32. 23, 24, 25, 26, 27, 32; and Ps. 27. 13. It occurs three times with the Article ("the living"). See note on Isa. 38. 11. In each case it refers to the condition of *life*, in contrast with "*Sheōl*", which is the condition of death.

27. 1-36 (M^2, p. 1142). THE LAMENTATION OF TYRE. (*Extended Alternation.*)

M^2 | j | 1-25. Opulence. Influx.
k | 26, 27. Ruin.
l | 28-32. Commiseration.
j | 33. Opulence. Efflux.
k | 34. Ruin.
l | 35, 36. Astonishment.

1 the LORD. Heb. Jehovah. Ap. 4. II.
2 son of man. See note on 2. 1.
Tyrus. See note on 26. 2.
3 the entry, &c. Denoting the insular Tyre.
people = peoples.
isles = coast, or maritime lands.
the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
4 builders = sons. Cp. Isa. 62. 5.
5 ship boards = planks.
fir = cypress.
Senir = Mount Hermon (Deut. 3. 9).
6 the company of the Ashurites, &c. = a daughter (or branch) of the Ashurites, &c. Ginsburg thinks this clause should read, "they have made thy benches with ivory [and] box-wood (or cypress)"; reading *bith'ashshurim* instead of *bath-'āshshurīm* (= a daughter, or branch of the Ashurites), dividing and pointing the words differently. See note on 31. 3; and cp. Isa. 41. 19; 60. 13.
Chittim. Probably Cyprus.
7 Elishah. Probably the Greek Æolis: i.e. the coasts of Peloponnesus. Mentioned in Gen. 10. 4 with Javan (Ionia).
8 Arvad. Now the island *Er Ruad.* Mentioned in 1 Macc. 15. 23.
mariners = rowers. **that were** = they [were].
9 ancients = elders.
Gebal. Now *Jebeil*, on the coast between Beirūt and Tripolis.
occupy = barter, or trade.
10 Lud . . . Phut. Cp. Gen. 10. 6, 13.
men. Heb. pl. of *'ĕnōsh.* Ap. 14. III.
11 men = sons.
Gammadims: or, valiant men.
12 Tarshish. See note on 1 Kings 10. 22.
fairs. Occurs only in this chapter, and here, seven times: *vv.* 12, 14, 16, 19, 22, 27, 33 ("wares").

478 13 °Javan, Tubal, and Meshech, they *were* thy merchants: they traded the °persons of °men and vessels of brass in thy market.
14 They of the °house of °Togarmah traded in thy [12]fairs with horses and horsemen and mules.
15 The °men of Dedan *were* thy merchants; many [3]isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.
16 Syria *was* thy merchant by reason of the multitude of the wares of thy making: they °occupied in thy [12]fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.
17 Judah, and °the land of Israel, they *were* thy merchants: they traded in thy market wheat of °Minnith, and °Pannag, and honey, and oil, and balm.
18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the °wine of °Helbon, and white wool.
19 °Dan also and [13]Javan °going to and fro [16]occupied in thy [12]fairs: bright iron, cassia, and calamus, were in thy market.
20 Dedan *was* thy merchant in precious clothes for chariots.
21 Arabia, and all the princes of Kedar, they °occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.
22 The merchants of Sheba and Raamah, they *were* thy merchants: they [16]occupied in thy [12]fairs with chief of all spices, and with all precious stones, and gold.
23 °Haran, and °Canneh, and °Eden, the merchants of Sheba, °Asshur, *and* °Chilmad, *were* thy merchants.
24 These *were* thy merchants in all sorts *of things*, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.
25 The ships of [12]Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.
k 26 °Thy rowers have brought thee into great
(p. 1143) waters: the east °wind hath broken thee in the midst of the seas.
27 Thy riches, and thy [12]fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the °occupiers of thy merchandise, and all thy [10]men of war, that *are* in thee, and °in all thy °company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.
l 28 The °suburbs shall shake at the sound of the cry of thy pilots.
29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;
30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:
31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of °heart *and* bitter wailing.
32 And in their wailing °they shall take up a lamentation for thee, and lament over thee, *saying*, 'What *city is* like [2]Tyrus, like °the destroyed in the midst of the sea?'
33 When thy °wares went forth out of the j seas, thou filledst many [3]people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.
34 °In the time *when* thou shalt be broken k by the seas in the depths of the waters thy merchandise and all thy [27]company in the midst of thee shall fall.
35 All the inhabitants of the [3]isles shall be l astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.
36 The merchants among the people shall hiss at thee; thou shalt °be a terror, and never *shalt be* °any more.'''

13 Javan=Ionia. Cp. Gen. 10. 4. These are named together in Gen. 10. 2.
persons=souls. Heb. *nephesh*. Ap. 13. Referring to the slave trade. See Rev. 18. 13.
men=mankind. Heb. *'ādām*. Ap. 14. I.
14 house. Put by Fig. *Metonymy* (of Subject), Ap. 6, for descendants.
Togarmah (Gen. 10. 3). Probably Armenia.
15 men=sons.
16 occupied=traded. Cp. "occupy" in Luke 19. 13.
17 the land of Israel. Heb. *'eretz Israel*. One of three occurrences of this expression in this book with Heb. *'eretz* (27. 17; 40. 2; 47. 18), instead of *'admath*, which occurs seventeen times. See note on 11. 17.
Minnith. An Ammonite town not yet identified. *Minyeh*, south of Nebo, is suggested by Conder. Cp. Judg. 11. 33.
Pannag. Some article of merchandise, or name of place, not now known.
18 wine. Heb. *yayin*. Ap. 27. I.
Helbon. Now *Helbōn*, in the mountains, thirteen miles north of Damascus.
19 Dan. Heb. Vedan, or Wedan.
going to and fro. Heb. *Me'ūzzāl*. Marg. *Me'ūzzāl*=from Uzal. Cp. Gen. 10. 27.
21 occupied=were the merchants of thy hand. Cp. *v.* 15.
23 Haran. Now *Harran*, between the Euphrates and the Khabour (Gen. 11. 31).
Canneh. Probably now Calneh, a Babylonian city (Gen. 10. 10).
Eden. In Mesopotamia (2 Kings 19. 12. Isa. 37. 12. Amos 1. 5). Mentioned in the Inscriptions. Some suggest *Aden*, in Arabia. **Asshur**=Assyria.
Chilmad. Now *Kalwādha*, near Baghdad.
26 Thy rowers. Continuing the symbol of a ship, used of Tyre in this chapter.
wind. Heb. *rūach*. Ap. 9.
27 occupiers=barterers, or traders.
in. A special various reading called *Sevīr* (Ap. 34), with four early printed editions, Aram., Sept., and Syr., omit this word "in".
company=gathered host.
28 suburbs. The root *garash*=to drive out or about. When used of a city it=suburbs; but, when used of the sea, it=the driving and casting about of the waves. Cp. Isa. 57. 20. It means here that the waves of the sea lash themselves at the wailing of the pilots.
31 heart=soul. Heb. *nephesh*. Ap. 13.
32 they. Some codices, with two early printed editions, Sept., and Syr., read "their sons".
the destroyed: or, the silent one.
33 wares. See note on "fairs", *v.* 12.
34 In the time when thou shalt be broken: or, "Now thou art wrecked", with Aram., Sept., Syr., and Vulg.
36 be=become.
any more=for ever. Cp. 26. 21.

28 The word of °the LORD came again unto me, saying,
2 °"Son of man, say unto °the prince of °Tyrus, 'Thus saith °the Lord GOD;
'Because °thine heart *is* lifted up, and thou hast said, 'I *am* a °GOD, I sit *in* the seat °of God, in the °midst of the seas;' yet thou *art* °a man, and °not GOD,
though thou set thine heart as the heart of °God:
3 °Behold, thou *art*° wiser than °Daniel; there is no secret that they can hide from thee:
4 With thy wisdom and with thine understanding thou hast gotten thee riches,
and hast gotten gold and silver into thy treasures:
5 By thy great wisdom
and by thy traffick hast thou increased thy riches,
and thine heart is lifted up because of thy riches:
6 Therefore' thus saith [2]the Lord GOD; 'Because thou hast set thine heart as the heart [2]of God;
7 [3]Behold, therefore I will bring °strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall °defile thy °brightness.
8 They shall bring thee down to the °pit,
and thou shalt die the deaths of *them that are* °slain in the [2]midst of the seas.
9 Wilt thou yet say before Him That slayeth thee, 'I *am* °God?'
but °thou *shalt be* [2]a man, and no °GOD, in the hand of Him That [3]slayeth thee.
10 Thou shalt °die the °deaths of the °uncircumcised
by the hand of [7]strangers: for I have spoken *it*, °saith [2]the Lord GOD.'"
11 Moreover the word of [1]the LORD came unto me, saying,
12 [2]"Son of man, take up a lamentation upon °the king of [2]Tyrus, and say unto him, 'Thus saith [2]the Lord GOD;
°'Thou sealest up the sum, full of wisdom, and perfect in beauty.

28. 1-19 (L², p. 1142). "THE PRINCE" AND "THE KING" OF TYRE. (*Extended Alternation.*)

L² | P | Q | 1, 2–. "The PRINCE of Tyre." Commission to speak.
R | –2–6. Description. Type. A mere man (*vv.* 1, 9).
S | 7–10. Destruction of "the Prince".
P | Q | 11, 12–. "The KING of Tyre." Commission to speak.
R | –12–17–. Description. Antitype. Satan.
S | –17–19. Destruction of "the King".

1 the LORD. Heb. Jehovah. Ap. 4. II.
2 Son of man. See note on 2. 1.
the prince of Tyrus. The prince (Heb. *nāgīd*) is to be distinguished as the type (*vv.* 1–10) from the king (*melek*) of Tyre, the antitype (*vv.* 11–19). See the Structure above. He is a mere man, as shown in *v.* 9, where note the emphasis marked by the Fig. *Pleonasm* (Ap. 6). He was Ithobalus II. Heb. *'Ethbaal.* See Josephus (*cont. Apion.* § 21).
Tyrus = Tyre (the city), as in 26. 2.
the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

28. -2-6 (R, above). DESCRIPTION OF THE PRINCE. (THE TYPE.) (*Introversion and Alternation.*)

R | T | m | –2–. Thine heart is lifted up.
n | –2. As the heart of God.
U | o | 3, 4–. Thy wisdom.
p | –4. Thy riches. Gotten.
U | o | 5–. Thy wisdom.
p | –5–. Thy riches. Increased.
T | m | –5. Thine heart is lifted up.
n | 6. As the heart of God.

-2 thine heart. Note the Fig. *Polyptōton* (Ap. 6), by which the word heart is repeated in different inflections for emphasis. "Thine heart . . . in the heart (midst) . . . thine heart . . . the heart."
GOD. Heb. *'El* (sing.). Ap. 4. IV.
of God. Heb. Elohim (pl.). Ap. 4. I.
midst = heart (as in ch. 27 throughout).
a man. Heb. *'ādām.* Ap. 14. I.
a man, and not GOD ('El). Note the Fig. *Pleonasm* (Ap. 6), by which the same thing is put in two ways (first pos. and then neg.) to emphasise the fact that the "prince" here spoken to (*vv.* 2–10) is purely human (*'ādām*), and therefore not "the king" spoken to in *vv.* 11–19. not GOD = not *'El.* Ap. 4. IV.
God. Heb. Elohim. Ap. 4. I.
3 Behold. Fig. *Asterismos* (Ap. 6), to attract our attention. wiser. In thine own eyes.
Daniel. Here an example of wisdom; as of righteousness in 14. 14, 20. Cp. Dan. 1. 17.

28. 7-10 (S, above). DESTRUCTION OF "THE PRINCE". (*Introversion.*)

S | q | 7, 8–. Judgment executed by strangers.
r | –8. Thou shalt die the deaths, &c.
s | 9–. I am Elohim.
s | –9. Thou art a man.
r | 10–. Thou shalt die the deaths, &c.
q | –10. Judgment executed by strangers.

7 strangers = aliens, or foreigners: the Babylonians were noted for their barbarity. Cp. 30. 11; 31. 12. Isa. 1. 7; 25. 2). **defile** = profane. **brightness** = splendour: occurs only here, and *v.* 17. See note on Gen. 3. 1 and Ap. 19. **8 pit** = corruption. Heb. *shaḥath.* **slain** = wounded. **9 God.** Heb. Elohim. Ap. 4. I. **thou shalt be** = thou [art]. **GOD.** Heb. 'El. Ap. 4. IV. **10 die . . . uncircumcised:** i.e. come to the miserable end of the ungodly. Cp. 31. 18; 32. 19, 21, 25, 32. The word being used in its moral, not physical sense **deaths.** Pl. = the great, or awful death. **saith the Lord GOD** = [is] Adonai Jehovah's oracle. **12– the king of Tyrus.** Here we have a supernatural being addressed: He of whom the "prince of Tyre" was only a type; He who was using that "prince" as one of his agents to secure the world-power. He is not a mere "man" as "the prince of Tyre" (see *v.* 9). His description (see the Structure, *vv.* –12–17–, below) is superterrestrial, and superhuman, and can refer to no other than Satan himself.

28. -12-17- (*R*, above). DESCRIPTION OF "THE KING". (THE ANTITYPE.) (*Introversion.*)

R | t | –12, 13. His "wisdom" and "beauty".
u | 14, 15–. The covering Cherub.
v | –15. His iniquity.
v | 16–. His sin.
u | –16. The covering Cherub.
t | 17–. His "wisdom" and "beauty".

-12 Thou sealest up the sum = Thou art the finished pattern. Heb. *tokniṯh* = pattern. Occurs only here, and 43. 10.

478 13 Thou °hast been °in Eden °the garden of ²God; every °precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy °tabrets and of thy pipes was prepared in thee °in the day that °thou wast created.

u (p. 1145) 14 Thou °*art* °the anointed cherub that covereth; °and I have set thee *so:* thou wast upon °the holy mountain of ²God; thou °hast walked up and down in the midst of the stones of fire.

15 Thou *wast* °perfect in thy ways from the day that thou wast °created,

v till °iniquity was found in thee.

v 16 By the multitude of thy °merchandise they have filled the midst of thee with violence, and thou °hast °sinned:

u therefore °I will cast thee as profane out of °the mountain of ²God: and I will destroy thee, O °covering cherub, °from the midst of the stones of fire.

t 17 Thine heart was lifted up because of thy beauty, thou °hast corrupted thy wisdom by reason of thy ⁷brightness:

S V w (p. 1146) °I will cast thee to the ° ground, I will lay thee before kings,

x that they may behold thee.

W 18 Thou °hast defiled thy °sanctuaries by the °multitude of thine °iniquities, by the ¹⁶iniquity of thy traffick;

W therefore will I bring forth a fire from the midst of thee, °it shall devour thee,

V w and I will bring thee to ashes upon the earth

x in the sight of all them that behold thee.

19 All they that know thee among the °people shall be astonished at thee: thou shalt °be a terror, and never *shalt* thou *be* °any more.'" "

K² y 20 Again the word of ¹the LORD came unto me, saying,

21 °"Son of man, set thy face against °Zidon, and prophesy against it,

z 22 And say, 'Thus saith ²the Lord GOD; ³'Behold, I *am* against thee, O ²¹Zidon; and °I will be glorified in the midst of thee: and °they shall know that ℑ *am* ¹the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall

13 hast been = wast.

in Eden. Here is no evidence of a "legend", but a reality. Satan, the *Nachash* or shining one, was there. See notes on Gen. 3. 1, and Ap. 19. Eve was smitten with his beauty as "an angel of light" (2 Cor. 11. 14); and deferred to him as one possessing this "wisdom", and believed his power to make good his promise. Ref. to Pent. No mention of Eden since Gen. 4. 16. Isa. 51. 3, till here; and none after till 31. 9, 16, 18; 36. 35. Isa. 51. 3. Joel 2. 3. Ap. 92.

the garden of God. This is added to leave us in no doubt as to what is meant by Eden, and to show that it was no mere "summer residence" of the "prince" of Tyre, but the "garden" of Gen. 2. 8–15.

precious stone. Referring to Gen. 2. 11, 12.

tabrets = drums. See note on "timbrel" (Ex. 15. 20), and cp. note on 1 Sam. 10. 5.

in the day. See Ap. 18.

thou wast created. Not begotten by man, or born of woman. This can refer only to Satan.

14 art = wast, as in the other verses here.

the anointed cherub that covereth. Cherub can be used only of a supernatural being, overshadowing and protecting "the world that then was" (2 Pet. 3. 6), or the "garden" of *v.* 13.

and I have set thee so, &c.: or, when I appointed thee . . . thou wast.

the holy mountain, &c. See note on *v.* 16, below; and cp. Isa. 14. 12–14.

hast walked up and down = didst walk to and fro, &c.; referring to facts concerning which nothing further is revealed.

15 perfect . . . created. Referring to the period before Satan's fall. See Ap. 19.

iniquity = perversity. Heb. *'āvāl*. Ap. 44. vi.

16 merchandise = traffic, or going about, as in *v.* 18. Hence it meant calumniator (slanderer), in a moral sense. hast sinned = didst sin.

sinned. Heb. *ḥāṭā'*. Ap. 44. i.

I will cast, &c. = I cast thee as profane. Lit. I profaned thee.

the mountain of God. This Hebrew expression (*har ha'ĕlohîm*) occurs seven times (28. 16. Ex. 3. 1; 4. 27; 18. 5; 24. 13. 1 Kings 19. 8. Ps. 68 15). The *Massôrah* gives these to distinguish it from *har Jehovah*, which also occurs seven times (Gen. 22. 14. Num. 10. 33. Ps. 24. 3. Isa. 2. 3; 30. 29. Mic. 4. 2. Zech. 8. 3).

covering cherub. See note on *v.* 14.

from. Contrast this "from" with "in" in *v.* 14; and see the Structure on p. 1145.

17 hast corrupted = didst corrupt. When this took place we are not told. It was before Gen. 3. 1: and the only time seems to have been between *vv.* 1 and 2 of Gen. 1, and may have been the cause of the overthrow: i.e. the *katabolē kosmou*. See note on Matt. 13. 35.

28. 17–19 (*S*, p. 1145). DESTRUCTION OF "THE KING". (*Introversion and Alternation.*)

S | V | w | 17–. Cast to the earth.
x | 17. They that behold thee.
W | 18–. His fall: the cause of it.
W | 18–. His fall: the consequence of it.
V | *w* | 18–. Brought to ashes on the earth.
x | 18, 19. They that behold thee.

17 I will cast thee = I did cast thee. ground = earth. Heb. *'ereṣ* (with Art.). **18** hast defiled = didst defile. sanctuaries. Some codices, with six early printed editions, Aram., Syr., and Vulg., read "sanctuary" (sing.). multitude = abounding. iniquities. Some codices, with three early printed editions, with Aram. and Syr., read "iniquity" (sing.). Heb. *'āvāh*. Ap. 44. iv. it shall devour thee. See Rev. 20. 10. **19** people = peoples. be = become. any more = for ever.

28. 20–26 (K², p. 1142). ZIDON. (*Introversion.*)

K² | y | 20, 21. Prophecy of evil for Zidon.
z | 22, 23. Jehovah known by His judgment on Zidon.
z | 24. Jehovah known by His removal of Zidon.
y | 25, 26. Prophecy of good for Israel.

21 Son of man. See note on 2. 1. Zidon. Was not threatened with extinction, as Tyre was. See note on 26. 2. **22** I will be glorified, &c. Ref. to Pent. (Ex. 14. 4, 17). Ap. 92. they shall know, &c. See note on 6. 10.

478 be judged in the midst of her by the sword upon her on every side; and [22] they shall know that ℑ *am* [1] the LORD.

z (1146) 24 And there shall be no more °a pricking brier unto °the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and [22] they shall know that ℑ *am* [2] the Lord GOD.''

y 25 Thus saith [2] the Lord GOD; 'When I shall have °gathered [24] the house of Israel from the [19] people among whom they are scattered, and shall be °sanctified in them in the sight of the °heathen, °then shall they dwell °in their land that I have °given to My servant Jacob.

26 And °they shall dwell °safely therein, and shall °build houses, and plant vineyards; yea, they shall dwell with confidence, ° when I have executed judgments upon all those that despise them round about them; and [22] they shall know that ℑ *am* [1] the LORD their [2] God.' ''

A a (1147) 479 **29** °In the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of °the LORD came unto me, saying,

2 °''Son of man, set thy face against °Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, 'Thus saith °the Lord GOD; °'Behold, I *am* against thee, Pharaoh king of Egypt, °the great dragon that lieth in the midst of his rivers, which hath said, °'My river *is* mine own, and °ℑ have made *it* for myself.'

b 4 But I will put hooks in thy jaws, and I will cause the °fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: °I have given thee for meat to the beasts of the field and to the fowls of the heaven.

c 6 And all the inhabitants of Egypt °shall know that ℑ *am* [1] the LORD, because they have been °a staff of reed to °the house of Israel.

7 (When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins °to be at a stand).''

a 8 Therefore thus saith [3] the Lord GOD; [3]'Behold, °I will bring a sword upon thee, and cut off °man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they [6] shall know that ℑ *am* [1] the LORD: because he hath said, 'The river *is* mine, and ℑ have made *it*.'

b 10 [3] Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, °from °the tower °of Syene even unto the border of Ethiopia.

24 a pricking brier. Ref. to Pent. (Num. 33. 55).
the house of Israel. See note on Ex. 16. 31.
25 gathered. Ref. to Pent. (Deut. 30. 3, 4). See also 11. 17; 20. 41; 34. 13; 36. 24; 37. 21; 39. 27. Lev. 26. 44, 45. Ps. 106. 47. Isa. 11. 11, 12, 13; 27. 12, 13. Jer. 30. 18; 31. 8–10; 32. 37. Hos. 1. 11. Joel 3. 7. Amos 9. 14, 15. Obad. 17–21. Zeph. 3. 19, 20. Ap. 92.
sanctified. Cp. *v.* 22; 36. 23; 38. 23. Isa. 5. 16.
heathen = nations.
then shall, &c. Cp. 36. 28; 37. 25. Jer. 23. 8; 27. 11.
in their land = on their soil.
given, &c. See Gen. 28. 13; and cp. note on Gen. 50. 24.
26 they shall dwell. Ref. to Pent. (Lev. 25. 18, 19. Deut. 12. 10; 33. 28). Ap. 92. See also 34. 25–28; 38. 8. Jer. 23. 6–8; 33. 16. Hos. 2. 18. Zech. 2. 4, 5.
safely = with confidence. Cp. 38. 11. Ref. to Pent. (Deut. 33. 28). Ap. 92.
build, &c. Cp. Isa. 65. 21, 22. Jer. 29. 5, 6, 28; 31. 4, 5; 32. 15. Amos 9. 13, 14.
when I, &c. Cp. *v.* 24; chs. 25—32; 35. Isa. 13—21. Jer. 46—51. Zech. 1. 17.

29. 1—32. 32 (F^4, p. 1140). EGYPT. (*Alternation.*)

F^4 | X | 29. 1—30. 26. Destruction.
Y | 31. 1–18. Perdition.
X | 32. 1–16. Destruction.
Y | 32. 17–32. Perdition.

29. 1—30. 26 (X, above). DESTRUCTION. (*Alternation.*)

X | A | 29. 1–16. Egypt. Pharaoh.
B | 29. 17–21. Nebuchadnezzar. Wages promised.
A | 30. 1–19. Egypt. Allies.
B | 30. 20–26. Nebuchadnezzar. Wages paid.

29. 1–16 (A, above). EGYPT. PHARAOH. (*Extended Alternation.*)

A | a | 1–3. Incrimination. The River.
b | 4, 5. Threatening.
c | 6, 7. Purpose.
a | 8, 9. Incrimination. The River.
b | 10–12. Threatening.
c | 13–16. Purpose.

1 In the tenth year, &c.: i.e. a year and two days after the siege of Jerusalem began (Jer. 39. 1), and six months, less three days, before its fall. See notes on p. 1105.
the LORD. Heb. Jehovah. Ap. 4. II.
2 Son of man. See note on 2. 1.
Pharaoh. Namely, Pharaoh Hophra, called Apries by the Greeks. Cp. Jer. 44. 30. He besieged and captured Gaza (Jer. 47. 1); attacked Zidon and encountered the prince of Tyre on the sea (Herodotus, ii. 161: cp. 2 Kings 24. 7. Jer. 46. 2); and said, "no god could deprive him of his kingdom" (Herodotus, ii. 169). Zedekiah relied on him. See Jer. 37. 5–8. Egypt was thus the cause of Jerusalem's destruction. See Jer. 44. 30; and cp. Jer. 46. 25, 26.
3 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
Behold. Fig. *Asterismos.* Ap. 6.
the great dragon = the great crocodile, to which Egypt was likened on Roman coins. Cp. Isa. 51. 9, where "Rahab" is used of Egypt (Isa. 30. 7).
My river = the Nile.
ℑ have made it. Referring probably to the artificial system of canals and water-ways.
4 fish. Symbols of Pharaoh's subjects.
6 shall know. See note on 6. 7.
a staff of reed. This was by inciting Israel to resist and rebel against Assyria by promises of help which failed. See 2 Kings 18. 21. Isa. 20. 5, 6; 30. 6, 7; 31. 3. Jer. 2. 36; 37. 7.
the house of Israel. See note on Ex. 16. 31.
8 I will bring a sword. This phrase is peculiar to Ezekiel. Ginsburg thinks, "to shake" (Ps. 69. 23). See 5. 17; 6. 3; 11. 8; 14. 17; 29. 8; 33. 2. In Leviticus it is: "I will draw out the sword after you". Cp. Lev. 26. 33.
man. Heb. *'ādām.* Ap. 14. I.
10 from the tower of Syene = from Migdol to Syene. Cp. 30. 6.
the tower = Migdol. See note on Ex. 14. 2 for "Migdol", and cp. Jer. 44. 1. In the north of Egypt.
of Syene = to Syene. Heb. *Sᵉvēnēh.* Now *Assouan*, in the south.

479 11 No foot of [8]man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.'

c (p. 1147) 13 Yet thus saith [3]the Lord GOD; 'At the end of forty years °will I gather the Egyptians from the °people whither they were scattered:

14 And I will °bring again °the captivity of Egypt, and will cause them to return *into* the land of °Pathros, into the land of their °habitation; and they shall be there a °base kingdom.

15 It shall be the °basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of [6]the house of Israel, which bringeth *their* °iniquity to remembrance, when they shall look after them: but they [6]shall know that ℑ *am* [3]the Lord GOD.' "

B 463 17 And it came to pass in °the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of [1]the LORD came unto me, saying,

18 [2]"Son of man, °Nebuchadrezzar king of Babylon °caused his army to serve a great service against Tyrus: every °head *was* made bald, and every °shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith [3]the Lord GOD; [3]'Behold, °I will give the land of Egypt unto [18]Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and °it shall be the wages for his army.

20 I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for Me, °saith [3]the Lord GOD.

21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth °in the midst of them; and they [6]shall know that ℑ *am* [1]the LORD."

A d (p. 1148) 30 The word of °the LORD came again unto me, saying,

2 °"Son of man, prophesy and say, 'Thus saith °the Lord GOD; 'Howl ye, Woe °worth the day!

3 For the day *is* near, even °the day of [1]the LORD *is* near, a cloudy day; it shall be °the time of the °heathen.

4 And the sword shall come upon Egypt, and great pain shall be in °Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

c 5 'Ethiopia, and °Libya, and °Lydia, and all the °mingled people, and °Chub, and the °men of the land that is in league, shall fall with them by the sword.' '

6 Thus saith [1]the LORD; 'They also that uphold Egypt shall fall; and the pride of her power shall come down: from °the tower of Syene shall they fall in it by the sword, °saith [2]the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that ℑ *am* [1]the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.

9 In that day shall messengers go forth °from

---

13 will I gather. Therefore they could not be the people known as gipsies. people = peoples.

14 bring again, &c. = turn the fortunes, &c. See note on Deut. 30. 3.

the captivity of Egypt: or, the Egyptian captives. Note the discrimination shown in these prophecies. Some were never to be restored; others were to be resuscitated.

Pathros = Upper, or Southern Egypt.

habitation = nativity. base = low.

15 basest = lowest.

16 iniquity. Heb. *'āvāh.* Ap. 44. iv.

they shall know, &c. See note on 6. 10.

17 the seven and twentieth year. See the table, p. 1105.

18 Nebuchadrezzar . . . caused his army, &c. That this was fulfilled is shown by Prof. Sayce, *The Egypt of the Hebrews* (1896), p. 130, who quotes an inscription which describes this campaign, which took place (it says) in the thirty-seventh year of his reign. He defeated Pharaoh Amasis. For this spelling ("Nebuchadrezzar") see note on 26. 7.

head was made bald. Probably from the helmet worn in so long a war.

shoulder was peeled. From bearing arms so long.

19 I will give. See note on *v.* 18, above.

it shall be the wages. See the Structure on p. 1147.

20 saith the Lord GOD = [is] Adonai Jehovah's oracle.

21 in the midst. Cp. 3. 26, 27; 24. 27.

30. 1-19 (*A*, p. 1147). **EGYPT AND HER ALLIES.** (*Alternation.*)

A | d | 1-4. The Sword.
e | 5-9. The Allies.
d | 10-12. The Sword.
e | 13-19. The Allies.

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 Son of man. See note on 2. 1.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

worth. This is the past tense (*weorth*) of Anglo-Saxon *weorthan*, to become. It means Woe be to the day! Heb. = Alas for the day!

3 the day of the LORD. See notes on Isa. 2. 12; 13. 6; and Rev. 1. 10.

the time of, &c.: i. e. the season in which their power shall be judged and broken. heathen = nations.

4 Ethiopia. Heb. Cush, allied with Egypt. Cp. *v.* 9; and Jer. 46. 9. Also resorted to for help by Israel.

5 Libya . . . Lydia. Heb. *Phut . . . Lud.* Cp. 27. 10. Gen. 10. 6. These were an African people. Cp. Jer. 46. 9. Nah. 3. 9.

mingled people = mixed multitude: i. e. the allies of Babylon. Cp. Jer. 25. 20.

Chub. Perhaps *Caba*, in Mauretania, or *Cobē*, in Ethiopia. men = sons.

6 the tower, &c. See note on 29. 10.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

9 from Me = from before Me.

Me °in ships to make the careless Ethiopians
483 afraid, and great pain shall come upon them,
°as in the day of Egypt: for, °lo, it cometh.'

d 10 Thus saith [2]the Lord GOD; 'I will also
1147) make the multitude of Egypt to cease by the
hand of °Nebuchadrezzar king of Babylon.
11 He and his people with him, the terrible of
the nations, shall be brought to destroy the
land: and they shall draw their swords against
Egypt, and fill the land with the slain.
12 And I will make the rivers dry, and sell
the land into the hand of the °wicked: and I
will make the land waste, and all that is
therein, by the hand of strangers: I [1]the
LORD have spoken *it*.'

e 13 Thus saith [2]the Lord GOD; 'I will also
destroy the °idols, and I will cause *their* °im-
ages to cease out of °Noph; and there shall
be no more a prince of the land of Egypt: and
I will put a fear in the land of Egypt.
14 And I will make °Pathros desolate, and
will set fire in °Zoan, and will execute judg-
ments in °No.
15 And I will pour My fury upon ° Sin, the
strength of Egypt; and I will cut off °the
multitude of [14]No.
16 And I will set fire in Egypt: Sin shall
have great pain, and No shall be rent asunder,
and [13]Noph *shall have* distresses daily.
17 The young men of °Aven and of °Pi-be-
seth shall fall by the sword: and these *cities*
shall go into captivity.
18 At °Tehaphnehes also the day shall be
darkened, when I shall break there °the yokes
of Egypt: and the pomp of her strength shall
cease in her: as for her, a cloud shall cover her,
and her daughters shall go into captivity.
19 Thus will I execute judgments in Egypt:
and they shall know that I *am* [1]the LORD.'"

B f 20 And it came to pass in °the eleventh year,
(49) in the first *month*, in the seventh *day* of the
478 month, *that* the word of [1]the LORD came unto
me, saying,
21 [2]"Son of man, I have broken the arm of
Pharaoh king of Egypt; and, [9]lo, it shall not
be bound up to be healed, to put °a roller to
bind it, to make it strong to hold the sword.
22 Therefore thus saith [2]the Lord GOD;
°'Behold, I *am* against Pharaoh king of Egypt,
and will break his arms, the strong, and that
which was broken; and I will cause the sword
to fall out of his hand.

g 23 And I will scatter the Egyptians among
the nations, and will disperse them through
the countries.

f 24 And I will strengthen the arms of the king
of Babylon, and put My sword in his hand:
but I will break Pharaoh's arms, and he shall
groan before him with the groanings of a
deadly wounded *man*.
25 But I will strengthen the arms of the king
of Babylon, and the arms of Pharaoh shall fall
down; and °they shall know that I *am* [1]the
LORD, when I shall put My sword into the
hand of the king of Babylon, and he shall
stretch it out upon the land of Egypt.

g 26 And I will scatter the Egyptians among
the nations, and disperse them among the coun-
tries; and [25]they shall know that I *am* [1]the
LORD.'"

in ships. Going up the Nile. The Sept. reads "hastening" or "running"; but note that Ethiopia sent messengers in ships to promise help to Judah, but Jehovah sent His messengers in ships to prophesy her judgment.
as in the day. Many codices (including the Hillel Codex, A.D. 600, quoted in the *Massōrah*), with three early printed editions, Sept., Syr., and Vulg., read "in the day". Other codices, with seven early printed editions and Aram., read "as (or like, or about the time of) the day".
lo. Fig. *Asterismos*. Ap. 6.
10 Nebuchadrezzar. See notes on 26. 7, and 29. 18.
12 wicked. Heb. *rā'a'*. Ap. 44. viii.
13 idols = manufactured gods.
images = things of nought.
Noph = Memphis. Now *Abu Sīr*.
14 Pathros. Upper, or Southern Egypt.
Zoan = Tanis: now *San*; an ancient Egyptian city in Lower Egypt (Num. 13. 22. Ps. 78. 12). See note on Isa. 30. 4.
No. No Ammon. Now Thebes (Nah. 3. 8). Cp. Jer. 46. 25.
15 Sin = Pelusium, in the Egyptian delta. See 29. 10.
the multitude of No. Heb Hamon-No. Cp. *v.* 14.
17 Aven = On, or Heliopolis (Beth-shemesh, city or house of the Sun), north of Memphis.
Pi-beseth. In some codices written as one word; in others as two words: *Pi* being "the" in Coptic, and *Pasht* = the Egyptian goddess *Artemis*. Now *Tel Basta*, in the Delta, north of Memphis.
18 Tehaphnehes. See note on Jer. 43. 7. Greek name *Daphne*. Now *Tel Defenneh*. See Ap. 87.
the yokes of Egypt. The yokes imposed by Egypt on other peoples. Gen. of Origin. See Ap. 17. 2; and cp. 34. 27.

30. 20-26 (*B*, p. 1147). NEBUCHADNEZZAR. WAGES PAID. (*Alternation.*)

B | f | 20-22. Arms of Pharaoh broken.
| g | 23. Dispersion.
| *f* | 24, 25. Arms of Nebuchadnezzar strengthened.
| *g* | 26. Dispersion.

20 the eleventh year. About four months before the fall of Jerusalem. See table on p. 1105.
21 a roller = a bandage.
22 Behold. Fig. *Asterismos*. Ap. 6.
25 they shall know, &c. See note on 6. 10.

31. 1-18 (Y, p. 1147). PERDITION. (*Introversion and Extended Alternation.*)

Y | C | 1. Introduction.
| D | 2. Question. Likeness, &c.
| E | h | 3-5. Exaltation. } Former state.
| | i | 6. Shelter.
| | k | 7-9. Envy.
| *E* | *h* | 10-12. Excision. } Latter state.
| | *i* | 13, 14. Shelter.
| | *k* | 15-17. Mourning.
| *D* | 18-. Question. Likeness.
| *C* | -18. Conclusion.

1 the eleventh year. See note on 30. 20, and p. 1105.
the third month. About two months before the fall of Jerusalem.
the LORD. Heb. Jehovah. Ap. 4. II.
2 Son of man. See note on 2. 1.

Y C 31 And it came to pass in °the eleventh
478 year, in °the third *month*, in the first
day of the month, *that* the word of °the LORD
came unto me, saying,

D 2 °"Son of man, speak unto Pharaoh king of
Egypt, and to his multitude; Whom art thou
like in thy greatness?

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3 °Behold, °the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing °shroud, and of an high stature; and his top was among the thick boughs.

4 The °waters made him great, the °deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his °branches became long because of the multitude of waters, when he shot forth.

i 6 All the fowls of heaven made their nests in his °boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

k 7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in °the garden of °God could not hide him: the fir trees were not like his [6]boughs, and the chesnut trees were not like his branches; nor any tree in °the garden of °God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of °Eden, that *were* in [8]the garden of [8]God, envied him.

E h 10 Therefore °thus saith °the Lord GOD; ‘Because °thou hast lifted up thyself in height, and °he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the °heathen; he shall surely deal with him: I have driven him out °for his °wickedness.

12 And °strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the °rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

i 13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, °all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the °children of °men, with them that go down to the pit.’

k 15 [10]Thus saith [10]the Lord GOD; ‘In the day when he went down to °the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when °I cast him down to °hell with them that descend into °the pit: and all the trees of [9]Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into [16]hell with him unto *them that be* slain with the sword; °and *they that were* his arm, *that* dwelt under his shadow in the midst of the [11]heathen.

3 Behold. Fig. *Asterismos*. Ap. 6
the Assyrian. Ginsburg thinks this should read *te'ashshur* (= a box-tree) instead of *'ashshūr* (= an Assyrian). There is no article; and Egypt is the subject here, not Assyria. See note on 27. 6, and cp. Isa. 41. 19; 60. 13. The subject is the proud exaltation of Egypt, which is likened to a box or cypress, exalting itself into a cedar of Lebanon. shroud = foliage.
4 waters . . . deep: i.e. the water-ways, and the Nile. Cp. *v.* 15.
5 branches. Heb. text reads "branch" (sing.); but margin, with some codices and four early printed editions, read "branches" (pl.). Occurs only in Ezekiel.
6 boughs = arms. Occurs only here and in *v.* 8.
8 the garden of God. Ref. to Pent. (Gen. 2. 8).
God. Heb. Elohim. Ap. 4. I.
9 Eden. Ref. to Pent. (Gen. 2). Cp. 28. 13. Ap. 92.
10 thus saith, &c. See note on 44. 9.
the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4. thou. Pharaoh. he. Ashur.
11 heathen = nations.
for. Many codices, with five early printed editions, Syr., and Vulg., read "according to", as our text does. Other codices, with four early printed editions and Aram., read "in".
wickedness = lawlessness. Heb. *rāsha'*. Ap. 44. x.
12 strangers = foreigners.
rivers = torrents. Heb. *'aphīkīm*. See note on "channels", 2 Sam. 22. 16.
14 all. All the trees. So in *v.* 16. children = sons.
men. Heb. *'ādām*. Ap. 14. I.
15 the grave. Heb. Sheōl. Ap. 35.
16 I cast him down = I caused him to descend.
hell = Sheōl. Same word as "the grave" in *v.* 15.
the pit. Heb. *bōr*. Showing the sense in which Sheōl is used in *vv.* 15 and 16. See notes on "well", Gen. 21. 19; and "pit", Isa. 14. 19.
17 and they that were his arm. Sept. and Syr. read "and his seed".
18 saith the Lord GOD = [is] Adonai Jehovah's oracle.

32. 1–16 (*X*, p. 1147). DESTRUCTION.
(*Introversions and Alternation.*)

X | F | 1, 2–. Lamentation.
G | H | 1 | –2. Beast. Waters troubled.
m | 3. Net.
J | 4–10. Destruction.
G | H | m | 11, 12. Sword.
l | 13. Beasts. Waters troubled no more.
J | 14, 15. Desolation.
F | 16. Lamentation.

1 the twelfth year. See the table on p. 1105.
twelfth month. About one year and a half after the fall of Jerusalem.
the LORD. Heb. Jehovah. Ap. 4. II.
2 Son of man. See note on 2. 1.

D 18 To whom art thou thus like in glory and in greatness among the trees of [9]Eden? yet shalt thou be brought down with the trees of [9]Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword.

C This *is* Pharaoh and all his multitude, °saith [10]the Lord GOD.”

X F 32 And it came to pass in °the twelfth year, in the °twelfth month, in the first *day* of the month, *that* the word of °the LORD came unto me, saying,

2 °“Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him,

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° 'Thou art like a young lion of the nations,
° and thou *art* as a ° whale in the ° seas: and
thou camest forth with thy ° rivers, and trou-
bledst the waters with thy feet, and fouledst
their ° rivers.'

m 3 Thus saith ° the Lord GOD; 'I will there-
fore spread out My net over thee with a ° com-
pany of ° many ° people; and they shall bring
thee up in My net.

J 4 Then will I leave thee upon the land, I will
cast thee forth upon the open field, and will
cause all the fowls of the heaven to remain
upon thee, and I will ° fill the beasts of the
whole earth with thee.

5 And I will lay thy flesh upon the mount-
ains, and fill the valleys with thy ° height.

6 I will also water with thy blood the land
° wherein thou swimmest, *even* to the mount-
ains; and the ° rivers shall be full of thee.

7 And when I shall ° put thee out, ° I will
cover the heaven, and make the stars thereof
dark; I will cover the sun with a cloud, and
the moon shall not give her light.

8 All the ° bright lights of heaven will I
make dark over thee, and set darkness upon
thy land, ° saith [3] the Lord GOD.

9 'I will also vex the hearts of many [3] people,
when I shall bring thy destruction among the
nations, into the countries which thou hast
not known.

10 Yea, I will make many [3] people amazed at
thee, and their kings shall be horribly afraid
for thee, when I shall brandish My sword be-
fore them; and they shall tremble at *every*
moment, ° every man for his own ° life, in the
day of thy fall.

m 11 For' thus saith [3] the Lord GOD; 'The
sword of the king of Babylon shall come upon
thee.

12 By the swords of the mighty will I cause
thy multitude to fall, the terrible of the na-
tions, all of them: and they shall spoil the
pomp of Egypt, and all the multitude thereof
shall be destroyed.

l 13 I will destroy also all the beasts thereof
from beside the great waters; neither shall
the foot of ° man trouble them any more, nor
the hoofs of beasts trouble them.

J 14 Then will I make their waters ° deep, and
cause their rivers to run like oil, ° saith [3] the
Lord GOD.

15 When I shall make the land of Egypt
desolate, and the country shall be destitute of
that whereof it was full, when I shall smite
all them that dwell therein, then shall they
know that *I am* [1] the LORD.

F 16 This *is* the lamentation wherewith they
shall lament her: the daughters of the nations
shall lament her: they shall lament for her,
even for Egypt, and for all her multitude,'
[3] saith [3] the Lord GOD."

K 51 177 17 It came to pass also in [1] the twelfth year,
in the fifteenth *day* of ° the month, *that* the
word of [1] the LORD came unto me, saying,

18 [2]"Son of man, wail for the multitude of
Egypt, and ° cast them down, *even* her, and the
daughters of the famous nations, unto the
° nether parts of the earth, with them that go
down into ° the pit.

19 Whom dost thou pass in beauty? go
down, and be thou laid with ° the uncircum-
cised.

20 They shall fall in the midst of *them that*
are ° slain by the sword: she is delivered to
the sword: ° draw her and all her multitudes.

21 ° The strong among the mighty ° shall L n
speak to him out of the midst of ° hell with
them that help him: they are gone down,
they lie uncircumcised, [20] slain by the sword.

22 ° Asshur *is* there and all her company: o
his ° graves *are* about him: all of them [20] slain,
fallen by the sword:

23 Whose [22] graves are set in the sides of [18] the

Thou art like = Thou hast been likened to.
and thou art = yet art thou. The contrast is between what was noble and less noble.
whale = crocodile.
seas = a collection of waters, like the branches of the Nile. Cp. Isa. 27. 1.
rivers. Heb. *nahar*. Not the same word as in *v.* 6.
3 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
company = gathered host. Cp. 16. 40.
many: or, mighty. people = peoples.
4 fill = satisfy.
5 height = thy high heap: i.e. of thy slain.
6 wherein thou swimmest: or, of thy overflowing.
rivers = torrents, or ravines. Heb. *'aphikīm*. See note on 2 Sam. 22. 16. Not the same word as in *v.* 2.
7 put thee out = extinguish thee.
I will cover, &c. Cp. Isa. 13. 10; 14. 12. Joel 2. 10; 3. 15. Amos 8. 9. Rev. 6. 12–14.
8 bright lights = light-bearers. Ref. to Pent. (Gen. 1. 14). Ap. 92. Heb. *mā'ōr*.
saith the Lord GOD = [is] Adonai Jehovah's oracle.
10 every man. Heb. *'ish*. Ap. 14. II.
life = soul. Heb. *nephesh*. Ap. 13.
13 man. Heb. *'ādām*. Ap. 14. I.
14 deep = subside.

32. 17–32 (*Y*, p. 1147). PERDITION.
(*Alternation and Introversion.*)

Y | K | 17–20. Fellowship in Sheōl.
L | n | 21. Pharaoh.
o | 22–27. Other Kings and nations.
K | 28. Fellowship in Sheōl.
L | *o* | 29, 30. Other Kings and nations.
n | 31, 32. Pharaoh.

17 the month: i.e. the twelfth month. See *v.* 1.
18 cast them down = cause them to descend: i.e. by Heb. idiom = declare (by the dirge) that they shall descend. See note on 14. 8, 9; 20. 25.
nether = lower.
the pit. Heb. *bōr* = a grave dug in the earth. See note on 31. 16, showing the meaning of Sheōl in *v.* 21.
19 the uncircumcised. This word is repeated ten times in this chapter, and always in connection with an ignominious death (*vv.* 19, 21, 24–30, 32). Cp. Jer. 9. 25, 26.
20 slain by the sword. Note the Fig. *Cycloides* (Ap. 6), by which these words occur as a refrain twelve times in the following verses (twelve being the number of governmental perfection or completion. See Ap. 10).
draw her = drag her away: i.e. to the grave.
21 The strong = The strongest, or chiefest.
shall speak, &c. Note the Fig. *Prosopopœia* (Ap. 6), by which dead people are represented as speaking.
hell = the grave. Heb. Sheōl. Ap. 35.
22 Asshur: i.e. the great empire of Assyria.
graves. Heb. *keber* = burying-places, or sepulchres. See Ap. 35. Same word as in *vv.* 23, 25, 26.

477 pit, and her °company is round about her [22]grave: all of them [20]slain, fallen by the sword, which caused terror °in the land of the living.

24 There *is* Elam and all her multitude round about her [22]grave, all of them [20]slain, fallen by the sword, which are gone down [19]uncircumcised into the [18]nether parts of the earth, which caused their terror [23]in the land of the living; yet have they borne their shame with them that go down to [18]the pit.

25 They have set her a bed in the midst of the slain with all her °multitude: her [22]graves *are* round about him: all of them [19]uncircumcised, [20]slain by the sword: though their terror was caused [23]in the land of the living, yet have they borne their shame with them that go down to [18]the pit: he is put in the midst of *them that be* slain.

26 There *is* Meshech, Tubal, and all her multitude: her [22]graves *are* round about him: all of them [19]uncircumcised, [20]slain by the sword, though they caused their terror [23]in the land of the living.

27 And they shall not lie with the mighty *that are* fallen of the [19]uncircumcised, which are gone down to [21]hell °with their weapons of war: and they have laid their swords under their heads, but their °iniquities shall be upon their bones, though *they were* the terror of the mighty [23]in the land of the living.

K (p. 1151r) 28 Yea, thou shalt be °broken in the midst of the [19]uncircumcised, and shalt lie with *them that are* [20]slain with the sword.

L o 29 There *is* Edom, her kings, and all her princes, which with their might are laid by *them that were* [20]slain by the sword: they shall lie with the [19]uncircumcised, and with them that go down to [18]the pit.

30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie [19]uncircumcised with *them that be* [20]slain by the sword, and bear their shame with them that go down to [18]the pit.

n 31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army [20]slain by the sword, [8]saith [3]the Lord GOD.

32 For I have °caused °My terror [23]in the land of the living: and he shall be laid in the midst of the [19]uncircumcised with *them that are* [20]slain with the sword, *even* Pharaoh and all his multitude, [8]saith [3]the Lord GOD."

H M¹ N (p. 1152a) **33** Again the word of °the LORD came unto me, saying,

2 °"Son of man, speak to the °children of thy People, and say unto them, 'When I bring the sword upon a land, if the people of the land take °a °man of their °coasts, and set him for their watchman:

O p 3 If when he seeth °the sword come upon the land, he blow the trumpet, and warn the people;

4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon °his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his °soul.

q 6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* °person from among them, he is taken away in his °iniquity; but his blood will I require at the watchman's hand.'

N 7 So thou, O [2]son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me.

O q 8 When I say unto the °wicked, 'O °wicked *man*, thou shalt surely die;' if thou dost not speak to warn the °wicked from his way, that °wicked *man* shall die in his °iniquity; but his blood will I require at thine hand.

p 9 Nevertheless, if thou warn the [8]wicked of his way to turn from it; if he do not turn from his way, he shall die °in his [8]iniquity; but thou hast delivered thy [5]soul.

23 company = gathered host.
in the land of the living. Used here as the opposite of the land of the dead. See note on 26. 20. The expression occurs six times in this chapter.
25 multitude. The 1611 edition of the A.V. reads "multitudes" (pl.).
27 with their weapons of war. This determines the nature of the place here described as "the grave", "the pit", and "Sheôl".
iniquities. Heb. *'āvāh*. Ap. 44. iv.
28 broken: or, overthrown.
32 caused. Heb. *nathan* = given: as distinct from their terror. See note on 20. 25.
My. Heb. text has "His"; marg. "My".

33. 1–22 (*H*, p. 1104). PEOPLE. SIGN. (WATCHMAN.) (*Division.*)

H | M¹ | 1–9. Signification.
| M² | 10–20. Application.
| M³ | 21, 22. Fulfilment.

33. 1–9 (M¹, above). SIGNIFICATION. (*Alternation and Introversion.*)

M¹ | N | 1, 2. Sign. The watchman.
| O | p | 3–5. Warning. Positive.
| | q | 6. Warning. Negative.
| N | 7. Sign. Signification. (Ezekiel.)
| O | q | 8. Warning. Negative.
| | p | 9. Warning. Positive.

1 the LORD. Heb. Jehovah. Ap. 4. II.
2 Son of man. See note on 2. 1.
children = sons. a = one.
man. Heb. *'ĭsh*. Ap. 14. II.
coasts = borders: i.e. one man out from within the borders of their land.
3 the sword = judgment. Put by Fig. *Metonymy* (of the Effect), Ap. 6, for that which executes the judgment.
4 his own head = himself; "head" being put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole person.
5 soul. Heb. *nephesh*. Ap. 13.
6 person = soul. Heb. *nephesh*. Ap. 13.
iniquity. Heb. *'āvāh*. Ap. 44. iv. Not the same as in *vv.* 13, 15, 18.
8 wicked = lawless. Heb. *rāsha'*. Ap. 44. x.
iniquity. Heb. *'āvāh*. Ap. 44. iv.
9 in: or, for.

10 Therefore, O thou [2]son of man, speak unto the house of Israel; 'Thus ye speak, saying, 'If our °transgressions and our °sins *be* upon us, and we °pine away in them, how should we then live?'

11 Say unto them, °'*As* ℑ live, °saith °the Lord GOD, I have no pleasure in the death of the [8]wicked; but that the [8]wicked turn from his way and live: turn ye, °turn ye from your °evil ways; for °why will ye die, O house of Israel?'

12 Therefore, thou [2]son of man, say unto the [2]children of thy People, 'The righteousness of the righteous shall not deliver him in the day of his [10]transgression: as for the [8]wickedness of the [8]wicked, he shall not fall °thereby °in the day that he turneth from his [8]wickedness; neither shall the righteous be able to live °for his *righteousness* °in the day that he °sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he °trust to his own righteousnesses, and commit [8]iniquity, all his °righteousnesses shall not be remembered; but °for his °iniquity that he hath committed, he shall die °for it.

14 Again, when I say unto the [8]wicked, 'Thou shalt surely die;' if he turn from his [10]sin, and do °that which is lawful and °right;

15 *If* the [8]wicked °restore the pledge, °give again that he had robbed, walk in the statutes of life, without committing [13]iniquity; °he shall surely live, °he shall not die.

16 None of his °sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.'

17 Yet the [2]children of thy People say, 'The way of °the LORD* is not °equal:' but as for them, their way is not °equal.

18 When the righteous turneth from his righteousness, and committeth [13]iniquity, he shall even die °thereby.

19 But if the [8]wicked turn from his [8]wickedness, and do [14]that which is lawful and [14]right, he shall live [18]thereby.

20 Yet ye say, 'The way of °the Lord is not [17]equal.' O ye house of Israel, I will judge you every one after his ways."

21 And it came to pass in °the twelfth year of our captivity, in the °tenth *month*, in the °fifth *day* of the month, *that* one that had escaped out of Jerusalem °came unto me, saying, "The city is smitten."

22 Now the hand of [1]the LORD was upon me in °the evening, afore °he that was escaped came; and had opened my mouth, until he came to me in the morning; and °my mouth was opened, and I was °no more dumb.

23 Then the word of [1]the LORD came unto me, saying,

24 [2]"Son of man, they that inhabit those °wastes of °the land of Israel speak, saying, 'Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.'

25 Wherefore say unto them, 'Thus saith

33. 10-20 (M[2], p. 1152). APPLICATION. (*Repeated Alternation.*)

M[2] | r[1] | 10, 11. The way of Jehovah.
s[1] | 12-16. The righteous and the wicked.
r[2] | 17. The way of Jehovah.
s[2] | 18, 19. The righteous and the wicked.
r[3] | 20. The way of Jehovah.

10 transgressions. Heb. *pāsha'*. Ap. 44. ix.
sins. Heb. *chāṭā'*. Ap. 44. i.
pine away, &c. Ref. to Pent. See notes on 4. 17 and 24. 23.
11 As ℑ live, &c. Fig. *Deisis*. Ap. 6.
saith the Lord GOD = [is] Adonai Jehovah's oracle. See note on 2. 4.
turn ye. Note the Fig. *Epizeuxis*. Ap. 6.
evil. Heb. *rā'a'*. Ap. 44. viii.
why will ye die . . . ? Fig. *Erotēsis*. Ap. 6.
12 thereby: or, therein.
in the day = when. See Ap. 18.
for his righteousness = thereby, or therein, in the day, &c.
sinneth. Heb. *chāṭa'*. Ap. 44. i.
13 trust = confide. Heb. *baṭah*. Ap. 69. I.
righteousnesses = righteous deeds. In Hebrew text it is sing. ("righteousness"); but the margin, with four early printed editions, reads "righteousnesses" (pl.).
for: or, in. Cp. *v.* 9.
iniquity. Heb. *'āval* Ap. 44. vi. Not the same word as in *v.* 8, but same as in *vv.* 15, 18.
for it = thereby, or therein, as in *v.* 12.
14 that which is . . . right = judgment and righteousness.
15 restore the pledge, &c. Ref. to Pent. (Ex. 22. 26. Lev. 6. 2, 4, 5. Deut. 24. 6, 10-13, 17).
give again. Note the Fig. *Asyndeton* (Ap. 6), hurrying on to the climax at end of verse.
he shall surely live. Ref. to Pent. (Lev. 18. 5).
he shall not die. Note the Fig. *Pleonasm* (Ap. 6), for emphasis.
16 sins. Heb. text reads "sin"; but marg., some codices, and four early printed editions, read "sins" (pl.).
17 the LORD*. One of the emendations of the *Sōpherīm*, by which they say they changed Jehovah of the primitive text to Adonai. See Ap. 32.
equal. See note on "pondereth", Prov. 21. 2.
18 thereby: or, in them: i.e. in those deeds.
20 the Lord. Heb. Adonai. Ap. 4. VIII (2).
21 the twelfth year . . . tenth month . . . fifth day. This is the date of the taking of Jerusalem by Nebuchadnezzar. See 40. 1. The event in the twenty-fifth year is said to be the fourteenth year from the twelfth (i.e. from the *tenth* month of the twelfth year to the *first* month of the twenty-fifth). The prophecies of the preceding chapters were given to Ezekiel in the Land *before* this twelfth year. See the table on p. 1105, and Ap. 50, p. 60). This was the eleventh year of Zedekiah, in the fourth month and ninth day (Jer. 39. 1, 2. 2 Kings 25. 1-4).
came unto me. While still in the Land, probably in hiding.
22 the evening. Doubtless, of the same day of his escape. **he that was escaped.** As foretold in 24. 26.
my mouth was opened. Cp. 24. 27; 29. 21: i.e. in prophecy.
no more dumb: i.e. silent from prophesying. Note the Fig. *Pleonasm* (Ap. 6), to emphasise the fact.

33. 23-33 (*J*, p. 1104). INHABITANTS OF THE WASTES. (*Extended Alternation.*)

J | P | 23, 24. The saying of the People.
Q | 25-28. Threatening.
R | 29. Purpose. "Then shall they know."
P | 30-32. The saying of the People.
Q | 33-. Threatening.
R | -33. Purpose. "Then shall they know."

24 wastes = ruins.
the land of Israel = the soil of Israel. Heb. *'admath*. Not the same word as in *v.* 28, which is *'ereṣ*. See note on 11. 17.

477 11 the Lord GOD; ° "Ye eat with the blood, and lift up your eyes toward your ° idols, and shed blood: and ° shall ye possess the land?

26 ° Ye stand upon your sword, ° ye work abomination, and ye defile every one his neighbour's wife: and 25 shall ye possess the land?"

27 Say thou thus unto them, 'Thus saith 11 the Lord GOD; 11 'As ℑ live, surely they that *are* in the 24 wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.

28 For I will lay ° the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

R 29 Then ° shall they know that ℑ *am* 17 the (p. 1153) LORD *, when I have laid 28 the land most desolate because of all their abominations which they have committed."

P 30 Also, thou 2 son of man, the 2 children of thy People still are talking ° against thee by the walls and in the ° doors of the houses, and speak one to another, every one ° to his brother, saying, 'Come, I pray you, and hear what is the word that cometh forth from 1 the LORD.'

31 And they come unto thee ° as the People cometh, and they sit before thee *as* My People, and they hear thy words, but they will not do them: for with their mouth they ° shew much love, *but* their heart goeth after their covetousness.

32 And, ° lo, thou *art* unto them as ° a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

Q 33 And when this cometh to pass, (32 lo, it will come,)

R then 29 shall they know that a prophet hath been among them."

B S U (p. 1154) **34** And the word of ° the LORD came unto me, saying,

2 ° "Son of man, prophesy against the ° shepherds of Israel, prophesy, and say unto them, 'Thus saith ° the Lord GOD unto the ° shepherds; 'Woe *be* to the ° shepherds of Israel that do feed themselves! should not the ° shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye ° kill ° them that are fed: *but* ye feed not the ° flock.

V t 4 The diseased have ye not strengthened, ° neither have ye healed that which was sick, ° neither have ye bound up *that which was* broken, ° neither have ye brought again that which was driven away, ° neither have ye sought that which was lost; but with force and with ° cruelty have ye ruled them.

u 5 And they were scattered, ° because *there is* no 2 shepherd: and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, My 3 flock was scattered upon all the face of the earth, and none did search or seek *after them.*

U 7 Therefore, ye 2 shepherds, hear the word of 1 the LORD;

Ye eat with the blood = eat over ('*al*) the blood: i.e. over or near (as the heathen in their necromancy). Ref. to Pent. (not to Deut. 12. 16 (where it is *lo* = not), but to Lev. 19. 26 (where it is '*al* = over), as here, and where it is connected with the idolatrous practices of the heathen.

idols = manufactured gods.

shall ye . . . ? Note the Fig. *Erotēsis* (Ap. 6).

26 Ye: i.e. Ye [men]. The verb is masculine.

Ye stand upon your sword = Ye take your stand (first occurrence Gen. 18. 8, 22), [leaning] upon, &c. The posture assumed by necromancers waiting for the rites.

ye work, &c.: i.e. ye [women] work, &c. The verb is feminine.

28 the land. Heb. *'eretz*. Not the same word as in *v.* 24.

29 shall they know, &c. See note on 6. 10.

30 against = about. doors = entrances. to = with.

31 as the People cometh: or, according as an assembly cometh together.

shew much love: or, counterfeit lovers. Heb. *'ăgābīm*. See note on next verse.

32 lo. Fig. *Asterismos*. Ap. 6.

a very lovely song. Heb. *'ăgābīm* = a song for the pipes. Note the Fig. *Paronomasia* (Ap. 6), with "lovers", in *v.* 31.

34. 1–31 (*B*, p. 1104). SHEPHERDS AND FLOCK. (*Alternation.*)

B | S | 1–16. False Shepherds.
T | 17–22. The Flock. False.
S | 23–30. True Shepherds.
T | 31. The Flock. True.

34. 1–16 (S, above). FALSE SHEPHERDS. (*Alternation and Introversion.*)

S | U | 1–3. The False Shepherds.
V | t | 4. Their neglect.
u | 5, 6. Consequent scattering of Flock.
U | 7–10. The False Shepherds.
V | *u* | 11–16–. Subsequent gathering of Flock.
t | –16. Their punishment.

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 Son of man. See note on 2. 1.

shepherds = rulers.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

3 kill = kill for sacrifice, and eating. Heb. *zabach*. Ap. 43. I. iv.

them that are fed = the fat ewe.

4 neither. Note the Fig. *Paradiastole* (Ap. 6), emphasising the five counts.

cruelty = rigour. Ref. to Pent. (Ex. 1. 13, 14. Lev. 25. 46, 53, its only other occurrences).

5 because there is no shepherd: or, without a shepherd.

8 As ℑ live. Fig. *Deisis*. Ap. 6.

saith the Lord God = [is] Adonai Jehovah's oracle.

9 Therefore = Therefore [I repeat] O ye, &c.

10 Behold. Fig. *Asterismos*. Ap. 6.

8 ° *As* ℑ live, ° saith 2 the Lord GOD, surely because My 3 flock became a prey, and My flock became meat to every beast of the field, 5 because *there was* no 2 shepherd, neither did My 2 shepherds search for My flock, but the 2 shepherds fed themselves, and fed not My flock;

9 ° Therefore, O ye 2 shepherds, hear the word of 1 the LORD;'

10 Thus saith 2 the Lord GOD; ° 'Behold, I *am* against the 2 shepherds; and I will require My 3 flock at their hand, and cause them to cease from feeding the flock; neither shall the 2 shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them.

11 For' thus saith [2]the Lord GOD; [10]'Behold, °I, *even* I, will both search My sheep, and seek them out.

12 As a shepherd seeketh out his flock °in the day that he is among his sheep *that are* scattered; so will I seek out My sheep, and will deliver *them* out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the °people, and gather them from the countries, and will bring them to their own °land, and feed them upon the mountains of Israel by the °rivers, and in all the inhabited places of the country.

14 I will feed *them* in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed My [3]flock, and I will cause them to lie down, [8]saith [2]the Lord GOD.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick:

but I will °destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O My [3]flock,' thus saith [2]the Lord GOD; [10]'Behold, I judge between °cattle and cattle, between the rams and the he goats.

18 °*Seemeth it* a small thing unto °you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* My [3]flock, they eat that which ye have trodden with °your feet; and they drink that which ye have fouled with °your feet.

20 Therefore' thus saith [2]the Lord GOD unto them; 'Behold, [11]I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered *them* abroad;

22 Therefore will I °save My [3]flock, and they shall no more be a prey;

and I will judge between [17]cattle and cattle.

23 And I will set up °one shepherd over them, and he shall feed *them*, *even* °My servant °David; he shall feed *them*, and he shall be their shepherd.

24 And I [1]the LORD will be their °God, and [23]My servant David a °prince among them; I [1]the LORD have spoken *it*.

25 And I will make with them °a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the °wilderness, and sleep in the woods.

26 And I will make *them* and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and °they shall be °safe °in their [13]land,

and °shall know that I *am* [1]the LORD, °when I have broken the bands of their yoke, and delivered them out of the hand of °those that served themselves of them.

28 And they shall no more be a prey to the °heathen, neither shall the °beast of the °land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a °plant °of renown,

and they shall be no more °consumed with hunger in the land, neither bear the shame of the [28]heathen any more.

11 I, even I. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis.
12 in the day. See Ap. 18.
13 people = nations.
land = soil.
rivers = ravines. Heb. *'aphikīm*. See note on "channels", 2 Sam. 22. 16.
16 destroy: or, "watch", reading ן (=R) for ד (=D).

34. 17-22 (T, p. 1154). THE FLOCK
(Repeated Alternation.)

T | v[1] | 17. "I judge".
  w[1] | 18, 19. Destructiveness.
  v[2] | 20. "I will judge".
  w[2] | 21, 22–. Voracity.
  v[3] | –22. "I will judge".

17 cattle and cattle: i.e. between the sheep and the goats: rams being the sheep, while the he-goats are set in contrast
18 Seemeth it: or, supply "Is it".
you: i.e. ye goats. The verse goes on to describe the evil work of the goats in fouling the pastures of the sheep. There is a solemn application of this to the churches and congregations in the present day.
your: i.e. the goats.
22 save = bring salvation or deliverance to.

34. 23-30 (S, p. 1154). TRUE SHEPHERD.
(Alternations and Introversion.)

S | W | x | 23, 24. The true Shepherd.
  y | 25. Security.
  X | a | 26, 27–. Prosperity. (Positive.)
  b | –27. Purpose.
  W | y | 28. Security.
  x | 29–. The plant of renown.
  X | a | –29. Prosperity. (Negative.)
  b | 30. Purpose.

23 one shepherd = one ruler. Cp. Isa. 40. 11. John 10. 11.
My servant David. Occurs only here, *v.* 24; 37. 24. 1 Kings 11. 32, 34, and 14. 8. Cp. Jer. 30. 9. Hos. 3. 5.
David. Either David the king, or Messiah, of Whom he was the type.
24 God. Heb. Elohim. Ap. 4. I.
prince = a leader. Cp. Isa. 9. 6, 7; 55. 4.
25 a covenant of peace. Cp. 37. 26.
wilderness = a place of pasture. Cp. Ps. 65. 12. Not a barren place or desert, unless so stated or implied.
27 they . . . shall know. See note on 6. 10.
safe = confident. **in** = on.
when I have broken: or, by My breaking.
those, &c.: i.e. the false rulers.
28 heathen = nations.
beast. The 1611 edition of the A.V. reads "beasts".
land: or, earth.
29 plant. Referring to Messiah, as in *vv.* 23, 24.
of renown: for fame.
consumed = pinched [with hunger].

b (p. 1155) 477 30 Thus °shall they know that ℑ [1]the LORD their [24]God *am* with them, and *that* they, *even* the house of Israel, *are* My People, [8]saith [2]the Lord GOD.

T (p. 1154) 31 And ye My °flock, the [3]flock of My pasture, °*are* °men, *and* ℑ *am* °your [24]God, [8]saith [2]the Lord GOD.'"

A Y c^1 (p. 1156) **35** Moreover the word of °the LORD came unto me, saying,

2 °"Son of man, set thy face against °mount Seir, and prophesy against it,

3 And say unto it, 'Thus saith °the Lord GOD; °'Behold, O [2]mount Seir, I *am* against thee, and I will stretch out Mine hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and °thou shalt know that ℑ *am* [1]the LORD.

d^1 5 Because thou hast had °a perpetual hatred, and hast shed *the blood of* the °children of Israel °by the force of the sword in the time of their calamity, in the time °*that their* °iniquity *had* an end:

c^2 6 Therefore, °*as* ℑ live, °saith [3]the Lord GOD, 'I will prepare thee unto blood, and blood shall pursue thee: °sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make [2]mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

8 And °I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not °return: and °ye shall know that ℑ *am* [1]the LORD.

d^2 10 Because °thou hast said, 'These °two nations and these °two countries shall be mine, and we will possess °it;' °whereas [1]the LORD °was there:

c^3 11 Therefore, [6]*as* ℑ live, [6]saith [3]the Lord GOD, 'I will even °do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make Myself known among them, when I have judged thee.

12 And 'thou shalt know that ℑ *am* [1]the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, 'They are laid desolate, they are given us to consume.'

13 Thus with your mouth ye have boasted against Me, and have multiplied your words against Me: ℑ have heard *them.*'

14 Thus saith [3]the Lord GOD; 'When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of °the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O [2]mount Seir, and all °Idumea, *even* all of it: and °they shall know that ℑ *am* [1]the LORD.'"

Z A^1 B e **36** Also, thou °son of man, prophesy unto the mountains of Israel, and say, "Ye mountains of Israel, hear the word of °the LORD:

30 shall they know. See note on 6. 10. Some codices, with three early printed editions, read "shall the nations know".

31 flock. The 1611 edition of the A.V. omitted these two words "flock, the". **are** = ye [are] men. Heb. *'ādām*, Ap. 14. I: i.e. human beings, not "sheep", as spoken of in this chapter.

your God. Some codices, with Sept., Syr., and Vulg., read "Jehovah your Elohim".

35. 1—48. 35 (*A*, p. 1104). THE RESTORATION. (*Alternation.*)

A | Y | 35. 1-15. Judgments on enemies.
Z | 36. 1—37. 38. Restoration of Israel.
Y | 38. 1—39. 29. Judgments on nations.
Z | 40. 1—48. 35. Restoration of Israel.

35. 1-15 (Y, above). JUDGMENTS ON ENEMIES. (SEIR.) (*Repeated Alternation.*)

Y | c^1 | 1-4. Threatening. Desolation.
d^1 | 5. Reason. Hatred.
c^2 | 6-9. Threatening. Desolation.
d^2 | 10. Reason. Covetousness.
c^3 | 11-15. Threatening. Desolation.

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 Son of man. See note on 2. 1.

mount Seir: i.e. Edom. Cp. 6. 2; 25. 12-14. Ch. 35 is introductory. Cp. 36. 5, preparing the way for the reoccupation by Israel.

3 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4. **Behold.** Fig. *Asterismos.* Ap. 6.

4 thou shalt know. See note on 6. 7.

5 a perpetual hatred = a hatred of old.

children = sons.

by the force = by the hands of: "hands" being put by Fig. *Metonymy* (of the Effect), Ap. 6, for the slaughter wrought by them.

that their iniquity had an end: or, in the time of the final punishment for their iniquity.

iniquity. Heb. *'āvāh.* Ap. 44. iv.

6 as ℑ live. Fig. *Deisis.* Ap. 6.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

sith = since. **8 I will fill.** Cp. Isa. 34. 1-15.

9 return = be rebuilt, or inhabited.

ye shall know, &c. See note on 6. 7.

10 thou hast said. Cp. Ps. 83. 4, 12.

two: i.e. Israel and Judah.

it. Can this refer to the blessing which Esau sought?

whereas: or, though.

was there. Cp. 36. 2, 5, and 48. 35.

11 do = deal.

15 the house of Israel. See note on Ex. 16. 31.

Idumea = Edom.

they shall know. See note on 6. 10.

36. 1—37. 38 (Z, above). RESTORATION OF ISRAEL. (*Division.*)

Z | A^1 | 36. 1-38. Literal.
A^2 | 37. 1-28. Symbolical.

36. 1-38 (A^1, above). RESTORATION. LITERAL. (*Introversion.*)

A^1 | B | 1-15. The Land.
C | 16-29-. The People. Israel.
B | -29-38. The Land.

36. 1-15 (B, above). THE LAND. (*Alternation.*)

B | e | 1-3. What the enemy said.
f | 4-12. What Jehovah purposed.
e | 13. What the enemy said.
f | 14, 15. What Jehovah purposed.

What now follows refers to the yet future Restoration of the People and Land of Israel and Judah, as shown in the Structure above.

1 son of man. See note on 2. 1.

mountains of Israel. See 6. 1-7; 36. 1.

the LORD. Heb. Jehovah. Ap. 4. II.

477 2 Thus saith °the Lord GOD; 'Because °the enemy °hath said against you, 'Aha, even °the ancient high places are ours in possession:'

3 Therefore prophesy and say, "Thus saith [2]the Lord GOD; °Because they have made *you* desolate, and °swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye °are taken up in the lips of talkers, and *are* an °infamy of the people:

f 4 Therefore, ye [1]mountains of Israel, °hear (756) the word of [2]the Lord GOD; Thus saith [2]the Lord GOD °to the [1]mountains, and to the hills, to the °rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

5 Therefore thus saith [2]the Lord GOD; Surely in the °fire of My jealousy have I spoken against the residue of the °heathen, and against all °Idumea, which have appointed My land into their possession with the joy of all *their* heart, with despiteful °minds, to cast it out for a prey.'

6 Prophesy therefore concerning °the land of Israel, and say unto the [1]mountains, and to the hills, to the rivers, and to the valleys, 'Thus saith [2]the Lord GOD; °Behold, I have spoken in My jealousy and in My fury, because ye have borne the shame of the heathen:'

7 Therefore thus saith [2]the Lord GOD; 'I have °lifted up Mine hand, Surely the °heathen °that *are* about you, they shall bear their shame.

8 But ye, O [1]mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My People of Israel; for they are at hand to come.

9 For, [6]behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply °men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you [10]man and beast; and they shall increase and bring fruit: and I will settle you after your °old estates, and will do better *unto you* than at your beginnings: and °ye shall know that I *am* [1]the LORD.

12 Yea, I will cause [10]men to walk upon you, *even* My People Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth °bereave them *of men*.'

e 13 Thus saith [2]the Lord GOD; 'Because they say unto you, °'Thou *land* devourest up [10]men, and hast [12]bereaved thy nations;'

f 14 Therefore thou shalt devour [10]men no more, neither °bereave thy nations any more,' °saith [2]the Lord GOD.

15 'Neither will I cause *men* to hear in thee the shame of the [5]heathen any more, neither shalt thou bear the reproach of °the people any more, neither shalt thou cause °thy nations to fall any more, [14]saith [2]the Lord GOD."

C D (157) 16 Moreover the word of [1]the LORD came unto me, saying,

17 [1]"Son of man, when the house of Israel dwelt in their own [6]land, °they defiled it by their own way and by their doings: their way was before Me °as the uncleanness of a removed woman.

18 Wherefore °I poured My fury upon them for the blood that they had shed upon the land, and for their °idols *wherewith* they had polluted it:

E 19 And °I scattered them among the [5]heathen, and they were dispersed through the countries: °according to their way and according to their doings I judged them.

2 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
the enemy. Note the Structure above.
hath said. The 1611 edition of the A.V. reads "had said".
the ancient high places = the everlasting hills, promised to Israel (Gen. 49. 26. Deut. 13. 13; 33. 15).
3 Because = Because, even because. Fig. *Epizeuxis*. Ap. 6.
swallowed you up. Like a beast of prey. Cp. Job 5. 5. Pss. 56. 1, 2; 57. 3. Eccles. 10. 12.
are = have been. infamy = evil report.
4 hear. Fig. *Apostrophe*. Ap. 6.
to the mountains, &c. Note the Fig. *Merismos* (Ap. 6).
rivers = torrents, or ravines. Heb. *'ăphīkim*. See note on "channels", 2 Sam. 22. 16.
5 fire of My jealousy. Ref. to Pent. (Deut. 4. 24).
heathen = nations. Idumea = Edom.
minds = souls. Heb. *nephesh*. Ap. 13.
6 the land of Israel = the soil of Israel. See note on 11. 17. Behold. Fig. *Asterismos*. Ap. 6.
7 lifted up Mine hand = sworn. Heb. idiom. Ref. to Pent. (Ex. 6. 8. Num. 14. 30. Deut. 32. 40). Cp. Dan. 12. 7. Elsewhere only in Pentateuch. See Gen. 14. 22, and Ezek. 20. 5. heathen = nations.
that are = which are yours; referring to "ours" in *v.* 2.
10 men. Heb. *'ādām*. Ap. 14. I.
11 old = former.
ye shall know, &c. See note on 6. 7.
12 bereave, &c. = make childless.
13 Thou land devourest, &c. Ref. to Pent. (Num. 13. 32). Ap. 92.
14 bereave. Heb. text reads "cause to fall"; but marg. reads "make childless". Some codices, with three early printed editions, Aram., Sept., Syr., and Vulg., read "make childless" (text and marg.).
saith the Lord GOD = [is] Adonai Jehovah's oracle.
15 the people = peoples.
thy. The 1611 edition of the A.V. reads "the".

36. 16-29–. (C, p. 1156). THE PEOPLE. ISRAEL
(*Introversion and Alternation.*)

C | D | 16, 17. Israel's uncleanness.
E | 18, 19. "I scattered".
F | 20. "They profaned".
G | g | 21–. Jehovah's Name's sake.
h | –21. Which Israel had profaned.
G | g | 22–. Jehovah's Name's sake.
h | –22. Which Israel had profaned.
F | 23. "I will sanctify".
E | 24. "I will bring".
D | 25–29. Israel's cleansing.

17 land = soil.
they defiled it, &c. Ref. to Pent. (Lev. 15. 19; 18. 25, 27, 30. Num. 35. 33, 34). Ap. 92.
as the uncleanness, &c. Ref. to Pent. (Lev. 15. 19; 18, 19, &c.).
18 I poured, &c. See 7. 8; 14. 19; 21. 31. Cp. 2 Chron. 34. 21, 25. Jer. 7. 20; 44. 6, &c.
idols = dirty idols
19 I scattered, &c. See 5. 12; 22. 15. Ref. to Pent. (Lev. 26. 33. Deut. 28. 64). Ap. 92.
according to their way. See 7. 3, 8; 18. 30; 22. 31; 39. 24.

F [p. 1157] 477 20 And when °they entered unto the [5]heathen, whither they went, they °profaned My °holy °name, when °they said to them, 'These *are* the People of [1]the LORD, and are °gone forth out of His land.'

G g 21 But °I had pity for Mine [20]holy name,

h which the house of Israel had [20]profaned among the [5]heathen, whither they went.

G g 22 Therefore say unto the house of Israel, 'Thus saith [2]the Lord GOD; 'ℑ do °not *this* for your sakes, O house of Israel, but for Mine [20]holy [20]name's sake,

h which ye have [20]profaned among the [5]heathen, whither ye went.

F 23 And °I will sanctify My great [20]name, which was [20]profaned among the [5]heathen, which ye have profaned in the midst of them; and the [5]heathen °shall know that ℑ *am* [1]the LORD,' [14]saith [2]the Lord GOD, when I shall be sanctified °in you before °their eyes.

E 24 For I will take you from among the [5]heathen, and gather you out of all countries, and °will bring you °into your own land.

D 25 °Then will I °sprinkle clean °water upon °you, and °ye shall be clean: from all °your filthiness, and from all your [18]idols, will I cleanse you.

26 A °new heart also will I give [25]you, and a new °spirit will I put within [25]you: and I will take away the stony heart out of [25]your flesh, and I will give you an heart of flesh.

27 And I will put My [26]spirit within [25]you, and cause [25]you to walk in My °statutes, and [25]ye shall keep My °judgments, and do *them*.

28 And [25]ye shall dwell in the °land that I gave to [25]your fathers; and °ye shall °be My People, and ℑ will °be [25]your °God.

29 I will also save [25]you from all your uncleannesses:

B H (p. 1158) and I will call for °the corn, and will increase it, and lay no famine upon [25]you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more °reproach of famine among the [5]heathen.

J 31 [25]Then °shall ye remember your own °evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your °iniquities and for your °abominations.

H 32 [22]Not for your sakes do ℑ *this*, [14]saith [2]the Lord GOD, 'be it known unto you: °be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith [2]the Lord GOD; °'In the day that I shall have cleansed you from all your [31]iniquities I will also °cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, 'This land that was desolate is become °like the garden of Eden; and the waste and desolate and ruined cities *are become* °fenced, *and* are inhabited.'

J 36 Then the [5]heathen that are left round about you [23]shall know that ℑ [1]the LORD build the ruined *places, and* plant that that was desolate: ℑ [1]the LORD have spoken *it*, and I will do *it*.'

37 Thus saith [2]the Lord GOD; 'I will °yet *for* this °be enquired of by the house of Israel,

20 they. Heb. text reads "he", or "it". A special various reading called *Sevir* (Ap. 34), and some codices, with Aram., Sept., Syr., and Vulg., read "they".
profaned, &c. Ref. to Pent. (Lev. 19. 12, &c.). Ap. 92.
holy. See note on Ex. 3. 5.
name. See note on Ps. 20. 1.
they said to them: i.e. men said of Israel.
gone = come.
21 I had pity, &c. See 20. 9, 14, 22.
22 not . . . for your sakes, &c. Ref. to Pent. (Deut. 7. 7, 8; 9. 5–7). Ap. 92. Cp. Pss. 106. 8; 115. 1, 2.
23 I will sanctify, &c. The opposite of the profanation of *v.* 20.
shall know. See note on 6. 10.
in you. So in the Babylonian Codex; but some codices, with Codex Hillel and three early printed editions (one in marg.), read "in them".
their. The Babylonian Codex, Codex Hillel, and other codices, with nine early printed editions (one Rabbinic, in marg.), read "your".
24 will bring you, &c. Cp. 11. 17; 34. 13; 37. 21, 25; 39. 27, 28, &c. Ref. to Pent. (Deut. 30. 3–5). Ap. 92.
into your own land = on to your own soil. Heb. *'adāmāh*. Not the same word as in *v.* 28.
25 Then. Note the time for the fulfilment of this prophecy. Not now, among the Gentiles; not now, in the Church of God; but, when Israel shall be brought back "into their own land" (*vv.* 16–24). Note the "you . . . ye . . . your", &c., of *vv.* 25–29. Observe the importance of this word "Then" in other passages. See notes on Ex. 17. 8. Mal. 3. 4, 16. Matt. 25. 1. 1 Thess. 4. 17, &c.
sprinkle = throw. See Lev. 1. 5.
water. See Isa. 44. 3.
you . . . ye . . . your. The same People referred to in *vv.* 25–29 as in *vv.* 16, 17. See the Structure, p. 1157.
26 new heart. Not the old heart improved, but a new heart created and "given". The old one "taken away".
spirit. Heb. *rūach*. Ap. 9.
27 statutes . . . judgments. Ref. to Pent. See note on Deut. 4. 1. Ap. 92.
28 land. Heb. *'eretz*. Not the same word as in *v.* 24.
ye: i.e. the People who are the subject of these verses. See note on "Then", *v.* 25.
be My People = become to Me a people. **be your God** = become to you a God. **God.** Heb. Elohim. Ap. 4. I. } Ref. to Pent. (Lev. 26. 12).

36. -29-38 (*B*, p. 1156). THE LAND.
(*Alternation.*)

B | H | -29, 30. Its Restoration.
J | 31. The Purpose. (Negative.)
H | 32–35. Its Restoration.
J | 36–38. The Purpose. (Positive.)

29 the corn, &c. Pointing to the physical blessings.
30 reproach, &c. Ref. to Pent. (Deut. 29. 23–28). Ap. 92. Cp. Joel 2. 17, 26.
31 shall ye remember. See 6. 9; 16. 61–63; 20. 43.
evil. Heb. *rā'a'*. Ap. 44. viii.
iniquities. Heb. *'āvāh*. Ap. 44. iv.
abominations: i.e. idolatries.
32 be ashamed. Cp. 16. 23.
33 In the day that = When. See Ap. 18.
cause you to dwell, &c. = cause the cities to be inhabited.
35 like the garden of Eden. Ref. to Pent. (Gen. 2. 8–15). See note on 28. 13.
fenced = fortified.
37 yet . . . be enquired of: i.e. the time shall come when they will ask for what they had in the past despised.

to do *it* for them; I will increase *them* with [10]men like a flock.

38 °As the holy flock, as the flock of Jerusalem in her °solemn feasts; so shall the waste cities be filled with flocks of [10]men: and they [23]shall know that ℑ *am* [1]the LORD.'"

37 The hand of °the LORD was upon me, and carried me out °in the °spirit of °the LORD, and set me down in the midst of the °valley which *was* full of bones,

2 And caused me to pass by them °round about: and, °behold, *there were* very many in the open valley; and, °lo, *they were* very dry.

3 And he said unto me, °"Son of man, can these bones live?" And I answered, "O °Lord GOD, Thou knowest."

4 Again he said unto me, "Prophesy °upon these bones, and say unto them, 'O ye dry bones, hear the word of [1]the LORD.

5 Thus saith [3]the Lord GOD unto these bones; [2]'Behold, ℑ will cause °breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and °put [5]breath in you, and ye shall live; and °ye shall know that ℑ *am* [1]the LORD.'"

7 So I prophesied °as I was commanded:

and as I prophesied, there was a °noise, and [2]behold a °shaking, and the bones came together, bone to his bone.

8 And when I beheld, [2]lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no [5]breath in them.

9 Then said He unto me, "Prophesy °unto the °wind, prophesy, [3]son of man, and say to the °wind,

'Thus saith the [3]Lord GOD; 'Come from the four °winds, O [5]breath, and °breathe upon these °slain, that they may live.'"

10 So I prophesied [7]as He commanded me,

and the [5]breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then He said unto me, [3]"Son of man, these bones °are °the whole house of Israel: [2]behold, they say, 'Our bones are dried, and our hope is lost: °we are cut off for our parts.'

12 Therefore prophesy and say unto them, 'Thus saith the [3]Lord GOD;

[2]'Behold, O My People, ℑ will open your °graves, and cause you to come up out of your °graves,

and bring you °into the land of Israel.

13 And [6]ye shall know that ℑ *am* [1]the LORD, °when I have opened your [12]graves, O My People, °and brought you up out of your [12]graves,

38 As the holy flock = Like a flock of holy offerings. solemn feasts = appointed seasons.

37. 1-28 (A^2, p. 1156). RESTORATION. SYMBOLICAL. (*Division.*)

A^2 | K^1 | 1-14. The Dry Bones.
| K^2 | 15-28. The Two Sticks.

37. 1-14 (K^1, above). THE DRY BONES. (*Alternations: Simple and Extended.*)

K^1 | L | N | 1, 2. The Vision shown.
O | 3. The Question. Answer of prophet.
M | 1 | 4. Command to prophesy *over* ('*al*).
m | 5, 6. Words of the prophecy.
n | 7-. Obedience of the prophet.
o | -7, 8. Result.
M | *l* | 9-. Command to prophecy *unto* ('*el*).
m | -9. Words of the prophecy.
n | 10-. Obedience of the prophet.
o | -10. Result.
L | *N* | 11. The Vision explained.
O | 12-14. The Question. Answer of Jehovah.

1 the LORD. Heb. Jehovah. Ap. 4. II.
in the spirit = by the spirit. Cp. I. 1, 3; 8, 3; 11. 24, 25; 40. 2, 3. These expressions show the meaning of Rev. 1. 10. **spirit.** Heb. *rūach*. Ap. 9.
valley = plain. Same word as in 3. 22, 23; and 8. 4.
2 round about = on every side. Heb. *ṣābīb ṣābīb* = on this side and on that side. Fig. *Epizeuxis* (Ap. 6), for emphasis.
behold . . . lo. Fig. *Asterismos* (Ap. 6), calling special attention to that which was seen.
3 Son of man. See note on 2. 1.
Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
4 upon = over. Heb. *'al*.
5 breath = spirit. Heb. *rūach*. Ap. 9.
6 put breath, &c. Ref. to Pent. (Gen. 2. 7). Ap. 92.
ye shall know, &c. See note on 6. 7.
7 as = according as.
noise = voice.
shaking = commotion.
9 unto. Heb. *'el*. Cp. *v.* 4, and see the Structure above.
wind = spirit. Same as "breath" in *v.* 5.
breathe = blow. Heb. *naphah*.
slain = dead (by violent death). Sept. renders it *tous nekrous* = corpses, as distinct from *nekrous*, which (without the Article) refers to the dead as having been once alive (cp. Matt. 22. 31. Luke 24. 5. 1 Cor. 15. 29 (first and third words), 35, 42, 52); while, with the Article it denotes corpses. See Deut. 14. 1. Matt. 22. 32. Mark 9. 10. Luke 16. 30, 31; 24. 46. Acts 23. 6; 24. 15; 26. 8. Rom. 6. 13; 10. 7; 11. 15. Heb. 11. 19; 13. 20. 1 Cor. 15. 12, 13, 15, 16, 20, 21, 29 (second word), 32. Especially cp. 1 Pet. 4. 6. See Ap. 139.
11 are = tṣ̌ep [are]. Fig. *Metaphor*. Ap. 6.
the whole house. As distinct from "the house".
we are cut off for our parts = as for us, we are quite cut off, or clean cut off.

37. 12-14 (*O*, above). THE QUESTION. ANSWERED BY JEHOVAH. (*Introversion and Extended Alternation.*)

O | P | 12-. "Thus saith Jehovah".
Q | p | -12-. "I will open your graves".
q | -12. "And bring you into the land".
r | 13-. "And ye shall know", &c.
Q | *p* | -13. "When I have opened your graves".
q | 14-. "And I shall place you in your own land".
r | -14-. "Then shall ye know", &c.
P | -14. "Saith Jehovah."

12 graves = sepulchres, or burying-places. Heb. *keber*, not Sheôl. See Ap. 35. The repetition of this must include resurrection as well as restoration.

into the land of Israel = upon the soil of Israel. Heb. *'admath*. See note on 11. 17. **13 when I have opened** = by My opening. **and brought you up** = by My causing you to come up.

q (p. 1159) 477 **14** And shall [6]put My °spirit in you, and ye shall live, and I shall °place you °in your own land:

r then shall [6]ye know that ℑ [1]the LORD have spoken *it*, and performed *it*,'

P °saith [1]the LORD.'"

K² R¹ S s (p. 1160) **15** The word of [1]the LORD came again unto me, saying,

16 "Moreover, thou [3]son of man, take thee one °stick, and write upon it, For Judah, and for the °children of Israel his °companions:

t then take another °stick, and write upon it, For °Joseph, the °stick of Ephraim, and *for* all the house of Israel °his companions:

T **17** And join them one to another into one stick; and they shall become one in thine °hand.

S t **18** And when the [16]children of thy People shall speak unto thee, saying, 'Wilt thou not shew us what thou *meanest* by these?'

19 Say unto them, 'Thus saith the [3]Lord GOD; [2]'Behold, ℑ will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his °fellows, and will put them with °him,

s *even* with the stick of Judah,

T and make them one stick, and they shall be one in Mine hand.'"

R² U¹ u¹ **20** And the [16]sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, 'Thus saith the [3]Lord GOD; °'Behold, °ℑ will take the [16]children of Israel from among the °heathen, whither they be gone; °and will gather them on every side, and bring them [12]into their own °land:

v¹ **22** And I will make them one nation in the [21]land °upon the °mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

w¹ **23** Neither shall they defile themselves any more with their °idols, nor with their °detestable things, nor with any of their °transgressions:

U² u² but I will save them out of all their °dwelling-places, °wherein they have °sinned, and will cleanse them: so shall they be °My People, and ℑ will be °their °God.

v² **24** And °David My servant *shall be* king over them; and they all shall have one °shepherd:

w² they shall also walk in My °judgments, and observe My °statutes, and do them.

U² u² **25** °And they shall dwell in the [12]land that I have °given unto Jacob My servant, wherein your fathers have dwelt; °and they shall dwell therein, *even* they, and their [16]children, and their [16]children's [16]children for ever:

v² and °My servant David *shall be* their prince for ever.

14 spirit. Heb. *rūach*. Ap. 9. Same word as "breath" and "wind" above.
place = settle.
in your own land = upon your own soil. Heb. *'ădāmāh*. Cp. *v.* 21, and see note on *v.* 12.
saith the Lord GOD = [is] Adonai Jehovah's oracle.

37. 15-28 (K², p. 1159). THE TWO STICKS.
(Division.)

K² | R¹ | 15-19. The Sign.
K² | R² | 20-28. The Signification.

37. 15-19 (R¹, above). THE SIGN.
(Alternation and Introversion.)

R¹ | S | s | 15, 16-. The stick for Judah.
t | -16. The stick for Ephraim.
T | 17. Union.
S | t | 18, 19-. The stick for Ephraim.
s | -19-. The stick for Judah.
T | -19. Union.

16 stick. Heb. "wood": put by Fig. *Metonymy* (of Cause), Ap. 6, for anything made of it.
children = sons.
companions: i.e. Benjamin and Levi. Heb. text reads "companion" (sing.); but marg., with some codices and one early printed edition, reads "companions" (pl.).
Joseph. Who held the primogeniture of the other tribes (1 Chron. 5. 1), forfeited by Reuben; and was represented by Ephraim, the head of the ten tribes. Cp. 1 Kings 11. 26. Isa. 11. 13. Jer. 31. 6. Hos. 5. 3, 5.
his companions: i.e. the other tribes.
17 hand. Some codices, with three early printed editions, read "hands" (pl.).
19 fellows. Same word as "companions" in *v.* 16, and same note as to the readings.
him: or, it.

37. 20-28 (R², above). THE SIGNIFICATION.
(Repeated and Extended Alternation.)

R² | U¹ | u¹ | 20, 21. Restoration.
v¹ | 22. One Nation.
w¹ | 23-. Conversion.
U² | u² | -23. Restoration.
v² | 24-. One King.
w² | -24. Conversion.
U³ | u³ | 25-. Restoration.
v³ | -25. One King.
w³ | 26-28. Sanctification.

21 Behold... heathen; and... land. These words were chosen for the legend on the Zionist medal commemorating the National Federation (of 1896), which is a landmark in the history of the Jewish nation.
ℑ = ℑ even ℑ. Fig. *Epizeuxis* (Ap. 6).
heathen = nations.
land. Heb. *'eretz*. Not the same word as in *vv.* 12, 14, 21.
22 upon = among.
mountains. A special various reading called *Sevîr* (Ap. 34) reads "cities".
23 idols = dirty gods.
detestable = abominable. Referring to idolatry, and its accompaniments.
transgressions = rebellions. Heb. *pāsha'*. Ap. 44. ix.
dwellingplaces. Sept. reads "lawlessnesses". Cp. Jer. 2. 19; 3. 22; 5. 6. So Houbigant, Bishops Newcombe and Horsley, with Ginsburg.
wherein = whereby.
sinned. Heb. *chāṭā'*. Ap. 44. i.
My People = to Me a People.
their God = to them a God.
God. Heb. Elohim. Ap. 4. I.
24 David My servant = Heb. My servant David. Occurs five times (34. 23, 24; 37. 24. 1 Kings 11. 32; 14. 8). In *v.* 25 and 2 Sam. 3. 18 t is (in Heb.) "David My servant" (though the A.V. there renders it "My servant David").
shepherd = ruler.
judgments... statutes. See note on Deut. 4. 1.

25 And they shall dwell. Repeated in middle of the verse by the Fig. *Mesarchia* Ap. 6, for emphasis.
given unto Jacob. And not any other land.
My servant David. Here, it is (in Heb.) "David My servant".

26 Moreover I will make a °covenant of peace with them; it shall be an °everlasting covenant with them: and I will [14]place them, and multiply them, and will set My sanctuary in the midst of them for evermore.

27 My °tabernacle also shall be with them: yea, I will be [23]their [23]God, and they shall be [23]My People.

28 And the [21]heathen °shall know that I [1]the LORD do sanctify Israel, °when My sanctuary shall be in the midst of them °for evermore.'"

38 And the word of °the LORD came unto me, saying,

2 °"Son of man, set thy face against °Gog, °the land of Magog, °the chief prince of °Meshech and Tubal, and prophesy against him,

3 And say, 'Thus saith °the Lord GOD; °'Behold, I *am* against thee, O [2]Gog, [2]the chief prince of [2]Meshech and Tubal:

4 And I will °turn thee back, and °put hooks into thy jaws, and I will bring thee forth, and all thine °army, horses and horsemen, all of them clothed with all sorts *of armour, even* a great °company *with* bucklers and shields, all of them handling swords:

5 Persia, °Ethiopia, and °Libya with them; all of them with shield and helmet:

6 °Gomer, and all his bands; the house of °Togarmah of the north quarters, and all his °bands: *and* many °people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy °company that are assembled unto thee, and °be thou a guard unto them.

8 °After many days thou shalt be visited: in °the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many [6]people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell °safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy [6]bands, and many [6]people with thee.'

10 Thus saith [3]the Lord GOD; 'It shall also come to pass, *that* at the same time shall °things come into thy mind, and thou shalt °think an °evil thought:

11 And thou shalt say, 'I will go up to the land of °unwalled villages; I will go to them that are at rest, that dwell [8]safely, all of them dwelling without walls, and having neither bars nor gates,

12 °To take a spoil, and to take a prey; ' to turn thine hand upon the desolate places *that*

26 covenant of peace. Cp. 34. 25.

everlasting covenant. See notes on Gen. 9. 16, and Isa. 44. 7.

27 tabernacle. Heb. *mishkān*. See Ap. 42. Ref. to Pent. (Lev. 26. 11, 12). Ap. 92.

28 shall know. See note on 6. 10.

when, &c. = by the existence of My sanctuary in, &c.

for evermore. Therefore this prophecy yet awaits its fulfilment.

38. 1—39. 29 (*Y*, p. 1156). JUDGMENTS ON ENEMIES. (GOG.) (*Alternations.*)

Y | V | 38. 1–3. Gog.
W | 38. 4–7. Repulsed.
X | x | 38. 8–16–. Invasion.
y | 38. –16. Purpose.
x | 38. 17–22. Invasion.
y | 38. 23. Purpose.
V | 39. 1. Gog.
W | 39. 2, 3. Repulsed.
X | z | 39. 4–6. Fall.
a | 39. 7. Purpose.
z | 39. 8–21. Spoliation.
a | 39. 22–29. Purpose.

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 Son of man. See note on 2. 1.

Gog. A symbolical name for the nations north and east of Palestine, or the nations as a whole. That the prophecies of chs. 38 and 39 are still future is clear from 38. 8, 14, 16; 39. 9, 25, 26; as Israel will have then already been "gathered", and complete restoration enjoyed immediately following the destruction of Gog: "Now will I bring again the captivity of Israel". It must therefore precede the Millennium; and on that account must be distinguished from Rev. 20. 8, 10; and may therefore perhaps be identified with Rev. 16. 14; 17. 14; 19. 17–21. Cp. Matt. 24. 14–30. Zech. 12. 1–4. It marks the climax of Satan's effort to destroy Israel from being a People, and clearly belongs to the close of a yet future kingdom age. See 38. 8, &c., above). The name is connected with "Og" (Deut. 3. 1–13), and "Agag" (Num. 24. 7), where the Samaritan Pent. reads "Agog", and the Sept. reads "Gog". Here the Arabic reads "Agag". The historical interpretation of this prophecy is confessedly impossible.

the land of Magog = of the land of the Magog. If "Gog" denotes and symbolises all that is powerful, gigantic, and proud, then "Magog" is symbolical of the same lands and peoples. Magog was a son of Japheth.

the chief prince = the head, or leader of *Rosh*. Heb. *Ro'sh*, which may point to Russia.

Meshech and Tubal. The Sept. renders these *Mesoch* and *Thobel*: i. e. the *Moschi* and *Tibareni*, occupying regions about the Caucasus. All these are nations distant from Palestine: not near nations, or nations connected by consanguinity. They were also descended from Japheth (Gen. 10. 2).

3 the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

Behold. Fig. *Asterismos*. Ap. 6.

4 turn thee back: or, lead thee away enticingly. Cp. Isa. 47. 10 (perverted). Jer. 50. 6. See the Oxford *Gesenius*.

put hooks, &c. Cp. Isa. 37. 29. Heb. "curbs". **army.** Heb. "power"; put by Fig. *Metonymy* (of Adjunct), Ap. 6, for army, as translated. **company** = gathered host. Cp. 16. 40. **5 Ethiopia** = Cush. **Libya** = Phut. Cp. 27. 10; 30. 5. These were descended from Ham (Gen. 10. 6). **6 Gomer.** North of Asia Minor; also descended from Japheth (Gen. 10. 3). **Togarmah** = Armenia. Cp. 27. 14. Also descended from Japheth (Gen. 10. 3). **bands** = hordes. **people** = peoples. **7 company.** So (sing.) in many codices and seven early printed editions; but some codices, with three early printed editions, read pl. See note on *v.* 4. **be thou a guard,** &c. Sept. reads "thou wilt be for Me a guard." **8 After many days.** Pointing to a then, and yet future time, when Israel shall have been recently "gathered", and before the Restoration is perfected. **the latter years.** See notes above and on *v.* 2. **safely** = confidently. **10 things** = words, or matters. **think an evil thought** = devise a mischievous device. Cp. Dan. 11. 44, 45. **evil.** Heb. *rā'a'*. Ap. 44. viii. **11 unwalled villages** = mere hamlets. **12 To take a spoil,** &c. The Heb. exhibits the Fig. *Polyptōton* (Ap. 6) = "To spoil a spoil and to prey a prey". Cp. Ps. 83. 4, &c.

477 *are now* inhabited, and °upon the °People *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the °midst of the °land.

13 °Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, 'Art thou come to take a spoil? hast thou gathered thy [4]company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?'''

14 Therefore, [2]son of man, prophesy and say unto [2]Gog, 'Thus saith [3]the Lord GOD; 'In that day when My [12]People of Israel dwelleth [8]safely, °shalt thou not know *it?*

15 And thou shalt come from thy place out of the north parts, thou, and many [6]people with thee, all of them riding upon horses, a great [4]company, and a mighty army:

16 And thou shalt come up against My [12]People of Israel, as a cloud to cover the land; it shall be °in the latter days, and I will bring thee against My land,

y that °the °heathen may know Me, °when I (p. 1161) shall be sanctified in thee, O [2]Gog, before their eyes.'

x 17 Thus saith [3]the Lord GOD; '*Art* thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at °the same time when [2]Gog shall come against °the land of Israel, °saith [3]the Lord GOD, *that* My fury shall come up in My face.

19 For in My jealousy *and* in the fire of My wrath have I spoken, Surely in that day there shall be a great °shaking in [18]the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall [19]shake at My presence, and the mountains shall be thrown down, and the steep places shall °fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all My mountains, [18]saith [3]the Lord GOD: °every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many [6]people that *are* with him, an overflowing rain, and °great hailstones, fire, and brimstone.

y 23 Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and °they shall know that I *am* [1]the LORD.''

V **39** °Therefore, thou °son of man, prophesy against °Gog, and say, 'Thus saith °the Lord GOD; °Behold, I *am* against thee, O °Gog, the chief prince of Meshech and Tubal:

W 2 And I will °turn thee back, and °leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee °upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall [2]upon the mountains of Israel, thou, and all thy bands, and the °people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured. X

5 Thou shalt fall upon the open field: for I have spoken *it*, °saith [1]the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell carelessly in the °isles: and °they shall know that I *am* °the LORD.

7 So will I make My °holy °name known in a the midst of My People Israel; and I will not *let them* °pollute My °holy name any more: and the °heathen °shall know that I *am* [6]the LORD, the °Holy One in Israel.

8 Behold, it is come, and it is done, [5]saith z [1]the Lord GOD; this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the buck-

upon = against. A special various reading called *Sevîr* (Ap. 34) reads "over".

People: i.e. Israel, as in 39. 13; not in *vv.* 6, 8, 9, 15, 22.

midst. Heb. = navel. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the middle.

land = earth. Heb. *'eretz*. Cp. *v.* 18. Of which Palestine is in the centre, politically and morally, if not exactly geographically.

13 Sheba, &c. These are some who protest.

14 shalt thou not know it? The Sept. reads "wilt thou not rouse thyself?"

16 in the latter days = in the end of days. Still future. See notes on *vv.* 2 and 8.

the heathen may know, &c. See note on 6. 10.

heathen = nations.

when I shall be sanctified, &c.: or, by My hallowing Myself, &c.

18 the same time = that day.

the land of Israel = on the soil of Israel. Heb. *'admath*. See note on 11. 17.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

19 shaking = trembling. 20 fall = sink down.

21 every man's. Heb. *'ish*. Ap. 14. II.

22 great hailstones. As in Josh. 10. 11.

23 they shall know, &c. See note on 6. 10.

39. 1 Therefore, &c. See the Structure, p. 1161.

son of man. See note on 2. 1.

Gog, &c. See note on 38. 2.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4. Behold. Fig. *Asterismos*. Ap. 6.

2 turn thee back. See note on 38. 4.

leave but the sixth part of thee = and will lead thee on. This being from the root *shâsha* = to lead; not *shesh* = six.

upon the mountains of Israel. The others will be smitten in their own lands.

4 people = peoples. Some codices, with Aram. and Syr., read "many peoples". Cp. 38. 22.

5 saith the Lord GOD = [is] Adonai Jehovah's oracle.

6 isles = coasts, or maritime lands.

they shall know, &c. See note on 6. 10.

the LORD. Heb. Jehovah. Ap. 4. II.

7 holy. See note on Ex. 3. 5.

name. See note on Ps. 20. 1.

pollute = profane. heathen = nations.

shall know, &c. See note on 6. 10.

lers, the bows and the arrows, and the hand-staves, and the spears, and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and °rob those that robbed them, [5]saith [1]the Lord GOD.

11 And it shall come to pass °in that day, *that* I will give unto [1]Gog a place there of °graves in Israel, the valley of the passengers on the east of the sea: and it °shall stop the *noses* of the passengers: and there shall they bury [1]Gog and all his multitude: and they shall call *it* The valley of °Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the People of the land shall bury *them;* and it shall be to them a renown the day that I shall be glorified, [5]saith [1]the Lord GOD.

14 And they shall sever out °men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a °man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of [11]Hamon-gog.

16 And also the name of the city *shall be* °Hamonah. Thus shall they cleanse the land.'' '

17 And, thou [1]son of man, thus saith [1]the Lord GOD; 'Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, *even* a great sacrifice [2]upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the °princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war, [5]saith [1]the Lord GOD.

21 And I will set My glory among the [7]heathen, and all the [7]heathen shall see My judgment that I have executed, and My hand that I have laid upon them.

22 So the house of Israel shall know that I *am* [6]the LORD their °God from that day and forward.

23 And the [7]heathen [7]shall know that the house of Israel went into captivity for their °iniquity: because they °trespassed against Me, therefore hid I My face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their °transgressions have I done unto them, and hid My face from them.

25 Therefore' thus saith [1]the Lord GOD; °'Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My [7]holy [7]name;

10 rob = make a prey.

11 in. The 1611 edition of the A.V. reads "at".

graves = sepulture. Sept. and Vulg. read "memorial for burial".

shall stop . . . passengers = obstructeth, or arresteth, the passengers. Probably on account of its depth.

Hamon-gog = the multitude of Gog.

14 men of continual employment = constantly.

men. Heb. pl. of *'ĕnōsh.* Ap. 14. III.

15 man's. Heb. *'ādām.* Ap. 14. I.

16 Hamonah = "to the multitude".

18 princes = leaders.

22 God. Heb. Elohim. Ap. 4. I.

23 iniquity. Heb. *'āvāh.* Ap. 44. iv.

trespassed = committed treachery. Heb. *mā'al.* Ap. 44. xi.

24 transgressions = rebellions. Heb. *pāsha'.* Ap. 44. ix.

25 Now: i.e. after the destruction of Gog; i.e. after the "gathering" but before the final "Restoration", and therefore before the Millennium. See note on 38. 2.

26 After, &c. Another note of time, determining the fulfilment of the prophecy concerning Gog.

trespasses = treachery. Heb. *mā'al,* as in *v.* 23.

safely = confidently.

in their land = on their soil.

27 When. Another mark of time.

29 Neither . . . any more. Another mark of time.

poured out, &c. See Joel 2. 28. Another mark of time.

spirit. Heb. *rūach.* Ap. 9.

40. 1—48. 35 (*Z*, p. 1156). THE RESTORATION.
(*Alternation.*)

Z | A | 40. 1—44. 31. The House.
| B | 45. 1—46. 18. The Land.
A | 46. 19–24. The House.
B | 47. 1—48. 35. The Land.

40. 1—44. 31 (A, above). THE HOUSE.
(*Repeated and Extended Alternation.*)

A | C[1] | D[1] | 40. 1–3. Visions of God.
E[1] | 40. 4. Injunctions.
F[1] | 40. 5—42. 20. The House. Itself.
C[2] | D[2] | 43. 1–6. The Glory. Returning.
E[2] | 43. 7–12. Injunctions.
F[2] | 43. 13–27. The House. Its altar.
C[3] | D[3] | 44. 1–4. The Glory. Abiding.
E[3] | 44. 5–8. Injunctions.
F[3] | 44. 9–31. The House. Its Ministers.

1 the five and twentieth year. See table on p. 1105.

the beginning. Probably Abib or Nisan.

26 °After that they have borne their shame, and all their °trespasses whereby they have °trespassed against Me, when they dwelt °safely °in their land, and none made *them* afraid.

27 °When I have brought them again from the [4]people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then [7]shall they know that I *am* [6]the LORD their [22]God, which caused them to be led into captivity among the [7]heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 °Neither will I hide My face °any more from them: for I have °poured out My °spirit upon the house of Israel, [5]saith [1]the Lord GOD.' ''

40 In °the five and twentieth year of our captivity, in °the beginning of the year, in the tenth *day* of the month, in the

Z A C[1] D[1] (p. 1163) 465

465 fourteenth year after that °the city was smitten, in the selfsame day °the hand of °the LORD was upon me, and brought me thither.

2 In the °visions of °God brought He me into °the land of Israel, and set me °upon a very high mountain, °by which *was* as the °frame of a city on the south.

3 And He brought me thither, and, °behold, *there was* a °man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring °reed; and he stood in the gate.

F¹ (p. 1163) 4 And the ³man said unto me, °"Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel."

F¹ G K¹ (p. 1164) 5 And °behold a wall °on the outside of °the house round about, and in the ³man's hand a measuring reed of six °cubits *long* by the °cubit and an hand breadth: so °he measured the breadth of the °building, one ³reed; and the height, one ³reed.

6 Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one ³reed broad; and °the other threshold *of the gate, which was* one ³reed broad.

7 And *every* °little chamber *was* one ³reed long, and one ³reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate °within *was* one ³reed.

8 °He measured also the porch of the gate within, one ³reed.

9 Then measured he the porch of the gate, eight ⁵cubits; and the °posts thereof, two ⁵cubits; and the porch of the gate *was* °inward.

10 And the ⁷little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the ⁹posts had one measure on this side and on that side.

11 And he measured the breadth of the °entry of the gate, ten ⁵cubits; *and* the °length of the gate, thirteen ⁵cubits.

12 The °space also before the ⁷little chambers *was* one ⁵cubit *on this side*, and the space *was* one ⁵cubit on that side: and the ⁷little chambers *were* six ⁵cubits on this side, and six ⁵cubits on that side.

13 He measured then the gate from the roof of *one* ⁷little chamber to the roof of another: the breadth *was* five and twenty ⁵cubits, °door against °door.

14 He °made also ⁹posts of threescore ⁵cubits, even unto the ⁹post of the court round about the gate.

15 And from the °face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty ⁵cubits.

16 And *there were* °narrow windows to the ⁷little chambers, and to their ⁹posts within the gate round about, and likewise to the °arches: and windows *were* round about °inward: and °upon *each* ⁹post *were* °palm trees.

K² L¹ b¹ 17 Then °brought he me into the outward

the city was smitten. The fall of Jerusalem is thus fixed as happening in the eleventh year of the captivity. See the table on p. 1105.
the hand. Cp. 3. 14.
the LORD. Heb. Jehovah. Ap. 4. II
2 visions of God. Cp. 1. 1; 8. 3; 43. 3.
God. Heb. Elohim. Ap 4. I.
the land of Israel. One of the three occurrences in Ezekiel with *'eretz* instead of *'admath*. See notes on 27. 17; and cp. note on 11. 17.
upon a very high mountain. Cp. 17. 22, 23. Isa. 2. 2.
by: or, upon. frame = fabric, or structure.
3 behold. Fig. *Asterismos*. Ap. 6.
man. Heb. *'ish*. Ap. 14. II.
reed. See Ap. 51. III. 2 (2).
4 Son of man. See note on 2. 1.

40. 5—42. 20 (F¹, p. 1163). THE HOUSE ITSELF. (*Extended Alternation.*)

F¹ | G | 40. 5-43. The Inclosures.
H | 40. 44-46. The Priests' rooms.
J | 40. 47. The Court. Its size and shape.
G | 40. 48—41. 26. The Inner House, or Temple.
H | 42. 1-14. The Priests' rooms.
J | 42. 15-20. The outer place. Its size and shape.

40. 5-43 (G, above). THE INCLOSURES. (*Division.*)

G | K¹ | 5-16. The Outer Wall and Gates.
K² | 17-43. The Outer and Inner Courts.

5 behold. Fig. *Asterismos*. Ap. 6.
on the: or, went on.
the house: i.e. the Temple.
cubits. See Ap. 51. III. 2 (1).
he measured. In all the measurements the unit is one-seventh longer than Solomon's Temple, pointing to the eighth, the day of God. Seven speaks of completion. Eight speaks of a new beginning (see Ap. 10). In "the day of God" all things will be new.
building: i.e. the wall and its contents.
6 the other: viz. that mentioned in *v.* 7.
7 little. This word may well be omitted.
within. R.V. = toward the house.
8 He measured, &c. Verse 8 is not found in the Sept., Syr., or Vulg. It may be the latter clause of *v.* 7 copied again through human infirmity.
9 posts: or projections, coigns or small turrets.
inward = toward [the house].
11 entry = entrance, or doorway.
length = extent, or way.
12 space = barrier, border, or parapet.
13 door = entrance.
14 made: or, measured.
15 face = front.
16 narrow = latticed. Cp. 41. 16, 26. 1 Kings 6. 4.
arches = projections, or porches.
inward: or, within. upon = against.
palm trees. Artificial. Cp. 41. 18.

40. 17-43 (K², above). THE OUTER AND INNER COURT. (*Repeated and Extended Alternation.*)

K² | L¹ | b¹ | 17-22—. North Gate.
c¹ | -22. Seven steps.
d¹ | 23. Opposite Inner Gate. } The Outer Court.
L² | b² | 24, 25. South Gate.
c² | 26. Seven steps.
d² | 27. Opposite Inner Gate.
L³ | b³ | 28. South Gate.
c³ | 29, 30. Chambers, &c.
d³ | 31. Porches. Eight steps.
L⁴ | b⁴ | 32. East Gate. } The Inner Court.
c⁴ | 33. Chambers, &c.
d⁴ | 34. Porches. Eight steps.
L⁵ | b⁵ | 35. North Gate.
c⁵ | 36. Chambers, &c.
d⁵ | 37-43. Porches. Eight steps.

court, and, °lo, *there were* °chambers, and a °pavement made for the court round about: °thirty °chambers *were* upon the °pavement.

18 And the [17]pavement by the °side of the gates °over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court °without, an hundred [5]cubits eastward and northward.

20 And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the [7]little chambers thereof *were* three on this side and three on that side; and the [9]posts thereof and the [16]arches thereof were after the measure of the first gate: the length thereof *was* fifty [5]cubits, and the breadth five and twenty [5]cubits.

22 And their windows, and their [16]arches, and their [16]palm trees, *were* after the measure of the gate that looketh toward the east;

and they went up unto it by °seven steps; and the [16]arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred [5]cubits.

24 After that he brought me toward the south, and behold a gate toward the south: and he measured the [9]posts thereof and the [16]arches thereof according to °these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty [5]cubits, and the breadth five and twenty [5]cubits.

26 And *there were* [22]seven steps to go up to it, and the arches thereof *were* before them: and it had [16]palm trees, one on this side, and another on that side, upon the [9]posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred [5]cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to [24]these measures;

29 And the [7]little chambers thereof, and the posts thereof, and the [16]arches thereof, according to [24]these measures: and *there were* windows in it and in the [16]arches thereof round [16]about: *it was* fifty [5]cubits long, and five and twenty [5]cubits broad.

30 And the [16]arches round about *were* five and twenty [5]cubits long, and five cubits broad.

31 And the [16]arches thereof *were* toward the °utter court; and [16]palm trees *were* upon the [9]posts thereof: and the °going up to it *had* °eight steps.

32 And he brought me into the inner court toward the east: and he measured the gate according to [24]these measures.

33 And the [7]little chambers thereof, and the [9]posts thereof, and the [16]arches thereof, *were* according to [24]these measures: and *there were* windows therein and in the [16]arches thereof round about: *it was* fifty [5]cubits long, and five and twenty [5]cubits broad.

34 And the [16]arches thereof *were* toward the outward court; and [16]palm trees *were* upon the [9]posts thereof, on this side, and on that side: and the going up to it *had* [31]eight steps. d[4] (p. 1164)

35 And he brought me to the north gate, and measured *it* according to [24]these measures; L[5] b[5]

36 The [7]little chambers thereof, the posts thereof, and the [16]arches thereof, and the windows to it round about: the length *was* fifty [5]cubits, and the breadth five and twenty [5]cubits. c[5]

37 And the [9]posts thereof *were* toward the utter court; and [16]palm trees *were* upon the [9]posts thereof, on this side, and on that side: and the going up to it *had* [31]eight steps. d[5]

38 And the [17]chambers and the entries thereof *were* by the [9]posts of the gates, where they °washed the °burnt offering.

39 And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the [38]burnt offering and the °sin offering and the °trespass offering.

40 And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon °they slew *their sacrifices*.

42 And the four tables *were* of °hewn stone for the [38]burnt offering, of a [5]cubit and an half long, and a [5]cubit and an half broad, and one [5]cubit high: whereupon also they laid the instruments wherewith they slew the [38]burnt offering and the sacrifice.

43 And within *were* °hooks, an hand broad,

17 lo. Fig. *Asterismos*. Ap. 6.
chambers=attachments. Always rendered "chambers", except 1 Sam. 9. 22, where it is "parlour". These chambers or storerooms are for the priests and Levites, and for the tithes and offerings. Not the same word as in *vv.* 7, 7, 10, 12, 12, 13, 16, 21, 29, 33, 36; but the same as *vv.* 38, 44, 45, 46. See note on 41. 5.
pavement. Stones ranged artificially. Probably tesselated. Cp. John 19. 13.
thirty. Probably ten on each of the three sides of the court, in clusters of five on each of the sides of the three gates.
18 side=shoulder. **over against.** Or, all along.
19 without=from without.
22 seven steps. These are the steps to the outer gates, and distinct from the "eight" of the inner court. Neither have anything to do with the fifteen steps of the "Songs of the Degrees". See Ap. 67.
24 these measures. This phrase is repeated in *vv.* 28, 29, 32, 33, 35: showing the conformity of the whole plan.
31 utter=outer. **going up**=ascent.
eight steps. These were in the inner court. See note on "seven", *v.* 22.
38 washed. Or, took out the entrails of.
burnt offering. See Ap. 43. II. ii. See note on "ordinances", 43. 18.
39 sin offering. See Ap. 43. II. v.
trespass offering. See Ap. 43. II. vi.
41 they slew, &c.=their slaying [was done].
42 hewn stone. The other eight (*v.* 41) were probably of wood.
43 hooks=the ranges.

fastened round about: and upon the tables *was* the flesh of the °offering.

H e (p. 1166) 44 And without the inner gate *were* the [17]chambers of the singers in the inner court, which *was* at the [18]side of the north gate; and their prospect *was* toward the south:

f one at the side of the east gate *having* the prospect toward the north.

e 45 And he said unto me, "This [17]chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the charge of the house.

f 46 And the [17]chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of °Zadok among the sons of Levi, which come near to [1]the LORD to minister unto Him."

J (p. 1164) 47 So he measured the court, an hundred [5]cubits long, and an hundred [5]cubits broad, °foursquare; and the altar *that was* before the house.

G M g (p. 1166) 48 And he brought me to the °porch of the house, and measured *each* [9]post of the porch, five [5]cubits on this side, and five [5]cubits on that side: and the breadth of the gate *was* three [5]cubits on this side, and three [5]cubits on that side.

49 The length of the porch *was* twenty [5]cubits, and the breadth eleven [5]cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the [9]posts, one on this side, and another on that side.

h 41 Afterward he brought me to the °temple, and measured the °posts, six °cubits broad on the one side, and six °cubits broad on the other side, °*which was* the breadth of the °tabernacle.

2 And the breadth of the °door *was* ten [1]cubits; and the °sides of the °door *were* five [1]cubits on the one side, and five [1]cubits on the other side: and he measured the length thereof, forty [1]cubits: and the breadth, twenty [1]cubits.

3 Then went he inward, and measured the [1]post of the door, two [1]cubits; and the [2]door, six [1]cubits; and the breadth of the [2]door, seven [1]cubits.

N 4 So he measured the length thereof, twenty [1]cubits; and the breadth, twenty [1]cubits, before the [1]temple: and he said unto me, "This *is* °the most holy *place*."

M g 5 After he measured the wall of the house, six [1]cubits; and the breadth of *every* °side chamber, four [1]cubits, round about the house on every side.

6 And the [5]side chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the [5]side chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And *there was* °an enlarging, and a winding about still upward to the [5]side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also °the height of the house round about: the foundations of the [5]side chambers *were* a full °reed of six great [1]cubits.

9 The thickness of the wall, which *was* for the [5]side chamber without, *was* five [1]cubits: and *that* which *was* left *was* the place of the [5]side chambers that *were* within.

10 And between the °chambers *was* the wideness of twenty [1]cubits round about the house on every side.

11 And the [2]doors of the [5]side chambers *were* toward *the place that was* left, one door toward the north, and another [2]door toward the south: and the breadth of the place that was left *was* five [1]cubits round about.

h 12 Now the building that *was* before the separate place at the end toward the west *was* seventy [1]cubits broad; and the wall of the building *was* five [1]cubits thick round about, and the length thereof ninety [1]cubits.

13 So he measured the house, an hundred [1]cubits long; and the separate place, and the building, with the walls thereof, an hundred [1]cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred [1]cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the °galleries thereof on the one

offering = corban.

40. 44-46 (H, p. 1164). THE PRIESTS' ROOMS. (*Alternation.*)

H | e | 44–. South Prospect. } Situation.
H | f | –44. North Prospect. } Situation.
H | e | 45. South Prospect. } Use.
H | f | 46. North Prospect. } Use.

46 Zadok among = Zadok: those from.
47 foursquare. Cp. 48. 20 and Rev. 21. 16.

40. 48—41. 26 (*G*, p. 1164). THE INNER HOUSE. (*Alternations.*)

G | M | g | 40. 48, 49. The Porch.
G | M | h | 41. 1–3. The Temple.
G | M | N | 41. 4. The Most Holy Place.
G | *M* | *g* | 41. 5–11. The Porch.
G | *M* | *h* | 41. 12–15. The Temple.
G | *M* | *N* | 41. 16–26. The Most Holy Place.

48 porch = vestibule.

41. 1 temple = palace. Heb. *heykāl*.
posts = projections. The Sept. reads "post."
cubits. See Ap. 51. III. 2 (1).
which was. Omit these words, and commence *v.* 2 with the clause which follows.
tabernacle = tent. Heb. *'ohel*. See Ap. 40. 3.
2 door = entrance. sides = shoulders.
4 the most holy place = the Holy of Holies.
5 side chamber. Not the same word for "chamber" as in *v.* 10 and ch. 40. 7, 7, 10, 12, 12, 13, 16, 21, 29, 33, 36 (which is *tā'*); or in 40. 17, 17, 38, 44, 45, 46; or in 42. 1, 4, 5, 7, 7, 8, 9, 10, 11, 12, 13, 13, 13; or in **44.** 19; 45. 5; 46. 19 (which is *lishkāh* = a storeroom).
7 an enlarging = a broadening.
8 the height of the house = that the house had an elevation or platform. reed. See Ap. 51. III. 2 (3).
10 chambers = storerooms. Heb. *lishkāh*. See note on *v.* 5.
15 galleries. Heb. *'attīk*. Occurs only here, *v.* 16, and 42. 3, 5. Probably from *nataḳ*, to cut away, but in what sense is obscure. Perhaps balconies.

side and on the other side, an hundred [1] cubits, with the inner temple, and the porches of the court;

16 The °door posts, and the °narrow windows, and the [15] galleries round about on their three stories, over against the [2] door, °cieled with wood round about, and from the ground up to the windows, and the windows *were* covered;

17 To that above the [2] door, even unto the inner house, and without, and by all the wall round about within and without, °by measure.

18 And *it was* made with °cherubims and °palm trees, so that a °palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that the face of a °man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the [2] door *were* cherubims and palm trees made, ° and *on* the wall of °the temple.

21 The °posts of [20] the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 The altar of wood *was* three [1] cubits high, and the length thereof two [1] cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, "This *is* the table that *is* before °the LORD."

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, [18] cherubims and [18] palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* [16] narrow windows and palm trees on the one side and on the other side, on the [2] sides of the porch, and *upon* the [5] side chambers of the house, and thick planks.

42 Then he brought me forth into the °utter court, the way toward the north: and he brought me into the °chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred °cubits *was* the north °door, and the breadth *was* fifty °cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the °pavement which *was* for the [1] utter court, *was* °gallery against °gallery in three *stories*.

4 And before the [1] chambers *was* a walk of ten [2] cubits breadth inward, a way of one [2] cubit; and their doors toward the north.

5 Now the upper [1] chambers *were* shorter: for the [3] galleries °were higher than *these*, than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the [1] chambers, toward the utter court on the forepart of the [1] chambers, the length thereof *was* fifty [2] cubits.

8 For the length of the [1] chambers that *were* in the [1] utter court *was* fifty [2] cubits: and, °lo, °before the temple *were* an hundred [2] cubits.

9 And °from under these [1] chambers °*was* the entry on the east side, as one goeth into them from the [1] utter court.

10 The [1] chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the [1] chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their °fashions, and according to their [2] doors.

12 And according to the doors of the [1] chambers that *were* toward the south *was* a [2] door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, "The north [1] chambers *and* the south [1] chambers, which *are*

41. 16-26 (*N*, p. 1166). THE MOST HOLY PLACE.
(*Introversion and Alternation.*)

N | O | i | 16, 17. Walls.
k | 18–21. Cherubim.
P | 22. Altar of Wood.
O | *i* | 23, 24. Doors.
k | 25, 26. Cherubim.

16 door posts = thresholds.
narrow = latticed. See note on 40. 16.
cieled = overlaid, panelled, or wainscoted.
17 by measure. Showing that every detail, however small, is important.
18 cherubims. See Ap. 41.
palm trees: i.e. artificial palm trees.
19 man. Heb. *'ādām*. Ap. 14. I.
20 and on the wall of the temple. Render: And as for the wall of the temple, the door-posts were squared; and, as for the face of the sanctuary, the appearance, &c. (as in *v.* 20).
the temple. This word has the extraordinary points (Ap. 31), the dots indicating that the word is repeated by mistake from *v.* 20.
21 posts = post. Sing. Only here and 1 Sam. 1. 9.
22 the LORD. Heb. Jehovah. Ap. 4. II.

42. 1–14 (*H*, p. 1164). THE PRIESTS' ROOMS.
(*Division.*)

H | Q[1] | 1–12. The Rooms.
Q[2] | 13, 14. Their Uses.

1 utter = outer.
chamber = storeroom. Heb. *lishkāh*. See note on 40. 17. **2** cubits. See Ap. 51. III. 2 (1).
door = entrance.
3 pavement. See note on 40. 17.
gallery. See note on 41. 15.
5 were higher than = took away from.
8 lo. Fig. *Asterismos*. Ap. 6.
before the temple = towards the holy place.
9 from under these chambers = underneath were these chambers.
was the entry = the entrance [was].
11 fashions. Place a full stop here, and begin: "And according", &c.

before the separate place, they *be* °holy [1] chambers, °where the priests that approach unto °the LORD shall eat the most °holy things: there shall they lay the most °holy things, and the °meat offering, and the °sin offering, and the trespass offering; for the place *is* °holy.

14 When the priests enter therein, then shall they not go out of the [13]holy *place* into the [1]utter court, but there they shall lay their garments wherein they minister; for they *are* [13]holy; and shall put on other garments, and shall approach to *those things* which *are* for the people."

J (p. 1168)

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

m

16 He measured the east °side with the measuring °reed, five hundred °reeds, with the measuring °reed round about.

n

17 He measured the north [16]side, five hundred [16]reeds, with °the measuring [16]reed round about.

o

18 He measured the south [16]side, five hundred reeds, with the measuring [16]reed.

m

19 He turned about to the °west [16]side, *and* measured five hundred [16]reeds with the measuring [16]reed.

l

20 He measured it by the four [16]sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

C^2 D^2 (p. 1163)

43 Afterward he brought me to the gate, *even* the gate that looketh toward the east:

2 And, behold, °the glory of °the °God of Israel came from the way of the east: and His voice *was* like a noise of many waters: and the earth shined with His glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision °that I saw when I came °to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of °the LORD came into °the house by the way of °the gate whose prospect *is* toward the east.

5 So the °spirit took me up, and brought me into the inner court; and, behold, [2]the glory of [4]the LORD filled [4]the house.

6 And I heard *Him* speaking unto me out of the house; and °the man °stood by me.

E'

7 And He said unto me, °"Son of man, °the place of My throne, and the place of the soles of My feet, °where °I will dwell in the midst of the °children of Israel °for ever; and My °holy name, shall the house of Israel °no more defile, *neither* they, nor their kings, by their °whoredom, nor °by the carcases of their kings °in their high places.

8 In their °setting of their threshold by My thresholds, and their post °by My posts, °and the wall between Me and them, they have even defiled My [7]holy name by their °abominations that they have committed: wherefore I have consumed them in Mine anger.

9 Now let them put away their [7]whoredom, and the carcases of their kings, far from Me, and I will dwell in the midst of them for ever.

10 °Thou [7]son of man, °shew the house to the house of Israel, that they may be ashamed of their °iniquities: and °let them measure the °pattern.

11 And if they be ashamed of all that they have done, [10]shew them the form of the house,

13 holy. See note on Ex. 3. 5.
holy chambers = the chambers of the holy place.
where, &c. Ref. to Pent. (Lev. 6. 16, 26; 24. 9). Ap. 92.
the LORD. Heb. Jehovah. Ap. 4. II.
meat offering = the gift offering. Heb. *minchah*. Ap. 43. II. iii. Ref. to Pent. (Lev. 2. 3, &c.). Ap. 92.
sin offering. Heb. *chattath*. Ap. 43. II. v.

42. 15–20 (*J*, p. 1164). THE OUTER PLACE.
(*Introversion.*)

J | l | 15. The circumference.
m | 16. East side.
n | 17. North side.
o | 18. South side.
m | 19. West side.
l | 20. The circumference.

16 side = wind. Heb. *rūach*. Ap. 9.
reeds. See Ap. 51. III. 2 (3).
19 west. Heb. "sea", put for the "side" on which the sea was: i.e. the west.

43. 2 the glory. In 11. 23 he had seen this glory quitting the Temple.
the God of Israel. See note on Isa. 29. 23.
God. Heb. Elohim. Ap. 4. I.
3 that I saw. See 1. 28; 3. 23.
to destroy. Heb. idiom, by which the doer is said to do what he declares shall be done. See 9. 1, 5; note on Jer. 14. 8, 9; 20. 25.
4 the LORD. Heb. Jehovah. Ap. 4. II.
the house. Not Solomon's Temple, but the Temple which he had been shown in vision (chs. 41 and 42).
the gate. Not the present gate on the east side of the Temple area, but that of the yet future Temple (40. 6; 42. 15; 44. 1; 46. 1).
5 spirit. See note on 8. 3. Heb. *rūach*. Ap. 9.
6 the man. Heb. *'ish*. Ap. 14. II.
stood = was standing.
7 Son of man. See note on 2. 1.
the place of My throne. The *Ellipsis* must be thus supplied: "[This is] the place", &c. Not the ark, as in Solomon's Temple. There is no ark here.
where I will dwell, &c. See *v.* 9; 37. 26, 28; 48. 35. Pss. 68. 18; 132. 14. Joel 3. 17.
I will dwell, &c. Ref. to Pent. (Ex. 29. 45).
children = sons.
for ever. Showing that this prophecy yet waits for its fulfilment. holy. See note on Ex. 3. 5.
no more defile. Cp. 20. 39; 23. 38, 39; 39. 7. Hos. 14. 8. Zech. 13. 2; 14. 20, 21.
whoredom. Always put for idolatry, by the Fig. *Metonymy* (of the Subject), Ap. 6.
by the carcases, &c. Ref. to Pent. (Lev. 26. 30).
in their high places: or, in their death.
8 setting, &c. Cp. 5. 11; 8. 3–16; 23. 39; 44. 7. 2 Kings 16. 14, 15; 21. 4–7; 23. 11, 12. 2 Chron. 33. 4, 7.
by = close by, alongside of.
and the wall: or, "For [there was but a] wall".
abominations = idolatries.
10 Thou. Some codices, with Sept., Syr., and Vulg., read "Thou therefore". This is yet future, and involves the fulfilment of ch. 37, for Ezekiel and for the whole nation.
shew the house . . . let them measure. This will be the evidence, to the new nation, that all this prophecy, and Ezekiel's part in it, is of Jehovah.
iniquities. Heb. *'āvāh*. Ap. 44. iv.
pattern: or, plan, or arrangement.

465 and the fashion thereof, and the °goings out thereof, and the °comings in thereof, and all the °forms thereof, and all the ordinances thereof, and all the °forms thereof, and all the °laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This °*is* the law of the house; °Upon the top of the mountain the whole limit thereof round about *shall be* °most °holy. °Behold, this °*is* the law of the house.

F² R¹ (p. 1169) 13 And these *are* the measures of °the altar after the °cubits: The °cubit *is* a °cubit and an hand breadth; even the bottom *shall be* a °cubit, and the breadth a °cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the °higher place of °the altar.

14 And from the °bottom *upon* the ground *even* to the lower °settle *shall be* two [13]cubits, and the breadth one [13]cubit; and from the lesser °settle *even* to the greater °settle *shall be* four [13]cubits, and the breadth *one* [13]cubit.

15 So °the altar *shall be* four [13]cubits; and from °the altar and upward *shall be* four horns.

16 And [15]the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the [14]settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a [13]cubit; and the bottom thereof *shall be* a [13]cubit about; and his °stairs shall look toward the east."

R² o 18 And he said unto me, [7]"Son of man, °thus saith °the Lord GOD; 'These *are* °the ordinances of the altar °in the day when they shall make it, to offer °burnt offerings thereon, and to °sprinkle blood thereon.

19 And °thou shalt give to °the priests the Levites that be of the seed of Zadok, which approach unto Me, to minister unto Me, °saith [18]the Lord GOD, a young °bullock for a °sin offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the [14]settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the [19]sin offering, and °he shall burn it in the appointed place of the house, without the sanctuary.

p 22 And on the second day thou shalt offer a kid of the goats without blemish for a [19]sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before [4]the LORD, and the priests shall °cast salt upon them, and they shall offer them up *for* a burnt offering unto [4]the LORD.

o 25 Seven days shalt thou prepare every day a goat *for* a [19]sin offering: they shall also prepare goings out = the exits.

comings in = the entrances.

forms = models, or visible forms. The word is found only in this verse. Heb. text written "form"; but marg. "forms".

laws. Heb. text written "law"; but marg. "laws". Some codices, with four early printed editions, read "laws" both in text and margin.

12 is. Supply "will be".

Upon, &c. Cp. 40. 2; 42. 20. Ps. 93. 5. Joel 3. 17. Zech. 14. 20, 21. Rev. 21. 27.

most holy = the holy of holies.

holy. See note on Ex. 3. 5.

Behold. Fig. *Asterismos* (Ap. 6), for emphasis.

43. 13-27 (F², p. 1163). THE ALTAR, ETC. (*Division.*)

F² | R¹ | 13–17. The Altar. Itself.
| R² | 18–27. The Altar. Its ordinances.

13 the altar. Heb. *mizbeach*. Same word as in *v.* 18; not the same as in *vv.* 15, 16.

cubits. See Ap. 51. III. 2 (1).

higher place = the pit: i.e. the ash-pit. Heb. *gab* = anything curved or convex, from *gabab* = hollow, hollowed out.

14 bottom = hollow.

settle = ledge. The Heb. word in this sense occurs only here, *vv.* 17, 20, and 45. 19. The altar will be thus narrowed at the top (twelve cubits square). The height and breadth will be the same as Solomon's, except that this will have these ledges for the priests to walk round.

15 the altar = the hearth. Heb. *ha harēl* = the mount of El. Not the same word as in *v.* 13.

17 stairs. Steps were forbidden in Ex. 20. 26: but may be permitted here.

43. 18-27 (R², above). THE ALTAR. ITS ORDINANCES. (*Alternation.*)

R² | o | 18–21. First day. } Separate.
| p | 22–24. Second day. }
| o | 25, 26. Seven days. } Collective.
| p | 27. Eighth day. }

18 thus saith, &c. See note on 44. 9.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

the ordinances of the altar. Compared with the Mosaic tabernacle, the ritual began with the consecration of the priests (Lev. 8. 1–10); here, they are already consecrated (*vv.* 19, 26). In Lev. 8. 11, the altar was anointed with the holy oil; here no anointing, and the priests are only from Zadok's line (cp. 40. 46; 44. 15). In Ex. 29. 36, a bullock offered on seven successive days; here only once, and on the other days a kid of the goats. The offerings here (*vv.* 18–27) are *National* and *Priestly* (the Priest representing the Nation); not *individual*, for there will be no day of atonement. The sacrifices will not therefore be as when under the law.

in the day. See Ap. 18. This day is yet future.

burnt offerings. See Ap. 43. II. ii.

sprinkle, &c. = dash, or throw. Ref. to Pent. (Lev. 1. 5). This expression is exclusively technical. Ap. 92. For the exceptions see 2 Chron. 34. 4. Job 2. 12. Isa. 28. 5. Cp. Ezek. 10. 2 and Hos. 7. 9.

19 thou. Testifying to the share of Ezekiel "in the day when", &c.

the priests the Levites. Referring to the distinction between the Levitical priests and all other priests (heathen, Israelitish, or tribal). See note on Deut. 17. 9.

saith the Lord GOD = [is] Jehovah's oracle.

bullock. See note on "ordinances", *v.* 18.

sin offering. Ref. to Pent. (Ex. 29. 14). Ap. 92.

21 he shall burn it. Ref. to Pent. (Ex. 29. 14).

24 cast salt. This was not done in this case under the Mosaic law. Cp. Lev. 2. 13. See Ap. 92.

465 pare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they °purge the altar and purify it; and they shall °consecrate °themselves.

P p. 1169 27 And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make °your burnt offerings upon the altar, and your peace offerings; and °I will accept you, [19] saith [18] the Lord GOD."

C³ D³ p. 1163 **44** Then he brought me back the way of °the gate of the outward sanctuary which looketh toward the east; and it *was* shut.

2 Then said °the LORD unto me; "This gate shall be shut, it shall not be opened, and no °man shall enter in by it; because °the LORD, °the °God of Israel, hath entered in by it, therefore it shall be shut.

3 °*It is* for °the prince; the prince, he shall sit in it to eat bread before [2]the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same."

4 Then brought he me the way of the north gate before the house: and I looked, and, °behold, the glory of [2]the LORD filled the house of [2]the LORD: and I fell upon my face.

E³ 5 And [2]the LORD said unto me, °"Son of man, °mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the °ordinances of the house of [2]the LORD, and all the °laws thereof; and °mark well the °entering in of the house, with every °going forth of the sanctuary.

6 And thou shalt say to the °rebellious, *even* to the house of Israel, 'Thus saith °the Lord GOD; 'O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into My sanctuary* °strangers, °uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to °pollute it, *even* My house, when ye °offer My bread, °the fat and the blood, and °they have broken My covenant because of all your abominations.

8 And °ye have not kept the charge of Mine °holy things: but ye have set keepers of My charge in My sanctuary for °yourselves.'

[3] S¹ T q p. 1170 9 °Thus saith [6]the Lord GOD; 'No °stranger, [7]uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any °stranger that *is* among the °children of Israel.

10 And °the Levites that °are gone away far from Me, when Israel went astray, which went astray away from Me after their °idols; they shall even bear their °iniquity.

r 11 °Yet they shall be ministers in My sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice °for the People, and °they shall stand before them to minister unto them.

U 12 Because they ministered unto them before their [10]idols, and °caused the house of Israel to fall into [10]iniquity; therefore have I lifted up Mine hand against them, °saith [6]the Lord GOD, and they shall bear their [10]iniquity.

13 And they shall °not come near unto Me, T q

26 purge = atone for.
consecrate. See note on Ex. 28. 41. Lev. 9. 17.
themselves = it.
27 your . . . you: i.e. nationally, not individually. See note on "ordinance", &c., *v.* 18.
I will accept you. Ref. to Pent. (Lev. 22. 27. Deut. 33. 11). Ap. 92.

44. 1 the gate of the outward sanctuary = the outer gate of the sanctuary.
2 the LORD. Heb. Jehovah. Ap. 4. II.
man. Heb. *'ish.* Ap. 14. II. Therefore the prince of *v.* 3 is more than man: either the risen David, or the Messiah Himself.
the God of Israel. See note on Isa. 29. 23.
God. Heb. Elohim. Ap. 4. I.
3 It is for the prince; the prince. Heb. The Prince! as prince: i.e. the risen David, the Vice-regent of the Messiah (34. 23, 24; 37. 24, 25); or, the Messiah Himself. See note on "man", *v.* 2.
4 behold. Fig. *Asterismos.* Ap. 6.
5 Son of man. See note on 2. 1.
mark well = set thine heart.
ordinances = statutes.
laws. Heb. text "law"; but marg. and some codices, with four early printed editions, read "laws".
entering in = entrance. **going forth** = outgoings.
6 rebellious. Heb. rebellion, put by Fig. *Metonymy* (of Adjunct), Ap. 6, for rebellious people.
the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
7 strangers = aliens. Heb. "sons of the foreigner".
uncircumcised in heart. Ref. to Pent. (Lev. 26. 41. Deut. 10. 16). Ap. 92. Cp. Jer. 9. 25, 26.
pollute = profane. **offer** = bring near.
the fat and the blood. Ref. to Pent. (Lev. 3. 16, 17).
they. Most of the ancient versions read "ye".
8 ye have not kept, &c. See 40. 46, &c.
holy. See note on Ex. 3. 5.
yourselves: i.e. your own pleasure.

44. 9-31 (F³, p. 1168). THE HOUSE. ITS ORDINANCES. (*Division.*)

F³ | S² | 9–14. The Levites.
F³ | S² | 15–31. The Priests.

44. 9-14 (S¹, above). THE LEVITES. (*Introversion and Alternation.*)

S¹ | T | q | 9, 10. Prohibitions. (Negative.)
S¹ | T | r | 11. Ministry. (Positive.)
S¹ | T | U | 12. Reason.
S¹ | T | q | 13. Prohibitions. (Negative.)
S¹ | T | r | 14. Ministry. (Positive.)

9 Thus saith, &c. This emphatic commencement is repeated in 45. 9, 18; 46. 1, 16; 47. 13. Cp. 31. 10, 15; 43. 18.
stranger = foreigner. **children** = sons.
10 the Levites. These are distinguished here from the priests (15–27); see S¹ and S², above and consult note on 43. 19; and Deut. 17. 9.
are gone away = went astray.
idols = dirty idols.
iniquity. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the punishment due to it. Heb. *'avah.* Ap. 44. iv.
11 Yet. Refers to the portion of service reserved for these Levites.
for the People: i.e. the Nation. See note on "ordinances", 43. 18.
they shall stand. Ref. to Pent. (Deut. 10. 8). Ap. 92. Cp. *v.* 15 and Num. 16. 9.
12 caused, &c. = were to the house of Israel for a stumblingblock of iniquity.
saith the Lord GOD = [is] Adonai Jehovah's oracle.
13 not come near unto Me. This is to be the punishment in the coming future order.

465 to do the office of a °priest unto Me, nor to come near to any of My [8]holy things, in the °most holy *place:* but they shall bear their shame, and their abominations which they have committed.

r (p. 1170) 14 But I will make *them* keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

S² V s (p. 1171) 15 But [13]the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the [9]children of Israel went astray from Me, *they* shall come near to Me to minister unto Me, and [11]*they* shall stand before Me to [7]offer unto Me [7]the fat and the blood, [12]saith [6]the Lord GOD:

16 *They* shall enter into My sanctuary, and *they* shall come near to My table, to minister unto Me, and they shall keep My charge.

t 17 And it shall come to pass, *that* when they enter in at the gates of the inner court, °they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and °within.

18 They shall have linen °bonnets upon their heads, and shall have linen breeches upon their loins; °they shall not gird *themselves* °with any thing that causeth sweat.

19 And when they go forth into the °utter court, *even* into the °utter court to the People, they shall put off their garments wherein *they* ministered, and lay *them* in the [8]holy °chambers, °and they shall put on other garments; and they shall not sanctify the People with their garments.

20 °Neither shall they shave their heads, nor suffer their locks to grow long; they shall °only poll their heads.

21 °Neither shall any priest drink °wine, °when they enter into the inner court.

22 °Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

W 23 °And they shall teach My People *the difference* between the [8]holy and °profane, and cause °them to discern between the unclean and the clean.

24 °And in °controversy *they* shall stand in judgment; *and* they shall judge it according to My judgments: and they shall keep My laws and My statutes in all Mine °assemblies; and °they shall hallow My sabbaths.

V t 25 °And they shall come at no dead °person to defile themselves: but for father, or for mother, or for son, or for daughter, °for brother, or for sister that hath had no husband, they may defile themselves.

s 26 °And after he is cleansed, they shall reckon unto him seven days.

27 And °in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall [7]offer his °sin offering, [12]saith [6]the Lord GOD.

W 28 And it shall be unto them for an inheritance: °I *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

a priest. See note on 43. 19.
most holy place = holy of holies.

44. 15-31 (S², p. 1170). THE PRIESTS.
(*Alternation and Introversion.*)

S² { V { s { 15, 16. Public. / t { 17–22. Personal. } Ceremonial.
W | 23, 24. Moral.
V { t | 25. Personal. / s | 26, 27. Public. } Ceremonial.
W | 28–31. Moral.

17 they shall be clothed, &c. Ref. to Pent. (Ex. 28. 42). Ap. 92.
within = toward [the house].
18 bonnets = head-dresses, or turbans. Ref. to Pent. (Ex. 39. 28). Ap. 92. Cp. 24. 17. Isa. 61. 10.
they. Some codices, with Aram., Sept., and Vulg., read "and they".
with, &c. Heb. = "with sweat"; sweat being put by Fig. *Metonymy* (of Effect), Ap. 6, for that which causes sweat.
19 utter = outer.
chambers = storerooms. Heb. *lishkāh*. See note on 40. 17. Same word as 41 10; but not elsewhere in ch. 41.
and they shall. Heb. text of some codices reads "they shall"; and marg. "and shall". Cp. 42. 14.
20 Neither shall they, &c. Ref. to Pent. (Lev. 21. 5). Ap. 92.
only poll = surely clip.
21 Neither shall any, &c. Ref. to Pent. (Lev. 10. 9).
wine. Heb. *yayin*. See Ap. 27. I.
when, &c. They might do so at other times.
22 Neither shall they, &c. Ref. to Pent. (Lev. 21. 14). Ap. 92.
23 And they shall teach, &c. Ref. to Pent. (Lev. 10. 11). Ap. 92.
profane = common.
them. The 1611 edition of the A.V. reads "men".
24 And in controversy, &c. Ref. to Pent. (Deut. 17. 9). Ap. 92.
controversy = strife.
assemblies = appointed seasons.
they shall hallow, &c. Ref. to Pent. (Lev. 19. 30).
25 And they shall come, &c. Ref. to Pent. (Lev. 21. 1). Ap. 92.
person = human being. Heb. *'ādām*. Ap. 14. I.
for brother. Some codices, with one early printed edition, read "or for", completing the Fig. *Paradiastole* (Ap. 6).
26 And after he is cleansed . . . seven days. Ref. to Pent. (Num 6. 10, "on the eighth day"). Ap. 92.
27 in the day. See Ap. 18.
sin offering. Ap. 43. II. v.
28 I am their inheritance. Ref. to Pent. (Num. 18. 20. Deut. 10. 9; 18. 1, 2). Ap. 92.
29 every dedicated thing, &c. Ref. to Pent. (Num. 18. 14). A verbal reference. Ap. 92.
30 first of all, &c. Ref. to Pent. (Ex. 13. 2; 22. 29, 30; 23. 19. Num. 3. 13; 18. 12, 13).
oblation = heave offering. Heb. *terūmah*. See note on Ex. 29. 27. The word is often repeated here. See 45. 6, 7, 13, 16; 48. 8–10, 12, 18, 20, 21.
the first of your dough. Ref. to Pent. (Num. 15. 20).
31 dead of itself, &c. Ref. to Pent. (Lev. 22. 8).

29 *They* shall eat the meat offering, and the [27]sin offering, and the trespass offering; and °every dedicated thing in Israel shall be their's.

30 And the °first of all the firstfruits of all *things,* and every °oblation of all, of every *sort* of your °oblations, shall be the priest's: ye shall also give unto the priest °the first of your dough, that he may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is °dead of itself, or torn, whether it be fowl or beast.

X¹ Y¹ u¹ 45 Moreover, when ye shall divide by lot the land for inheritance, ye shall °offer
p. 1172 an °oblation unto °the LORD, an °holy por-
465 tion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* °ten thousand. This *shall be* °holy in all the borders thereof round about.

v¹ 2 Of this there shall be °for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty °cubits round about for the °suburbs thereof.

u² 3 And of this measure shalt thou measure the length of °five and twenty thousand, and the breadth of ten thousand:

v² and in it shall be the sanctuary *and* the °most holy *place*.

u³ 4 The ¹holy *portion* of the land °shall be for the priests the ministers of the sanctuary, which shall come near to minister unto °the LORD: and it shall be a place for their houses,

v³ and an ¹holy place for the sanctuary.

Y² 5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, °for a possession °for twenty chambers.

Y³ 6 And ye shall appoint the possession of the city five thousand broad, and ³five and twenty thousand long, over against the ¹oblation of the ¹holy *portion:* it shall be for °the whole house of Israel.

X² A w 7 And *a portion shall be* for the prince on the one side and on the other side of the ¹oblation of the ¹holy *portion*, and of the possession of the city, °before the ¹oblation of the ¹holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel:

x and My princes shall no more oppress My People;

w and *the rest of* the land shall they give to the house of Israel according to their tribes.'

x 9 °Thus saith °the Lord GOD; 'Let it suffice you, O princes of Israel: remove violence and spoil, °and execute judgment and justice, take away your °exactions from My People, °saith °the Lord GOD.

10 °Ye shall have just balances, and a just °ephah, and a just °bath.

11 The ¹⁰ephah and the ¹⁰bath shall be of one measure, that the bath may contain °the tenth part of an °homer, and the ephah the tenth part of an °homer: the measure thereof shall be after the °homer.

12 °And the °shekel *shall be* twenty °gerahs: twenty °shekels, five and twenty °shekels, fifteen °shekels, shall be your °maneh.

B C¹ 13 This *is* the ¹oblation that ye shall °offer; the sixth part of an ¹⁰ephah of an ¹¹homer of wheat, and ye shall give the sixth part of an ¹⁰ephah of an ¹¹homer of barley:

45. 1—46. 18 (B, p. 1163). RESTORATION. THE LAND. (*Division.*)

B | X¹ | 45. 1–6. The Oblation.
B | X² | 45. 7—46. 18. The Prince's Portion.

45. 1-6 (X¹, above). THE OBLATION. (*Division.*)

X¹ | Y¹ | 1–4. The Holy Portion. } Persons.
X¹ | Y² | 5. The Portion of the Levites. } Persons.
X¹ | Y³ | 6. The Portion of the City. Place.

45. 1-4 (Y¹, above). THE HOLY PORTION. (*Repeated Alternation.*)

Y¹ | u¹ | 1. The Holy Portion.
Y¹ | v¹ | 2. The Sanctuary.
Y¹ | u² | 3–. The Holy Portion.
Y¹ | v² | –3. The Sanctuary.
Y¹ | u³ | 4–. The Holy Portion.
Y¹ | v³ | –4. The Sanctuary.

1 offer = heave up. See next note.
oblation = a heave offering. See note on **44.** 30.
the LORD. Heb. Jehovah. Ap. 4. II.
holy. See note on Ex. 3. 5.
ten. The Sept. reads twenty. Cp. Num. 35. 2. Josh. 21. 2.
2 for the sanctuary: i.e. the outer court (42. 15–20).
cubits. See Ap. 51. III. 2 (1).
suburbs = void ground outside the outer court, to prevent contact.
3 five and twenty thousand = about sixty or seventy miles, according to the length of the cubit.
most holy place = holy of holies.
4 shall be = it [shall be].
the LORD. Heb. Jehovah, with *'eth* = Jehovah Himself. Ap. 4. II. **5 for** = as.
for twenty chambers: or, of cities to dwell in.
6 the whole house of Israel. Cp. 48. 19.

45. 7—46. 18 (X², above). THE HOLY PORTION. (*Introversion.*)

X² | A | 45. 7–12. The Prince's Portion.
X² | B | 45. 13–25. Ordinances.
X² | *B* | 46. 1–15. Ordinances.
X² | *A* | 46. 16–18. The Prince's Portion.

45. 7-12 (A, above). THE PRINCE'S PORTION. (*Alternation.*)

A | w | 7, 8–. The Prince.
A | x | –8–. Injunctions to princes.
A | *w* | –8. The Tribes.
A | *x* | 9–12. Injunctions to princes.

7 before = in front of.
9 Thus saith, &c. See note on **44.** 9.
the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
and. Some codices, with five early printed editions, omit this "and". exactions = evictions.
saith the Lord GOD = [is] Adonai Jehovah's oracle.
10 Ye shall have, &c. Ref. to Pent. (Lev. 19. 36).
ephah. See Ap. 51. III. 3 (5).
bath. See Ap. 51. III. 3 (1).
11 the tenth part. See the next note.
homer. Heb. *chomer:* not to be confounded with *'omer.* The former contained ten ephahs; the latter was one-tenth of an ephah. Cp. Ex. 16. 16.
12 And the shekel, &c. Ref. to Pent. (Ex. 30. 13. Lev. 27. 25. Num. 3. 47). Ap. 92.
shekel. See Ap 51. II. 5.
gerahs. See Ap. 51. II. 2.
maneh. See Ap. 51. II. 3.

45. 13-25 (B, above). ORDINANCES. (*Division.*)

B | C¹ | 13–15. The Offerings. (Things, 13, 14. Lamb, 15.)
B | C² | 16, 17–. The Offerers. (People, 16 Prince, 17–.)
B | C³ | –17–25. The Times. (General, –17. Part., 18–25.)

13 offer = offer up.

465 14 Concerning the ordinance of oil, the [10] bath of oil, *ye shall offer* the tenth part of a [10] bath out of the ° cor, *which is* an [11] homer of ten [10] baths; for ten [10] baths *are* an [11] homer:
15 And one lamb out of the flock, out of two hundred, out of the ° fat pastures of Israel; for a ° meat offering, and for a ° burnt offering, and for ° peace offerings, ° to make ° reconciliation for them, [9] saith [9] the Lord GOD.

C² (p. 1172) 16 ° All the People of the land shall give this [1] oblation for the prince in Israel.
17 ° And it shall be the prince's part *to give* [15] burnt offerings, and [15] meat offerings, and drink offerings,

C³ in the feasts, and in the new moons, and in the sabbaths, ° in all ° solemnities of the house of Israel: ° he shall prepare the ° sin offering, and the [15] meat offering, and the [15] burnt offering, and the [15] peace offerings, to make [15] reconciliation ° for the house of Israel.'
18 [9] Thus saith [9] the Lord GOD; °'In the first *month,* in the first *day* of the month, thou shalt take a young ° bullock without blemish, and cleanse the sanctuary:
19 And the priest shall take of the blood of the [17] sin offering, and put *it* upon the posts of the house, and upon the four corners of the ° settle of the altar, and upon the posts of the gate of the inner court.
20 And so thou shalt do the seventh *day* of the ° month ° for every one that erreth, and for *him that is* ° simple: so shall ye ° reconcile the house.
21 ° In the first *month,* in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.
22 And upon that day shall the prince prepare for himself and ° for all the People of the land a bullock *for* a [17] sin offering.
23 And seven days of the feast he shall prepare a [15] burnt offering to [1] the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a [17] sin offering.
24 And he shall prepare a [10] meat offering of an [10] ephah for a bullock, and an [10] ephah for a ram, and an ° hin of oil for an [10] ephah.
25 ° In the seventh *month,* in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the [17] sin offering, according to the [15] burnt offering, and according to the [15] meat offering, and according to the oil.'

B D¹ a¹ (p. 1173) **46** ° Thus saith ° the Lord GOD; 'The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.
2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare ° his ° burnt offering and his ° peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

b¹ 3 Likewise ° the People of the land shall worship at the ° door of this gate before ° the LORD in the sabbaths and in the new moons.

c¹ 4 And the [2] burnt offering that the prince shall ° offer unto [3] the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.
5 And the ° meat offering *shall be* an ° ephah

14 cor. See Ap. 51. III. 3 (4).
15 fat pastures = well-watered land (Sing.). Cp. Gen. 13. 10.
meat offering = gift offering. See Ap. 43. II. iii.
burnt offering. See Ap. 43. II. ii.
peace offerings. See Ap. 43. II. iv.
to make reconciliation. Ref. to Pent. (Lev. 1. 4). The same expression. Ap. 92.
reconciliation = atonement.
16 All the People of the land shall give this = All the People of the land shall be for, &c. The People will not offer individually. The prince will make the national offering for the People or nation as a whole. See note on "ordinances", 43. 18. There is no Hebrew for "give" here.
17 And it shall be the prince's part = But on the prince himself shall rest, &c.
in all. Some codices, with one early printed edition (Rabbinic), Aram., Sept., Syr., and Vulg., read "and in all", thus completing the Fig. *Polysyndeton* (Ap. 6).
solemnities = appointed seasons.
he. The emphasis is thus marked.
sin offering. See Ap. 43. II. v.
for the house of Israel. The People will thus offer through the prince. They are summed up in him.
18 In the first month, in the first day of the month. See note on Gen. 8. 13.
bullock. Ref. to Pent. (Ex. 29. 1–14). Ap. 92.
19 settle = ledge. See note on 43. 14.
20 month. The Septuagint adds "on the first day of the month".
for every one, &c. They do not offer themselves. The sacrifices here are national, not individual. See note on *v.* 17 above, and on "ordinances", 43. 18.
simple = artless, undesigning.
reconcile = make atonement for.
21 In the first month, &c. Ref. to Pent. (Ex. 12. 18). Ap. 92. This is the Feast of the Passover.
22 for all the People. The People will not do it by families as heretofore, but the prince does it for the whole nation. See notes on *vv.* 17, 20, above, and 43. 18.
24 hin. See Ap. 51. III. 3 (8).
25 In the seventh month, &c. This is the Feast of Tabernacles. Ref. to Pent. (Lev. 23. 34). Ap. 92.

46. 1-15 (*B*, p. 1172). ORDINANCES.
(Repeated and Extended Alternation.)

B | D¹ | a¹ | 1, 2. Prince.
| | b¹ | 3. The People. "They".
| | c¹ | 4–7. The offerings.
| D² | a² | 8. The Prince.
| | b² | 9, 10. The People.
| | c² | 11. The offerings.
| D³ | a³ | 12–. The Prince.
| | b³ | –12. Personal.
| | c³ | 13–15. The offerings.

1 Thus saith, &c. See note on 44. 2.
the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
2 his: i.e. the prince, who offers for the nation. See notes above, on 45. 16, 17, 20, 22.
burnt offering. Ap. 43. II. ii.
peace offerings. Ap. 43. II. iv.
3 the People of the land. They worship only; they do not offer. Cp. 45. 16. door = entrance.
the LORD. Heb. Jehovah. Ap. 4. II.
4 offer = bring near. Ap. 43. I. i.
5 meat offering = meal, or gift, offering. Ap. 43. II. iii.
ephah. Ap. 51. III. 3 (5).

465 for a ram, and the °meat offering for the lambs as he shall be able to give, and an °hin of oil to an °ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a [5]meat offering, an [5]ephah for a bullock, and an [5]ephah for a ram, and for the lambs according as his hand shall attain unto, and an [5]hin of oil to an [5]ephah.

D² a² (p. 1173) 8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

b² 9 But when [3]the People of the land shall come before [3]the LORD in the °solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And °the prince in the midst of them, when they go in, shall go in; and when they go forth, °shall go forth.

c² 11 And in the feasts and in the °solemnities the [5]meat offering shall be an [5]ephah to a bullock, and an [5]ephah to a ram, and to the lambs as he is able to give, and an [5]hin of oil to an [5]ephah.

D³ a¹ 12 Now when the prince shall prepare a voluntary [2]burnt offering or [2]peace offerings voluntarily unto [3]the LORD, °*one* shall then open him the gate that looketh toward the east,

b³ and °he shall prepare his [2]burnt offering and his [2]peace offerings, °as he did on the sabbath day: then he shall go forth; and after his going forth °*one* shall shut the gate.

c³ 13 Thou shalt °daily prepare a [2]burnt offering unto [3]the LORD *of* a lamb of the first year without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a [5]meat offering °for it every morning, the sixth part of an [5]ephah, and the third part of an [5]hin of oil, to °temper with the fine flour; a [5]meat offering continually by a perpetual ordinance unto [3]the LORD.

15 Thus shall they prepare the lamb, and the [5]meat offering, and the oil, every morning *for* a continual [2]burnt offering.'

A (p. 1172) 16 [1]Thus saith [1]the Lord GOD; 'If the prince give a gift unto any of his sons, the inheritance thereof shall be his °sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to °the year of liberty; after it shall return to the prince: °but his inheritance shall be his sons' for them.

18 Moreover the prince shall not take of the People's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that My People be not scattered °every man from his possession.'"

hin. Ap. 51. III. 3 (8).

9 solemn feasts = appointed times.

10 the prince, &c. = As for the prince, when they come in, he shall come in in the midst of them; and when they go forth, he shall go forth.

shall go forth. Heb. text reads "shall they go forth". Some codices read in marg. "he"; other codices, with Sept., Syr., and Vulg., read "he".

11 solemnities = appointed seasons.

12 one. Supply the *Ellipsis*, "[the gatekeeper] shall".

he shall prepare, &c. It will be the prince's duty to offer for the nation. See notes on 45. 16, 17, 20, 22.

as = according as.

13 daily prepare, &c. Ref. to Pent. (Ex. 29. 38. Num. 28. 3). Ap. 92.

14 for it = thereupon.

temper = mix.

16 sons'. The Sept. and Syr. read "son's".

17 the year of liberty = the year of jubilee. Ref. to Pent. (Lev. 25. 10). Ap. 92. This shows that this prophecy will, and must yet, be literally fulfilled. Moreover, the jubilee occurred only twice in a century.

but, &c. = truly, it is his own inheritance; as to his sons, to them it shall go.

18 every man. Heb. *'ish*. Ap. 14. II.

46. 19-24 (*A*, p. 1163). THE HOUSE. (*Alternation.*)

A | d | 19. Boiling places. In the inner court.
e | 20. Uses. For the Priests.
d | 21–23. Boiling places. In the outer court.
e | 24. Uses. For the People.

19 holy. See note on Ex. 3. 5.

chambers = storerooms. Heb. *lishkāh*. See note on 40. 17.

behold. Fig. *Asterismos*. Ap. 6.

on the two sides = on the farthest side.

20 to sanctify the People. Cp. 44. 19.

21 utter = outer. The boiling places.

22 courts joined = courts covered over, or closed courts, cloisters.

corners. Heb. *m hukzā'ōth*. This hybrid word has the extraordinary points (Ap. 31) or dots on the top, denoting that it does not properly belong to the primitive text. It is omitted in Sept., Syr., and Vulg. The clause should therefore read: "these four were of the same measure" (see Ginsburg's *Introduction*, pp. 382-3).

23 And there was a row of building = And there was an enclosure. The 1611 edition of the A.V. reads "And there was a new *building*".

19 After he brought me through the entry, which *was* at the side of the gate, into the °holy °chambers of the priests, which looked toward the north: and, °behold, there *was* a place °on the two sides westward. *A* d (p. 1174)

20 Then said he unto me, "This *is* the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the [5]meat offering; that they bear *them* not out into the utter court, °to sanctify the People." e

21 Then he brought me forth into the °utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court. d

22 In the four corners of the court *there were* °courts joined of forty *cubits* long and thirty broad: these four °corners *were* of one measure.

23 °And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places under the rows round about.

e (p. 1174) (p. 465)

24 Then said he unto me, "These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the People."

B E¹ f (p. 1175)

47 Afterward he brought me again unto the °door of the house; and, °behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters °came down °from under from the °right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the °utter gate by the way that looketh eastward; and, [1]behold, there ran out waters on the [1]right side.

3 And when the °man that had °the line in his hand went forth eastward, he measured a thousand °cubits, and he brought me through the waters; °the waters *were* to the ancles.

4 Again he measured a thousand, and brought me through the waters; [3]the waters *were* to the knees. Again he measured a thousand, and brought me through; [3]the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, [3]waters to swim in, a river that could not be passed over.

6 And he said unto me, °"Son of man, hast thou seen *this?*" Then he brought me, and caused me to return to the brink of the river.

g 7 Now when I had returned, behold, at the bank of the river *were* very many °trees on the one side and on the other.

f 8 Then said he unto me, "These waters issue out toward the °east country, and go down into the °desert, and go into the sea: *which being* brought forth into °the sea, the waters shall be healed.

9 And it shall come to pass, *that* every °thing that liveth, which °moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from °En-gedi even unto °En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of °the great sea, exceeding many.

11 But the °miry places thereof and the °marishes thereof shall not be healed; they shall be given to salt.

g 12 And by the river upon the bank thereof, on this side and on that side, shall grow all °trees for meat, whose leaf shall not fade, neither shall the fruit thereof be °consumed: it shall bring forth °new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for °medicine."

E² F¹ G 13 °Thus saith °the Lord GOD; °"This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: °Joseph °*shall have two* portions.

47. 1—48. 35 (*B*, p. 1163). THE LAND. (*Division.*)

B | E¹ | 47. 1–12. The Healing of the Land.
B | E² | 47. 13—48. 35. The Restoration of the Land.

47. 1–12 (E¹, above). THE HEALING OF THE LAND. (*Alternation.*)

E¹ | f | 1–6. The water.
E¹ | g | 7. The trees.
E¹ | *f* | 8–11. The water.
E¹ | *g* | 12. The trees.

1 door = entrance.
behold. Fig. *Asterismos.* Ap. 6.
came down = were coming down. Cp. Joel 3. 18; and see Isa. 12. 3; 44. 3. Zech. 14. 8. Rev. 22. 1.
from under = from beneath. Referring to the perennial source which has supplied the fountain of Gihon. See Ap. 68.
right side: i.e. the south side. Cp. *v.* 2.
2 utter = outer.
3 man. Heb. *'ish.* Ap. 14. II.
the line = a measuring line. Heb. *kav.* Only here in Ezekiel. Not the same word as in 40. 3, which is *pāthīl.*
cubits. See Ap. 51. III. 2 (1).
the waters, &c. = waters [reaching] to the ankle. No Art. Heb. "of the ankles". Gen. of Relation. Ap. 17. 5.
6 Son of man. See note on 2. 1.
7 trees. See the Structure above.
8 east country = the eastern *g'līlah*: i.e. circular border-land. Used of the Jordan in Josh. 22. 11.
desert = plain. Heb. *'arabāh.* See Deut. 3. 17; 4. 49.
the sea. The so-called Salt, or Dead Sea.
9 thing = soul. Heb. *nephesh.* Ap. 13.
moveth = swarmeth.
10 En-gedi. Now the well-known spring, *Ain Jidy*, on the west shore. The original name was Hazazon-tamar (2 Chron. 20. 2).
En-eglaim. Not yet identified. Eusebius places it eight miles south of *'Ar* of Moab. This would probably be *'Ain Hajla*, the ancient Beth Hogla.
the great sea. The Mediterranean.
11 miry places = swamps.
marishes = marshes. Heb. = pools.
12 trees for meat. Heb. "trees of meat". Gen. of Relation. Ap. 17. 5. Cp. Gen. 2. 9.
consumed = fail.
new = ripe.
medicine = healing. The Divine provision for preserving and restoring health in that future day, when this prophecy shall be literally fulfilled. Cp. Rev. 22. 2.

47. 13—48. 35 (E², above). THE RESTORATION OF THE LAND. (*Division.*)

E² | F¹ | 47. 13–23. The Land.
E² | F² | 48. 1–29. The Tribes.
E² | F³ | 48. 30–35. The City.

47. 13–23 (F¹, above). THE LAND. (*Introversion and Alternation.*)

F¹ | G | 13, 14. Distribution and Boundaries.
F¹ | H | h | 15–17. North border.
F¹ | | i | 18. East border.
F¹ | *H* | *h* | 19. South border.
F¹ | | *i* | 20. West border.
F¹ | *G* | 21–23. Distribution and Boundaries.

13 Thus saith, &c. See note on 44. 9.
the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.
Joseph. Ref. to Pent. (Gen. 48. 5–22). Ap. 92.
shall have. Supply this *Ellipsis* (Ap. 6), by "shall inherit".

465 14 And ye shall inherit it, one as well as another: *concerning* the which I lifted up Mine hand °to give it unto your fathers: and this land shall fall unto you for inheritance.

H h (p. 1175) 15 And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon, which *is* by the °coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

i 18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from °the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

H h 19 And the south side southward, from Tamar *even* to the waters of °strife *in* °Kadesh, the °river to [10] the great sea. And *this is* the south side southward.

i 20 The west side also *shall be* [10] the great sea from the border, till a man come over against Hamath. This *is* the west side.

G 21 So shall ye divide this land unto you according to the tribes of Israel.

22 And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the °strangers that sojourn among you, which shall beget °children among you: and they shall be unto you as born in the country among the °children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the [22] stranger sojourneth, there shall ye give *him* his inheritance, °saith [12] the Lord GOD."

F² J (p. 1176) K **48** Now °these *are* the names of the tribes.

From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; a *portion for* °Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

L N 4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

O 6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side unto the west side, a *portion for* Judah.

M P 8 And by the border of Judah, from the east side unto the west side, shall be the °offering

14 to give it, &c. Ref. to Pent. (Gen. 12. 7; 17. 8; 26. 3; 28. 13; 50. 24). Ap. 92.
16 coast = border, or boundary.
18 the land of Israel. One of the three passages in Ezekiel where *'eretz* (land) is used, instead of *'ădāmāh* (soil). See note on 27. 17; and cp note on 11. 17.
19 strife. Heb. *Meribah.* Ref. to Pent. (Num. 20. 1–13). Kadesh. Now *'Ain Kadēs.* river = torrent.
22 strangers = foreign sojourners.
children = sons.
23 saith the Lord GOD = [is] Adonai Jehovah's oracle.

48. 1-29 (F², p. 1175). THE TRIBES.
(*Introversion and Alternation.*)

F² | J | 1–. The Tribes. "These are the names", &c.
K | –1–3. The Slave Offspring (Bilhah and Zilpah).
L | N | 4, 5. Rachel. } The Wives' Offspring.
O | 6, 7. Leah. }
M | 8–22. THE OBLATION.
L | N | 23. Rachel. } The Wives' Offspring.
O | 24–26. Leah. }
K | 27. The Slave Offspring (Zilpah).
J | 28, 29. The Tribes. "This is the Land", &c.

1 these are the names. For the various orderings and groupings of the twelve tribes, see Ap. 45. Cp. Ex. 1. 1.
Dan. Note the different positions, by which the wives' offspring are placed in the centre, nearest to the oblation; while the slave offspring are placed at the extremities farthest from the oblation.

48. 8-22 (M, above). THE OBLATION.
(*Alternation.*)

M | P | 8, 9. The Oblation. Foursquare.
Q | 10–19. The Inhabitants.
P | 20. The Oblation. Foursquare.
Q | 21, 22. The Prince.

8 offering = heave offering. Heb. *terūmah.* (Ap. 43. II. viii). See note on Ex. 29. 27. The same word as "oblation", *v.* 9; the whole area of which is to be considered as the heave offering offered to Jehovah.
ye. The 1611 edition of the A.V. reads "they".
offer = offer up.
and the sanctuary. Note the *Alternation* in *vv.* 8–10.
it = him: i.e. Judah.
9 oblation = heave offering. See note on *v.* 8
the LORD. Heb. Jehovah. Ap. 4. II.

48. 10-19 (Q, above). THE INHABITANTS.
(*Division.*)

Q | R¹ | 10–14. Ecclesiastical.
R² | 15–19. Civil.

48. 10-14 (R¹, above). ECCLESIASTICAL.
(*Division.*)

R¹ | S¹ | 10–12. The Priests' Portion.
S² | 13, 14. The Levites' Portion.

10 holy. See note on Ex 3. 5.

which °ye shall °offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: °and the sanctuary shall be in the midst of °it.

9 The °oblation that ye shall offer unto °the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

Q R¹ 10 And for them, *even* for the priests, shall be *this* °holy [9] oblation; toward the north five and twenty thousand *in length,* and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of [9] the LORD shall be in the midst thereof.

11 *It shall be* for the priests °that are sanctified of the sons of Zadok; which have kept My °charge, which went not astray when the °children of Israel went astray, °as the Levites went astray.

12 And *this* [9]oblation of the land that is °offered shall be unto them a thing most [10]holy °by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* [10]holy unto [9]the LORD.

15 And the five thousand, that are left in the breadth over against the five and twenty thousand, °shall be a °profane *place* for the city, for dwelling, and for suburbs:

and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the [10]holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the [9]oblation of the [10]holy *portion*; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the [9]oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall [8]offer the [10]holy [9]oblation foursquare, with the possession of the city.

21 And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the [10]holy [9]oblation; and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, °Benjamin *shall have* °a *portion*.

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* [23]a *portion*.

25 And by the border of Simeon, from the east side unto the west side, Issachar [23]a *portion*.

26 And by the border of Issachar, from the east side unto the west side, Zebulun [23]a *portion*.

27 And by the border of Zebulun, from the east side unto the west side, Gad [23]a *portion*.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of °strife *in* Kadesh, *and* to the river °toward the great sea.

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, °saith the Lord GOD.

30 And these *are* the °goings out of
the city
on the north side, four thousand and five hundred measures.

31 And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; °and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

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11 that are . . . Zadok = the consecrated body of Zadok's sons. charge = ordinance.
children = sons.
as = according as.
12 offered = offered up, or heaved. Ap. 43. I. ix.
by = reaching to.

48. 15-19 (R², p. 1176). CIVIL. (*Introversion.*)

R² | j | 15–. The common place.
k | –15. The City. Its site.
k | 16. The City. Its measurements.
j | 17–19. The suburbs.

15 shall be = it [shall be].
profane = common.
23 Benjamin. Note the positions of these five tribes in the south. See the Structure (F²), p. 1175.
a = one.
28 strife. Heb. *Meribah*. See note on 47. 19.
toward. Sept. reads "as far as".
29 saith the Lord GOD = [is] Adonai Jehovah's oracle. See note on 2. 4.

48. 30-35 (F³, p. 1175). THE CITY. (*Introversion and Alternation.*)

F³ | T | 30–. The City. Its exits.
U | –30–. Its measurements.
V | l | –30, 31. The North side.
m | 32. The East side.
V | l | 33. The South side.
m | 34. The West side.
} Its Gates.
U | 35–. Its measurements.
T | –35. The City. Its name.

30 goings out = outlets.
32 and one. Some codices, with Aram., Sept., Syr., and Vulg., omit "and".

U (p. 1177) T 465

35 *It was* round about eighteen thousand *measures:*
and the name of the city from *that* day *shall be,* "The LORD *is* there.

35 The LORD [is] there: denoting the fact that Jehovah has gone thither and rests There, with all the blessing, peace, security, and glory of His abiding presence. Heb. *Jehovah Shammah.* See Ap. 4. II.

Those who read this book, and believe what God has here written for our learning, will not be troubled with all the puerile guesses and trifling comments of the natural man, but understand something of the grand revelations which can be only spiritually discerned (1 Cor. 2. 14).

THE BOOK OF DANIEL.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Introversion.*)

A | 1. 1–21. THE CAPTIVITY OF JUDAH. HISTORICAL EVENTS CONNECTED WITH ITS BEGINNING.

B | 2. 1–49. THE DREAM OF NEBUCHADNEZZAR. THE BEGINNING AND DURATION OF GENTILE DOMINION.

C | 3. 1–30. DANIEL'S COMPANIONS. THE "FIERY FURNACE". ANGELIC DELIVERANCE.

D | 4. 1–37. THE FIRST KING OF BABYLON. NEBUCHADNEZZAR'S DREAM OF THE "GREAT TREE", REVEALING HIS TEMPORARY DEPOSITION.

D | 5. 1–31. THE LAST KING OF BABYLON. BELSHAZZAR'S VISION OF THE "HAND", REVEALING HIS FINAL DOOM.

C | 6. 1–28. DANIEL HIMSELF. THE "DEN OF LIONS". ANGELIC DELIVERANCE.

B | 7. 1—8. 27. THE DREAM AND VISION OF DANIEL. THE END OF GENTILE DOMINION.

A | 9. 1—12. 13. THE DESOLATIONS OF JERUSALEM. PROPHETIC ANNOUNCEMENTS CONNECTED WITH THEIR END.

For the CANONICAL Order and Place of the Prophets, see Ap. 1
For the CHRONOLOGICAL Order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78 and Structure on p. 1206.
For References to the Pentateuch in the Prophetic Books, see Ap. 92.
For the Visions of chs. 7—12, see Ap. 89.
For the Numbered "Days" in 8. 14; 12. 7, 11, 12, see Ap. 90.
For the Seventy Weeks of Daniel (9. 25–27), see Ap. 91.

The position of the book in the "Hagiographa", or third division of the Old Testament ("the Psalms", see Ap. 1), rather than in the second division ("the Prophets"), may be explained by the fact that, unlike the other three greater prophets (Isaiah, Jeremiah, and Ezekiel), it stands in relation to them as the Apocalypse of the Old Testament; and as pertaining to what is yet future. And whereas those three greater prophets speak of the future from an Intro-Israelitish standpoint, Daniel has their prophecies as his background; and, instead of looking at Zion and its neighbouring localised peoples, Daniel has universal Monarchies as his perspective, and is therefore separated from them in the Hebrew Canon, becoming to us the "light" or "lamp" of 2 Pet. 1. 19, and the realisation of 1 Pet. 1. 11.

The first part of the book (1. 1—6. 28, **A** to **C**) is *historic*, while the latter half (7. 1—12. 13, **A** and **B**) is *prophetic*.

Moreover, of the former portion, 2. 4—7. 28 is written in Aramaic (or Chaldee), while the latter portion, 8. 1—12. 13, is written in Hebrew. This is to teach us that the *historic* portion is in the Gentile language, because it is concerned with "the times of the Gentiles", and with Gentile supremacy in relation to Israel; while the *prophetic* portion is in Hebrew the language of Israel, because it is concerned with "the time of the end", and with the events which will lead up to the time when God will "restore again the kingdom to Israel" (Acts 1. 6).

In Hezekiah's day (604 B.C.) Syriac (or Aramaic) was not understood by the Jews (2 Kings 18. 26); but after the Exile, in Ezra's day (426 B.C.), Hebrew had been so far forgotten that it had to be explained (Neh. 8. 8). In Daniel's day (495 B.C.) both languages were generally understood, and both could be, and were, thus used by him. If an impostor had written the book in Hebrew some 250 years later, as alleged by modern critics, why should he have defeated his own object by writing any portion in Aramaic as well, thus proving himself to be a fool as well as a "forger"?

°DANIEL.

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1 °In the third year of the reign of Jehoiakim king of Judah °came °Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And °the LORD* °gave Jehoiakim king of Judah into his hand, with °part of the vessels of the house of °God: which he carried into °the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

B C **3** And the king spake unto Ashpenaz °the master of his eunuchs, that he should bring *certain* of the °children of Israel, °and of the king's seed, and of the °princes;

D a **4** °Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and °cunning in knowledge, and understanding science, and such as *had* ability in them to stand °in the king's palace, and whom they might teach the °learning and the °tongue of the °Chaldeans.

b **5** And the king appointed them a daily provision of the king's °meat, and of the °wine which he drank: so nourishing them °three years, that at the end thereof they might °stand before the king.

DANIEL = GOD [my] Judge, which accords with the character and contents of the book. Daniel was of the seed-royal of Judah. See note on *v.* 3. He is mentioned thrice by Ezekiel, his contemporary (14. 14, 20; 28. 3), and once by our Lord. In Matt. 24. 15 (Mark 13. 14), the Lord referred also to Dan. 8. 13; 9. 27; 11. 31; 12. 11. In Matt. 24. 30; 26. 64. Mark 14. 62. Luke 22. 69, He referred to Dan. 7. 13. In Matt. 24. 15–17, 20–22, He referred to Dan. 12. 1.

1. 1–21 (**A**, p. 1178). THE CAPTIVITY OF JUDAH. HISTORICAL EVENTS CONNECTED WITH ITS BEGINNING. (*Introversions and Alternation.*)

A | A | 1, 2. The time.
B | C | 3. Daniel and his companions.
D | a | 4. Their attainments.
b | 5. Their provision. (Appointment.)
B | C | 6, 7. Daniel and his companions.
D | b | 8–16. Their provision. (Resolve.)
a | 17–20. Their attainments.
A | 21. The time.

1 In the third year, &c. It was in the third year of Jehoiakim that Nebuchadnezzar set out from Babylon; and Daniel, writing there, speaks of the starting, not of the arrival at Jerusalem. See note on "came", below. In the fourth year Jehovah says by Jeremiah (25. 9), "I will send". The date would be 497 B.C. and Daniel's sixteenth year, he being born probably in 513 B.C. (Josiah's eighteenth year).

came = went, set out, or proceeded. Heb. *bō'*, which means *to go* or *come*, according to the context and the point of view. It is rendered "went" in Gen. 7. 9, 16; 15. 17. Ex. 5. 1. Num. 8. 22; 14. 24. Judg. 6. 19; 18. 18. 1 Sam. 17. 12. 2 Sam. 2. 24; 12. 16; 17. 25; 20. 3, 8. 1 Chron. 2. 21. Ps. 66. 12. Ezek. 36. 20, 21, 22; 41. 3. It is translated "*go*", in the sense of *proceed* or *set out*, in Deut. 4. 1; 6. 18; 8. 1; 11. 8; 12. 26; 22. 13; 26. 3. Josh. 23. 12. Ruth 3. 4. 1 Sam. 25. 5, &c. Jonah 1. 3, &c. It is rendered "*entered*" (of setting out) in 2 Chron. 27. 2. Job 38. 16, 22. Jer. 9. 21; 14. 18; 17. 25; 22. 4; 34. 10; 37. 16. Lam. 1. 10. Ezek. 44. 2; 46. 2. Dan. 11. 40, 41. Amos 5. 5. Obad. 11. Zech. 5. 4. Nebuchadnezzar did set out in Jehoiakim's third year, but was delayed by fighting the battle with Pharaoh-necho at Carchemish. In the next (the fourth) year (Jer. 46. 2), he carried out the object with which he set out. Cp. 2 Kings 24. 1, and 2 Chron. 36. 6, 7. **Nebuchadnezzar.** This name is so spelt (i. e. with "n" instead of "r") by Berosus (who wrote his history from the monuments, *Cent.* 3, B.C.). Both spellings were in vogue. Ezekiel uses the "r"; and Jeremiah uses "r" before ch. 27; and then eight times the "n" (27. 6 where Nebuchadnezzar is once specially called Jehovah's appointed servant, 8, 20; 28. 3, 11, 14; 29. 1, 3); and after that, always with "r" except twice (34. 1; 39. 5). It is spelt with "n" in 2 Kings 24. 1, 10, 11; 25. 1, 8, 22, 1 Chron. 6. 15. 2 Chron. 36. 6, 7, 10, 13. Ezra 1. 7; 2. 1. Neh. 7. 6. Est. 2. 6). **2** the LORD*. One of the 134 places where the *Sopherim* say they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32. **gave.** See Isa. 39. 6, 7. Jer. 25. 8–11. Ezek. 21. 26, 27. **part.** Others were brought later (2 Kings 24. 13. 2 Chron. 36. 10). See Ezra 1. 7 for the subsequent restoration of them by Cyrus. **God.** Heb. Elohim. Ap. 4. I. **the land of Shinar.** Ref. to Pent. (Gen. 10. 10; 11. 2; 14. 1, 9). Ap. 92. Outside the Pentateuch found only in Josh. 7. 21 (Heb. text). Isa. 11. 11. Zech. 5. 11; and here. **3** the master of his eunuchs. Heb. *rab ṣārîṣāyn* = master or chief of the eunuchs; whence the title "Rab-saris" in 2 Kings 18. 17. See note there. Called "prince" in *v.* 7. **children** = sons. **and** = even, or both. Some codices, with six early printed editions, omit this "and": reading "sons of Israel, of the king's seed" (or "seed-royal"). **princes** = nobles. Heb. *partᵉmîm*, a Persian word, found only here and Est. 1. 3; 6. 9. Not the same word as in *vv.* 7, 8, 10, 11, &c. **4** Children = Youths. **cunning** skilful. **in the king's palace.** The Inscriptions show that there was a palace school with elaborate arrangements for special education. See below on "Chaldeans", and notes on 2. 2. **learning** character, or books. See Prof. Sayce's *Babylonian Literature*: which shows the existence of a huge literature and famous libraries, in which were arrangements for procuring books from the librarian as in our own day. These books related to all subjects, and were classified according to their subjects (pp. 12–14). **tongue.** This was a special and important department. **Chaldeans.** A name not peculiar to Daniel. From Genesis onward it is met with, especially in Jeremiah. They were distinct from the Babylonians (Jer. 22. 25. Ezek. 23. 23), and belonged to South Babylonia. Used here of a special class, well known as such at that time (cp. 2. 2. 4, 5, 10), and distinct also from other learned classes (2. 4). The word (Heb. *Chasdim*) is used also in the wider sense of a nationality (5. 30). See Dr. Pinches on *The Old Testament*, p. 371; Rawlinson's *History of Herodotus*, vol. i; pp. 255, 256; and Lenormant's *The Ancient History of the East*, i. pp. 493–5. **5** meat = food. Heb. *pathbag*. A Persian or Aryan word. Occurs only in Daniel. **wine.** Heb. *yayin*. Ap. 27. I. **three years.** Say 497, 496, and 495 B.C. See note on 2. 1. It does not say these years were concluded before the events of ch. 2 took place. **stand before the king.** Ref. to Pent. (Gen. 41. 46).

B C (p. 1179) 497

6 Now among these were of the [3] children of Judah, °Daniel, °Hananiah, °Mishael, and °Azariah:

7 Unto whom the °prince of the eunuchs °gave names: for he gave unto Daniel *the name* of °Belteshazzar; and to Hananiah, of °Shadrach; and to Mishael, of °Meshach; and to Azariah, of °Abed-nego.

D b

8 But Daniel °purposed in his heart that he would not °defile himself with the portion of the king's meat, nor with the [5] wine which he drank: therefore he requested of the [7] prince of the eunuchs that he might not defile himself.

9 Now °God had brought Daniel into favour and °tender love with the [7] prince of the eunuchs.

10 °And the [7] prince of the eunuchs said unto Daniel, "I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces °worse liking than the [4] children which *are* of °your sort? then shall ye make *me* endanger my head to the king."

11 Then said Daniel to °Melzar, whom the [7] prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 "Prove thy servants, I beseech thee, ten days; and let them give °us °pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the [4] children that eat of the portion of the king's [5] meat: and as thou seest, deal with thy servants."

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the [4] children which did eat the portion of the king's [5] meat.

16 Thus [11] Melzar took away the portion of their [5] meat, and the [5] wine that they should drink; and gave them [12] pulse.

a

17 As for these four [4] children, [9] God gave them knowledge and skill in all [4] learning and wisdom: and Daniel had °understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the [7] prince of the eunuchs brought them in before [1] Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like [6] Daniel, [6] Hananiah, [6] Mishael, and [6] Azariah: therefore [5] stood they before the king.

20 And in all matters of wisdom *and* [17] understanding, that the king enquired of them, he found them ten times better than all the °magicians °*and* astrologers that *were* in all his realm.

A

21 And Daniel °continued *even* unto °the first year of king Cyrus.

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2 And in °the second year of the reign of °Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his °spirit was troubled, and his sleep °brake from him.

6 Daniel = God is my Judge. See note on the Title.
Hananiah = Jah is gracious; or, graciously given by Jah.
Mishael = who is (or is as) El? Ap. 4. IV.
Azariah = helped of Jah, or Jah has helped.
7 prince = ruler. Heb. *sar*.
gave names. In token of subjection. See 2 Kings 23. 34; 24. 17. Cp. Gen. 41. 45.
Belteshazzar. According to Dr. Pinches, this is an abbreviated form of Balat-su-ûsur = protect thou (O Bel) his life. Many such abbreviations are found in the inscriptions; but cp. "Belshazzar" (5. 1).
Shadrach. According to Delitzsch = Sudur-Aku (= command of Aku, the moon-god).
Meshach. Perhaps Misha-Aku = who is as Aku?
Abed-nego = servant or worshipper of Nego. It is not wise to suppose this to be a corruption of Abed-nebo, while any day the name may be met with in the Inscriptions.
8 purposed in his heart = made up his mind. Cp. Prov. 23. 7.
defile himself, &c. This was because meat was killed with the blood (contrary to Lev. 3. 17; 7. 26; 17. 10–14; 19. 26), and offered to idols (Ex. 34. 15. 1 Cor. 10. 20. Cp. Acts 15. 29). Not because they were acting on vegetarian and temperance principles.
9 God. Heb. Elohim (with Art.) = the [Triune] God. Ap. 4. I.
tender love = compassion.
10 And: or, Yet.
worse liking = sadder: i.e. thin and sad-looking. Cp. Matt. 6. 16.
your sort = your own age.
11 Melzar. Heb. = the *melzar* = the steward or butler, who had charge of the wine, &c.
12 us. The 1611 edition of the A.V. omitted "us".
pulse = vegetable food (to avoid the idol-tainted meat).
17 understanding = discernment.
20 magicians and astrologers. See notes on 2. 2.
and. Some codices, with Sept., Syr., and Vulg., read this "and" in the text.
21 continued = continued in office. See first occ. Ex. 25. 30: also 27. 20; 28. 29, 30, 38; 29. 38, 42; 30. 8: &c. Cp. Ezek. 39. 14, "continual employment".
the first year of king Cyrus: i.e. during the whole period of Babylonian supremacy over Israel for sixty-nine years (495–426 = 69). It does not say that he did not continue longer, but that he lived to see that important epoch. Cp. 10. 1; and see Ap. 57, and 58.

2. 1–49 (B, p. 1178). THE DREAM OF NEBUCHADNEZZAR. THE DURATION OF GENTILE DOMINION. (*Alternations and Introversion.*)

B | E | c | 1–3. Chaldeans brought in.
| | | d | 4–9. King's requisition. } Chaldeans.
| | | e | 10, 11. Their inability. }
| | F | G | f | 12–16. King's resentment.
| | | | g | 17, 18. Daniel and others. Suspense.
| | | H | 19–23. Revelation.
| E | c | 24, 25. Daniel brought in.
| | d | 26, 27. King's requisition. } Daniel.
| | e | 28–30. Daniel's ability. }
| | F | H | 31–45. Communication.
| | | G | f | 46–48. King's gratitude. } Captivity.
| | | | g | 49. Daniel and others.

1 And. Thus linking on this chapter of momentous prophecy with ch. 1, which is pure history.
the second year: 495 B.C. (Daniel's eighteenth year). Therefore Jehoiakim's fifth year, the year of the burning of the roll which marked the official rejection of Jehovah. Hence Nebuchadnezzar's dream. Daniel was in Babylon, and writes from that standpoint. The supposed difficulty is a proof of genuineness; for the writer would have been a fool as well as a forger to have left it unexplained. **Nebuchadnezzar.** See note on 1. 1. **spirit.** Heb. *rûach*. Ap. 9. **brake from** = had been upon: i.e. had now gone from.

2 Then the king commanded °to call the °magicians, and the °astrologers, and the °sorcerers, and the °Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, °"I have dreamed a dream, and my [1]spirit °was troubled to know the dream."

4 Then spake the [2]Chaldeans to the king °in Syriack, °"O king, live for ever: tell thy servants the dream, and we will shew the interpretation."

5 The king answered and said to the [2]Chaldeans, "The °thing is °gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be °cut in pieces, and your houses shall be °made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and °rewards and great honour: therefore shew me the dream, and the interpretation thereof."

7 They answered again and said, "Let the king tell his servants the dream, and we will shew the interpretation of it."

8 The king answered and said, "I know of certainty that ye would °gain the time, because ye see the thing is [5]gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof."

10 The [2]Chaldeans answered before the king, and said, "There is not a °man upon the °earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any [2]magician, or [2]astrologer, or [2]Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is °not with flesh."

12 For this cause the king was angry and very furious, and commanded to destroy all the °wise *men* of Babylon.

13 And the decree went forth that the [12]wise *men* should be slain; and they sought Daniel and his °fellows to be slain.

14 Then Daniel answered with °counsel and wisdom to °Arioch the captain of the king's °guard, which was gone forth to slay the [12]wise *men* of Babylon:

15 He answered and said to [14]Arioch the king's captain, "Why *is* the decree *so* hasty from the king?" Then [14]Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would °give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to °Hananiah, Mishael, and Azariah, his companions:

18 That they would desire °mercies °of °the °God of heaven concerning this °secret; that Daniel and his [13]fellows should not perish with the rest of the [12]wise *men* of Babylon.

19 Then was the [18]secret revealed unto Daniel in a night vision. Then Daniel blessed the [18]God of heaven.

20 Daniel °answered and said, "Blessed be the name of [18]God °for ever and ever: for wisdom and might are His:

21 And °He changeth the times and the

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2 to call, &c. = to send for. This tells us of the religious system of Babylonia, of which subsequent Jewish commentators and Greek translators would know little or nothing. There were six classes of the Chaldean priesthood.

magicians. Heb. *ḥartummīm.* Connected with the *ḥarutu* (the sceptre) or rod of office of those who repelled demons and evil spirits by incantations, &c.

astrologers. Heb. *'ashshāphīm* = in Babylonian, *asipi*, prophets who assumed to announce the will of heaven and predict the future. These were a class apart from the others. The inscriptions speak of *bab Assaput* = the gate of the oracle; also of *bit Assaput* = the house of the oracle.

sorcerers. Heb. *mᵉkashsh phīm* = wizard (Ex. 7. 11; 22. 18, fem. Deut. 18. 10, fem. Mal. 3. 5, fem.).

Chaldeans. Heb. *Kasdīm.* See note on 1. 4.

3 I have dreamed. Contrast this with Daniel's vision, in the Structure on p. 1178; and note the other recorded dreams (Gen. 20. 3).

was = is.

4 in Syriack. Heb. *'ărāmith* = Aramaic. The insertion of this word here is to call our attention to the fact that what follows is written not in Hebrew, but in Aramaic, as far as the end of ch. 7. See note on the Structure, p. 1178; and note the other Aramaic portions (Ezra 4. 8—6. 18 and 7. 12–26; also Jer. 10. 11. The Syriac and Chaldee are properly Western and Eastern Aramaic.

O king. This is the first Aramaic word so written. Cp. 3. 9; 5. 10; 6. 6, 21. Neh. 2. 3.

5 thing. The dream.

gone from me. Referring to the forgotten dream.

cut . . . made a dunghill. Cp. 3. 29. Ezra 6. 11. A further mode of punishment, from the Medo-Persians, in 6. 7.

6 rewards. Chald. *nᵉbizbāh* = a present.

8 gain the time = gain time. It may have reference to that day being an unlucky day. Cp. Est. 3. 7.

10 man. Chald. *'ĕnāsh.* Ap. 14. III.

earth. Chald. *beshtā'* = dry ground.

11 not. Is emphatic. They held that there were gods who dwelt in men. But these were beyond mortal men altogether

12 wise men: i.e. the members of all the classes collectively, mentioned in *v.* 2 above. Chald. *ḥăkam*, denoting acquired wisdom.

13 fellows = companions.

14 counsel and wisdom = prudence and discretion.

Arioch. An ancient Babylonian name, preserved and handed down from Gen. 14. 1 = *Iri-Aku.*

guard = executioners. Cp. Gen. 37. 36; 39. 1; 40. 3. 2 Kings 25. 8. Jer. 39. 9.

16 give him time = appoint him a time.

17 Hananiah, &c. See note on 1. 6.

18 mercies = great mercy. Fig. *Heterosis* (of Number), Ap. 6.

of = from before.

the God of heaven. See note on 2 Chron. 36. 23.

God. Chald. *'ĕlāh.* Ap. 4. I.

secret. Chald. *rāz*, which the Sept. renders *mustērion.* Occurs in O.T. only here, in *vv.* 18, 19, 27, 28, 29, 30, 47, 47; and 4. 9. Not the same word as in *v.* 22.

20 answered and said. See note on Deut. 1. 41.

for ever and ever = from age to age. See Ap. 151.

21 He changeth, &c. Cp. *v.* 9; 7. 25. 1 Chron. 29. 30. Job 34. 24–29. Ps. 31. 14, 15. Ecc. 3. 1–8. Jer. 27. 5–7.

seasons: ° He removeth kings, and setteth up kings: ° He giveth wisdom unto the wise, and knowledge to them that know understanding:
22 ° He revealeth the deep and ° secret things: ° He knoweth what *is* in the darkness, ° and the light dwelleth with Him.
23 I thank Thee, and praise Thee, O Thou [18] God of my fathers, Who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast *now* made known unto us the king's matter."

E c (p 1180)
24 Therefore Daniel went in unto [14] Arioch, whom the king had ordained to destroy the [12] wise *men* of Babylon: he went and said thus unto him; "Destroy not the [12] wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation."
25 Then [14] Arioch broug ht in Daniel before the king in haste, and said thus unto him, "I have found a ° man of the captives of Judah, that will make known unto the king the interpretation."

d
26 The king answered and said to Daniel, whose name *was* ° Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

e
27 Daniel answered in the presence of the king, and said, "The [18] secret which the king hath demanded cannot the [12] wise *men*, the [2] astrologers, the [2] magicians, the soothsayers, shew unto the king;
28 But there is a [18] God in heaven That revealeth [18] secrets, and ° maketh known to the king [1] Nebuchadnezzar what shall be ° in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;
29 As for *thee*, O king, thy thoughts ° came *into thy mind* upon thy bed, what should come to pass hereafter: and He That revealeth [18] secrets maketh known to thee what shall come to pass.
30 But as for *me*, this [18] secret is not revealed to me for *any* wisdom that I have more than any living, but ° for *their* sakes that ° shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

F H
31 Thou, O king, ° sawest, and ° behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the ° form thereof *was* terrible.
32 This image's ° head *was* of fine ° gold, his breast and his arms of ° silver, his belly and his thighs of ° brass,
33 His legs of iron, his feet part of iron and part of [32] clay.
34 Thou sawest till that ° a stone was cut out ° without hands, which smote the image upon his ° feet *that were* of [32] iron and [32] clay, and ° brake them to pieces.
35 Then was the ° iron, the ° clay, the ° brass, the ° silver, and the ° gold, [34] broken to pieces ° together, and became like the chaff of the summer threshingfloors; and the ° wind carried them away, that no place was found for them: and the [34] stone that smote the image became a great mountain, and ° filled the whole earth.
36 This *is* the dream; and we will tell the interpretation thereof before the king.

He removeth, &c. Cp. 4. 17, 32. 1 Sam. 2. 7, 8. Job 12. 18. Pss. 75. 6, 7; 113. 7, 8. Prov. 8. 15, 16. Luke 1. 51, 52. Acts 13. 21, 22.

He giveth, &c. Ex. 31. 3, 6. 1 Kings 3. 8–12; 4. 29; 10. 24. 1 Chron. 22. 12. 2 Chron. 1. 10–12. Prov. 2. 6, 7. Luke 21. 15. 1 Cor. 1. 30. Jas. 1. 5, 17; 3. 15–17.

22 revealeth, &c. Cp. *vv.* 11, 28, 29. Gen. 37. 5–9; 41. 16, 25, 28. Job 12. 22. Ps. 25. 14 Isa. 14. 24, 26; 42. 9. Matt. 11. 25. Rom. 16. 25, 26. Eph. 3. 5. Col. 1. 25–27.

secret = hidden. Chald. *sāthar*. Not the same word as in *v.* 18, &c.

He knoweth, &c. Cp. Job 26. 6. Ps. 139. 11, 12. Jer. 23. 24. Luke 12. 2, 3. John 21. 17. 1 Cor. 4. 5. Heb. 4. 13.

and the light, &c. Cp. 5. 11, 14. Pss. 36. 9; 104. 2. John 1. 9; 8. 12; 12. 45, 46. 1 Tim. 6. 16. Jas. 1. 17. 1 John 1. 5.

25 man. Chald. *gᵉbar*. Ap. 14. IV.

26 Belteshazzar. See note on 1. 7.

28 maketh = hath made. Cp. *v.* 29.

in the latter days. Ref. to Pent. (Gen. 49. 1. Num. 24. 14. Deut. 4. 30; 32. 29). Ap. 92.

29 came = came up.

30 for their sakes ... interpretation = to the intent that the interpretation. **shall** = should.

31 sawest = wast looking.

behold. Fig. *Asterismos*. Ap. 6.

form = appearance.

32 head. Note the five parts: (1) the head; (2) the breast and arms; (3) the belly and the thighs; (4) the legs; (5) the feet. These five are preserved distinct throughout. Cp. *vv.* 34, 35, and 38–44, and 45.

gold ... clay (*v.* 33). Note that the most precious metal, and the highest specific gravity was at the top, decreasing with its descent: (1) gold = 19. 3; (2) silver = 10. 51; (3) brass = 8. 5; (4) iron = 7. 6; (5) clay = 1. 9: so that it was top-heavy from the first.

34 a stone. See note on Ps. 118. 22.

without hands. An expression always emphasising the absence of all human instrumentality and the act of God alone. See *v.* 45; 8. 25. Job 34. 20. Lam. 4. 6. Cp. Acts 7. 48; 17. 24, 25; 19. 26. 2 Cor. 5. 1. Eph. 2. 11. Col. 2. 11. Heb. 9. 11, 24.

feet: i.e. the fifth kingdom. Not the fourth, which was represented by the "legs of iron".

brake them to pieces: or, they were beaten small.

brake = beat small. Chald. *dᵉḳaḳ*. Cp. *vv.* 34, 35, 40, 41, 44, 45.

35 iron, the clay, &c. Note the order differently given to distinguish the five (not the four), answering to the five parts of the image in *v.* 32, and the five kingdoms:—

vv. 32, 33.	*v.* 35.	*v.* 45.
gold,	iron,	iron,
silver,	clay,	brass,
brass,	brass,	clay,
iron,	silver,	silver,
iron and clay.	gold.	gold.

together. As united at the time of the end (forming the *sixth* power), the kingdom of the "Beast" (Rev. 13).

wind. Heb. *rûach*. Ap. 9.

filled the whole earth. Thus marking the *seventh* kingdom, that of Messiah.

37 a kingdom. The O.T. is not designed to be a compendium of "ancient history". It is the history of Jehovah's People, Israel; and other nations are referred to only as, and in so far as, they come into connection with Israel. Babylon was the most ancient of kingdoms (Gen. 10. 10). Cp. Deut. 32. 8. Nebuchadnezzar was not the first king; but he was the "head" or beginning of Gentile dominion in the earth when Israel had been "removed" (according to Jer. 15. 4; 24. 9; 29. 18). These successive kingdoms are reckoned only as they obtained possession of Jerusalem. They existed before that; and each, in turn, was absorbed in the one that succeeded.

37 Thou, O king, *art* a king of kings: for the [18] God of heaven hath given thee ° a kingdom, power, and strength, and glory.

495 38 And wheresoever the °children of °men dwell, the beasts of the field and the fowls of the heaven °hath He given into thine hand, and hath made thee ruler over them all. °Thou °*art* this °head °of gold.

39 And after thee shall °arise °another kingdom °inferior to thee, and another °third kingdom of brass, which shall bear rule over all the earth.

40 And °the fourth kingdom shall be °strong as iron: forasmuch as iron [34]breaketh in pieces and °subdueth all *things:* and as iron that °breaketh all these, shall it [34]break in pieces and °bruise.

41 °And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the °strength of the iron, forasmuch as thou sawest the iron mixed with °miry clay.

42 And *as* the toes of the feet *were* °part of iron, and part of clay, *so* the kingdom shall be °partly strong, and °partly °broken.

43 And whereas thou sawest iron mixed with [41]miry clay, °they shall mingle themselves with the seed of [38]men: but they shall not cleave one to another, even as iron °is not mixed with clay.

44 And in the days of °these kings shall the [18]God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall [34]break in pieces and consume all these kingdoms, and it shall stand °for ever.

45 Forasmuch as thou sawest that [34]the stone was cut out of the mountain [34]without hands, and that it [34]brake in pieces the [35]iron, the [35]brass, the [35]clay, the [35]silver, and the [35]gold; the great [18]God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure."

G f 180) 46 Then the king [1]Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an °oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, "Of a truth *it is,* that your [18]God °*is* a [18]God of [18]gods, and a °Lord of kings, and a [22]Revealer of [18]secrets, seeing thou couldest reveal this [18]secret."

48 Then the king °made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the °governors over all the [12]wise *men* of Babylon.

g 49 Then Daniel requested of the king, and he set °Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: °but Daniel *sat* in the gate of the king.

38 children = sons.

men. Chald. *'ănāshā'*.

hath He given. According to His word (Jer. 27. 6, 7; 28. 14, &c. Cp. 1. 2 and Ezek. 26. 7.

Thou. Nebuchadnezzar.

art = art represented by. Fig. *Metaphor.* Ap. 6.

head: i.e. the first of these five kingdoms, not the first king of Babylon. See note on *v.* 37.

of. Genitive of Material. Ap. 17. 6.

39 arise = stand up. Chald. *ḳūm* = to begin to exist. See note on Ex. 1. 8.

another. The kingdom of Medo-Persia, which succeeded Babylon by occupying Jerusalem (2 Chron. 36. 22).

inferior. As silver is inferior to gold, in value and in specific gravity (see note on *v.* 32) so the second kingdom was inferior to the first. The successive kingdoms are marked by evolution (or rather, devolution). In the first (Babylon) the king possessed absolute power ("whom he would he slew", &c., 5. 19); the second [Medo-Persian] was a government by law which was superior to the king (6. 1, 14, &c.).

third kingdom. This again was "inferior", as being less despotic.

40 the fourth: i.e. Rome (Luke 2 and 3). Observe that it does not say there were "four, and no more", as alleged; but "the fourth". An *ordinal* number, not *cardinal.* The Chald. is *rᵉbī'ayā'* (text), or *rᵉbī'āāh* (margin) = fourth, as in 3. 25; 7. 7, 19, 23. Not *'arbaʿ*, which = four. The *fifth* is revealed in *vv.* 41–43. The power which was to succeed Rome in the possession of Jerusalem was to be the Mohammedan power, which was still future when our Lord referred to it in Luke 21. 24; but the Lord does not *name* it, because the condition of Acts 3. 18–26 could not be anticipated, assumed, or forestalled.

strong = hard. This was the character of Rome, both royal, imperial, and republican.

subdueth = crusheth.

breaketh = dasheth, or bringeth to ruin. Chald. *rᵉʿaʿ*. Not the same word as in *vv.* 1, 34, 35, 42, 44, 45.

bruise = bring to ruin. Chald. *rᵉʿaʿ*. Ap. 44. viii. The same word as "breaketh" earlier in the verse.

41 And whereas, &c. The fifth power is now to be described (the "feet and toes"). It came into possession of Jerusalem in A.D. 636 (Rome having held the city for 666 years: viz., from the battle of Actium, 31 B.C.—A.D. 636). Its character as described in *v.* 41 is exact; and, as represented by the "feet", Jerusalem has indeed been "trodden down" (Luke 21. 24) as was never done by any of the other four powers.

strength = hardness.

miry = muddy. Chald. *ṭīn.* Same as Heb. *ṭīṭ.* Occ. 2 Sam. 22. 43. Job 41. 30 (Heb. *v.* 22). Pss. 18. 42 (Heb. *v.* 43); 40. 2 (Heb. *v.* 3); 69. 14 (Heb. *v.* 15). Isa. 41. 25; 57. 20. Jer. 38. 6. Mic. 7. 10. Nah. 3. 14. Zech. 9. 3; 10. 5. Not the same as that rendered "broken" (= brittle), *v.* 42, as stated by some commentators.

42 part = a portion [of them], or some of them. Chald. *min.*

partly = in part, or at the end. Chald. *ḳᵉṭzāṯh*, as in 4. 29 (Heb. *v.* 26), 34 (Heb. *v.* 31). Occurs only in these three places. Cp. the Heb. *ḳᵉṣāṯh* (1. 2 with 5, 15, 18).

partly broken = part [of it shall be] broken.

broken = fragile, easily broken. Chald. *tᵉbār.* Occurs only here. **43 they:** i.e. the toes. **is not mixed** = mingleth not. **44 these kings.** Represented by the ten toes: i.e. in their days, at the end of the time of the *fifth* power. Cp. Rev. 17. 12–18. That is the moment of the great stone, and of the coming of Messiah. **for ever** = to the ages. See Ap. 151. **46 oblation** = a gift offering. Ap. 43. II. iii. **47 is** = Ṣᵉ [is]. **Lord.** Chald. Adonai. Ap. 4. VIII (2). **48 made Daniel a great man** = exalted Daniel. **governors** = prefects, or nobles. Chald. *signīn.* Occurs in Dan. only here, 3. 2, 3, 27; and 6. 7. **49 Shadrach, &c.** See note on 1. 7. **but Daniel sat in the gate, &c.** See note on Est. 2. 19.

C K L N (p. 1184) 475

3 Nebuchadnezzar the king made an °image of gold, whose °height *was* °threescore °cubits, *and* the °breadth thereof °six °cubits: he set it up in the plain of °Dura, in the province of Babylon.

2 Then Nebuchadnezzar °the king sent °to gather together the °princes, the °governors, and the °captains, the °judges, the °treasurers, the °counsellers, the °sheriffs, and all the °rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the [2]princes, the [2]governors, and [2]captains, the [2]judges, the [2]treasurers, the [2]counsellers, the [2]sheriffs, and all the [2]rulers of the provinces, were gathered together unto the dedication of the [1]image that Nebuchadnezzar the king had set up; and they stood before the [1]image that Nebuchadnezzar had set up.

4 Then an °herald cried aloud, "To you it is commanded, O °people, °nations, and °languages,

5 *That* at what time ye hear the sound of the °cornet, flute, °harp, °sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same °hour be cast into the midst of a burning fiery furnace."

O 7 Therefore at that time, when all the people heard the sound of the [5]cornet, flute, [5]harp, sackbut, psaltery, and all kinds of musick, all the [4]people, the [4]nations, and the [4]languages, fell down *and* worshipped the golden [1]image that Nebuchadnezzar the king had set up.

M 8 Wherefore at that time °certain °Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, "O king, live for ever.

10 Thou, O king, hast made a decree, that every °man that shall hear the sound of the [5]cornet, flute, [5]harp, [5]sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are [8]certain Jews whom thou hast set over the affairs of the province of Babylon, °Shadrach, Meshach, and Abed-nego; these [10]men, O king, have not regarded thee: they serve not thy °gods, nor worship the golden [1]image which thou hast set up."

K L N 13 Then Nebuchadnezzar in *his* rage and fury commanded to bring [12]Shadrach, Meshach, and Abed-nego. Then they brought these [12]men before the king.

14 Nebuchadnezzar spake and said unto them, "*Is it* °true, O [13]Shadrach, Meshach, and Abed-nego, do not ye serve my [12]gods, nor worship the golden [1]image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the [5]cornet, flute, [5]harp, [5]sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the [1]image which I have made; ° *well:* but if ye wor-

3. 1-30 (C, p. 1178). DANIEL'S COMPANIONS. THE FIERY FURNACE. (*Alternations.*)

C | K | L | N | 1-6. Command to worship the image.
O | 7. Obedience.
M | 8-12. Accusation of the three.
K | L | N | 13-15. Command to worship the image.
O | 16-18. Refusal.
M | 19-30. Condemnation of the three.

1 image. This could not have been an image of a human being. The height and breadth are out of all proportion for this; the former being one to ten instead of one to six. A figure drawn on this scale, will at once be seen to be impossible. Having determined that it is a human figure, tradition then assumes it to have been a proportional figure "on a pedestal", or simply "a bust on a pillar". But there is nothing in the text to suggest this. It would exactly suit an *Asherah* (Ap. 42). The Heb. *tzelem* denotes something shaped by cutting or carving. Ezek 16. 17, and 23. 14, practically make this certain. See the verb in Ezek. 7. 20; and cp. what is said in Num. 33. 52.

height . . . breadth. See above note.

threescore . . . six. The numbers of man (Ap. 10). Note the *six* instruments (cp. 5, 7, 10, 15). See note on 1 Sam. 17. 4.

cubits. See Ap. 51. III. 2 (1).

Dura. Now *Dūair*, twelve miles south-east of Babylon.

2 the king sent. This great Durbar would hardly have taken place till after the campaign referred to in note on "came" (1. 1). It was therefore probably held about 475 B.C., in Daniel's thirty-eighth year, twenty years after Nebuchadnezzar's dream of himself, the "head of gold" (ch. 2).

to gather together, &c. Note the eight technical terms. Well known to Daniel, but difficult for a Jew in Jerusalem 300 years later to enumerate so minutely and so accurately.

princes = satraps.

governors. See note on 2. 48.

captains = pashas (as in Neh. 5. 14, 18. Hag. 1. 14), the first three being *governmental.*

judges = viziers, or chief judges.

treasurers: these two being *courtiers.*

counsellers = counsellors of State, judges. The same word as in *v.* 3. Not the same word as in *vv.* 24, 27.

sheriffs = lawyers; these two being *legal.*

rulers, &c. = superintendents, being *functional* and general.

4 herald. Chald. *kārōzā'*. Not from the Greek *kērux*, but an old Persian word *khresic'*, a crier, from which comes the Chald. verb *k'var*, to make a proclamation, as in 5. 29.

people = peoples, or nations.

nations = races, or tribes.

languages = tongues. Fig. *Catabasis.* Ap. 6.

5 cornet, &c. These names are supposed to be Greek, or from the Greek; but Athenæus, a Greek grammarian (about A.D. 200-300), says the *sambukē* ("sackbut") was a Syriac invention. Strabo, in his geography (54 B.C.-A.D. 24), ascribes Greek music to Asia, and says: "the Athenians always showed their admiration of foreign customs" (X. c. III. c. 17, 18).

harp. Chald. *kithros*; Greek *kithara.* Terpander, a Greek musician (seventh century B.C.), the father of Greek music, invented the *kithara* with seven strings (Strabo says) instead of four, and one is sculptured on a monument of Assurbanipal (Lenormant, *La Divination chez les Chaldéens*, pp. 190, 191).

sackbut. See note on "cornet", above.

hour = moment. Chald. *shā'āh*, as in *vv.* 3, 6, 15; 4. 33; 5. 5.

8 certain = men: probably our grandees. Pl. of Chald. *g'bar.* Ap. 14. iv.

Chaldeans. See note on 1. 4.

10 man. Chald. *'ānāsh.* Ap. 4. III.

12 Shadrach, &c. See note on 1. 7.

men = strong men, or grandees. Pl. of Chald. *g'bar.* Ap. 14. IV.

gods. Chald. *'elah.* Ap. 4. I.

14 true = of set purpose.

15 well. Note the Fig. *Aposiopesis* (Ap. 6). Or, supply [well and good].

ship not, ye shall be cast the same hour into the midst of a °burning fiery furnace; and who *is* that °God that shall deliver you out of my hands?"

16 [12]Shadrach, Meshach, and Abed-nego, °answered and said to the king, "O Nebuchadnezzar, we °*are* not careful to answer thee in this matter.

17 If it be *so*, our [15]God Whom we serve °is able to deliver us from the burning fiery furnace, and He will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy [12]gods, nor worship °the golden [1]image which thou hast set up."

19 Then was Nebuchadnezzar °full of fury, and the °form of his °visage was changed against [12]Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the °most mighty [12]men that *were* in his army °to bind [12]Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these [12]men were [20]bound in their °coats, their °hosen, and their °hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's °commandment was urgent, and the furnace exceeding hot, the flame of the fire slew °those [12]men that took up [12]Shadrach, Meshach, and Abed-nego.

23 And these three [12]men, [12]Shadrach, Meshach, and Abed-nego, fell down [20]bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his °counsellers, "Did not we cast three [12]men [21]bound into the midst of the fire?" They answered and said unto the king, °"True, O king."

25 He answered and said, "Lo, I see four [12]men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like °the son of [15]God."

26 Then Nebuchadnezzar came near to the °mouth of the burning fiery furnace, *and* spake, and said, "Shadrach, Meshach, and Abed-nego, ye servants of the most high [15]God, come forth, and come *hither*." Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the [2]princes, [2]governors, and [2]captains, and the king's [24]counsellers, being gathered together, °saw these [12]men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats °changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, "Blessed *be* the [15]God of Shadrach, Meshach, and Abed-nego, Who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any [15]god, except their own [15]God.

burning. The 1611 edition of the A.V. omits "burning". God. Chald. *'ĕlāh.* Ap. 4, I.

16 answered and said. See note on Deut. 1. 41.

are not careful = do not account it needful.

17 is able to deliver us. The Massoretic pointing requires this punctuation: "to deliver us; from the burning fiery furnace He will deliver us".

18 the. The 1611 edition of the A.V. reads "thy".

3. 19-30 (*M*, p. 1184). CONDEMNATION OF THE THREE. (*Extended Alternation.*)

M | h | 19. The king enraged.
i | 20, 21. The Three cast into the furnace.
k | 22. Fire. Power over the executioners.
l | 23. Deliverance to the fire. Fall.
h | 24, 25. The king amazed.
i | 26. The Three called forth from the furnace.
k | 27. Fire. No power over the Three.
l | 28-30. Deliverance from the furnace. Promotion.

19 full of = filled with. **form** = appearance.
visage = countenance.

20 most mighty men. Chald. = mighty [ones] of strength.
to bind. Chald. *k'phath.* Occ. only here and *vv.* 21, 23, 24.

21 coats = cloaks, or mantles. **hosen** = tunics.
hats = turbans, mantles, or cloaks.

22 commandment = word.
those men = those very men.

24 counsellers: or, ministers [standing near] to him; either to his throne or near at the time. Chald. *haddābrīn.* Not the same word as in *vv.* 2, 3.
True: or, Truth, or, Surely.

25 the son of God = a son of God (no Art.): i.e. a superhuman being, or an angel. Cp. *v.* 28, and see Ap. 23. Nebuchadnezzar could know nothing of N.T. revelation.

26 mouth = door. **27 saw** = kept gazing upon.
changed: or, discoloured.

29 speak, &c. = charge any fault or error.
amiss: or, rash. Cp. 2 Sam. 6. 7, as Nebuchadnezzar himself had done.
cut in pieces, &c. See note on 2. 5. **deliver** = rescue.

4. 1-37 (**D**, p. 1178). NEBUCHADNEZZAR'S DREAM OF THE GREAT TREE. HIS TEMPORARY DEPOSITION. (*Introversion and Repeated Alternation.*)

D | P | 1-3. The Proclamation.
Q[1] | 4, 5. The Dream dreamed.
R[1] | 6-9. Interpretation desired.
Q[2] | 10-17. The Dream recited.
R[2] | 18. Interpretation required.
Q[3] | 19-23. The Dream repeated.
R[3] | 24-33. Interpretation given and fulfilled.
P | 34-37. The Proclamation.

1 Nebuchadnezzar. What follows is evidently a proclamation. Given probably in 454 B.C., the last of the seven years of his "madness" (461-454 B.C.), the same year as the decree of Astyages, Daniel being then fifty-nine.
people = the peoples.
nations = races. **languages** = tongues.

29 Therefore I make a decree, That every people, nation, and language, which °speak any thing °amiss against the [15]God of Shadrach, Meshach, and Abed-nego, shall be °cut in pieces, and their houses shall be made a dunghill: because there is no other [15]God that can °deliver after this sort."

30 Then the king promoted [12]Shadrach, Meshach, and Abed-nego, in the province of Babylon.

4 °Nebuchadnezzar the king, unto all °people, °nations, and °languages, that dwell in all the earth; "Peace be multiplied unto you.

454 **2** I °thought it good to shew the signs and °wonders that the °HIGH °God hath wrought toward me.

3 °How great *are* His signs! and how mighty *are* His wonders! His kingdom *is* an everlasting kingdom, and His dominion *is* from generation to generation.

Q¹ **4** I Nebuchadnezzar was at rest in mine
(p. 1185) house, and flourishing in my palace:

5 I saw a °dream which made me afraid, and the thoughts upon my bed and the °visions of my head troubled me.

R¹ **6** Therefore made I a decree °to bring in all
462 the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the °magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name *was* °Belteshazzar, according to the name of my °god, and in whom *is* the °spirit of the °holy °gods: and before him I told the [5]dream, *saying*,

9 'O Belteshazzar, °master of the magicians, because ℸ know that the [8]spirit of the [8]holy [2]gods *is* in thee, and no °secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

Q² **10** Thus *were* the visions of mine head in my bed; °I saw, and °behold a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 [10]I saw in the visions of my head upon my bed, and, [10]behold, °a °watcher and an [8]holy one came down from heaven;

14 He cried aloud, and said thus, 'Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave °the stump of his roots in the earth, even with a band of iron and brass, in the °tender grass of the field; and let it be °wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 °Let his heart be changed from °man's, and let a beast's heart be given unto him; and let °seven times pass over him.

17 This matter *is* by the decree of the [13]watchers, and the °demand by the word of the [8]holy ones: to the intent that the living may know that the [2]MOST HIGH °ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the °basest of men.'

R² **18** This [5]dream ℸ king Nebuchadnezzar have seen. Now thou, O [8]Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the [8]spirit of the holy [8]gods *is* in thee.'

2 thought = have thought.
wonders = astonishing things.
HIGH = most HIGH.
God. Chald. *'ĕlāhā'* (emphatic). Ap. 4. I.
3 How great, &c. Cp. *v.* 34; 2. 44; 7. 17.
5 dream. One of twenty recorded dreams. See note on Gen. 20. 3.
visions of my head, &c. Cp. *v.* 10, and 2. 28.
6 to bring in all the wise men, &c. Probably done from motives of state policy, or acting on Daniel's own advice. A writer clever enough to be a forger would be wise enough not to leave the loophole alleged.
7 magicians, &c. See note on 1. 2.
8 Belteshazzar. See note on 1. 7.
god. Chald. *'ĕlāh*. Ap. 4. I.
spirit. Heb. *rûach*. Ap. 9.
holy. See note on Ex. 3. 5.
gods. Chald. *'ĕlahīn* (pl.). Ap. 4. I.
9 master of the magicians. Daniel still held the position given him in 2. 48.
secret. Chald. *rāz*. Same word as in ch. 2 (except *v.* 22). See notes on 2. 18, 22.
10 I saw = I was gazing.
behold. Fig. *Asterismos*. Ap. 6.
13 a watcher and an holy one. Fig. *Hendiadys* (Ap. 6) = an holy angel.
watcher. A Chaldee name (*'îr*) for an angelic being, watching over the affairs of men. Cp *vv.* 17, 23. Not the same root as in 9. 14.
15 the stump of his roots = his root-trunk.
tender grass = herbage.
wet = drenched.
16 Let his heart, &c. The figure here changes from a tree to that of a beast, mentioned in *v.* 15.
man's. Chald. *'ănāshā'*. Ap. 14. III.
seven times. The inscriptions state that there were several years in which Nebuchadnezzar did nothing.
17 demand = mandate.
ruleth = hath dominion.
basest = lowest.
19 astonied = astonished.
one hour. Chald. *shā'ah* = a moment, as *v.* 33; 3. 6, 15; 5. 5.
The king spake. Note the change of speakers.
answered and said. See note on Deut. 1. 41.

Q³ **19** Then Daniel, whose name *was* [8]Belteshazzar, was °astonied for °one hour, and his thoughts troubled him. °The king spake, and said, [8]'Belteshazzar, let not the dream, or the interpretation thereof, trouble thee.' [8]Belteshazzar °answered and said, 'My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a [13]watcher and an [8]holy one coming down from heaven, and saying, Hew the tree down, and destroy

462 it; yet leave [15] the stump of the roots thereof in the earth, even with a band of iron and brass, in the [15] tender grass of the field; and let it be [15] wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till [16] seven times pass over him;

R[3] 24 This *is* the interpretation, O king, and this *is* the decree of the [2] MOST HIGH, which is come upon my lord the king:

25 That they shall ° drive thee from °men, and thy dwelling shall be with the beasts of the field, and they shall °make thee to eat grass as oxen, and they shall [15] wet thee with the dew of heaven, and [16] seven times shall pass over thee, till thou know that the [2] MOST HIGH [17] ruleth in the kingdom of men, and giveth it to whomsoever He will.

26 And whereas they commanded to leave [15] the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that ° the heavens do rule.

27 Wherefore, O king, let my ° counsel be acceptable unto thee, and ° break off thy ° sins by °righteousness, and thine ° iniquities by shewing mercy to the ° poor; if it may be a lengthening of thy tranquillity.'

28 °All this came upon the king Nebuchadnezzar.

461 29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king °spake, and said, 'Is not this °great Babylon, °that ℨ have built for the ° house of the kingdom by the might of my power, and for the honour of my majesty?'

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, 'O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall [25] drive thee from [25] men, and thy dwelling *shall be* with the beasts of the field: they shall [25] make thee to eat grass as oxen, and [16] seven times shall pass over thee, until thou know that the [2] MOST HIGH ruleth in the kingdom of [25] men, and giveth it to whomsoever He will.'

33 The same [19] hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from [25] men, and did eat grass as oxen, and his body was [15] wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

P 454 34 And at the end of the days ° ℨ Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed °the [2] MOST HIGH, and °I praised and honoured Him That liveth for ever, Whose dominion *is* an everlasting dominion, and His kingdom *is* from generation to generation:

35 And °all the inhabitants of the earth *are* reputed as nothing: °and He doeth according to His will in the army of heaven, and *among* °the inhabitants of the earth: and °none can stay His hand, or say unto Him, °'What doest Thou?'

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my °counsellers and my °lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now ° ℨ Nebuchadnezzar praise and extol and honour the King of heaven, all Whose works *are* truth, and His ways judgment: and those that walk in pride He is able to abase."

25 drive thee, &c. The mental disease of Nebuchadnezzar is rare. It is called *Lycanthropy* (from Greek, *lukos*=a wolf, and *anthrōpos*=a man), because the man imagines himself to be a wolf, or some other animal.

men. Chald. pl. of *'ănāsh*. Ap. 14. III.

make=suffer.

26 the heavens. Put by Fig. *Metonymy* (of Subject), Ap. 6, for God Who dwells there. Cp. Luke 15. 18.

27 counsel=advice. Not the same word as in 3. 24, 27; 4. 36; 6. 7.

break off. This is rendered in the Vulgate (the Authorised Version of the Church of Rome) by "redeem"; but the Chald. *p'rak*=break off. First occ. in Heb. (*pārak*) Gen. 27. 40. Ex. 32. 2, 3, 24, &c. See note on Ps. 136. 24.

sins: *ch̲āṭāi*. Same as Ap. 44. i.

righteousness. This is rendered as "almsgiving" in the Vulg. But Chald. *ṭz̲idḳāh* (Heb. *ṭz̲ᵉdāḳāh*)= righteousness never signifies alms or almsgiving.

iniquities. Chald. *'ivyā'*. Same as Ap. 44. iv.

poor=wretched, miserable. Chald. *'ănāh*. See note on "poverty", Prov. 6. 11. Here referring doubtless to the Jewish captives.

28 All this came. Here the change is to the historical narration.

30 spake=answered.

great Babylon. The German Orient Society's excavations during recent years have shown how "great" it was. See *Records of the Past*, vol. i, p. 160; vol. ii, p. 282; vol. iii, p. 166, &c.; vol. vii, p. 261, &c.

that ℨ have built. Everywhere this is repeated by Nebuchadnezzar on bricks, pavements, walls, &c.

house of the kingdom=the royal palace.

34 ℨ Nebuchadnezzar, &c. Here the king again speaks. This corresponds with the Proclamation (*vv.* 1–3=P), and is the ground of its being made.

the MOST HIGH. Cp. *vv.* 17, 32.

I praised, &c. Modern critics are stumbled because Nebuchadnezzar should do this while he was an idolater. But surely it is the token that a great change had taken place.

This occurred in 454, just after Astyages (the great king=Artaxerxes) had issued his decree for the rebuilding of Jerusalem; and it was imperative that Nebuchadnezzar should now issue this imperial decree. See Ap. 58.

This year, 454 B.C., is specially marked by the issue of these two momentous proclamations.

When Nebuchadnezzar's madness began, Daniel was fifty-two, and when it ended, he was fifty-nine years old.

35 all, &c. Cp. Job 34. 14, 15, 19–24. Isa. 40. 15–17, 22–24.

and He, &c. Cp. 1 Sam. 3. 18. Job 23. 13. Pss. 33. 9–11; 115. 3; 135. 6. Isa. 14. 24–27; 46. 10, 11.

the inhabitants, &c. Pss. 33. 8, 14; 49. 1. Isa. 26. 9.

none, &c. Cp. Job 9. 4, 13; 34. 29; 40 9–12; 42. 2. Acts 5. 39; 9. 5; 11. 17, &c.

What, &c. Cp. Job 9. 12; 33. 12, 13; 40. 2. Isa. 45. 9–11.

36 counsellers. See note on 3. 24.

lords. See note on 5. 1, and "princes", 5. 2.

37 ℨ Nebuchadnezzar, &c. This corresponds with *vv.* 1–3. See the Structure, p. 1185.

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5 ° Belshazzar the king made °a great feast to a thousand of his °lords, and drank °wine before the thousand.

2 [1] Belshazzar, whiles he tasted the [1] wine, commanded to bring the golden and silver °vessels which his °father Nebuchadnezzar had °taken out of the temple which *was* in Jerusalem; that the king, and his °princes, his °wives, and his concubines, might drink therein.

3 Then they brought the golden [2] vessels that were [2] taken out of the temple of the house of °God which *was* at Jerusalem; and the king, and his [2] princes, his wives, and his concubines, drank in them.

4 They drank [1] wine,

n and praised the [3] gods of gold, and of silver, of brass, of iron, of wood, and of stone.

U o 5 °In the same hour came forth fingers of a °man's hand, and wrote over against the °candlestick upon the plaister of the wall of the king's palace: and the king °saw °the part of the hand that wrote.

p 6 Then the king's °countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the °astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, "Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with °scarlet, and *have* a chain of gold about his neck, and shall °be the third ruler in the kingdom."

8 Then came in all °the king's wise *men:* but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king [1] Belshazzar greatly troubled, and his [6] countenance was changed in him, and his [1] lords were °astonied.

10 *Now* °the queen by reason of the words of the king and his [1] lords °came into the banquet house: *and* the queen spake and said, "O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a °man in thy kingdom, in whom *is* the °spirit of the °holy °gods; and in the days of thy [2] father light and understanding and wisdom, like the wisdom of the °gods, was found in him; whom the king Nebuchadnezzar thy [2] father, the king, *I say,* thy [2] father, °made master of the magicians, [7] astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent [11] spirit, and knowledge, and understanding, interpreting of dreams, and shewing of °hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named °Belteshazzar: now let Daniel be called, and he will shew the interpretation."

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, °"*Art* thou that Daniel, which *art* of the °children of the captivity of Judah, whom the king my father brought out of °Jewry?

14 I have even heard of thee, that the [11] spirit of °the [11] gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

5. 1–31 (*D*, p. 1178). BELSHAZZAR'S VISION OF THE HAND. HIS FINAL DOOM. (*Division.*)

D | S¹ | 1–29. The Prediction.
| S² | 30, 31. The Fulfilment.

5. 1–29 (S¹, above). THE PREDICTION. (BELSHAZZAR'S FEAST.) (*Alternations.*)

S¹ | T | m | 1–4–. Impiety.
n | –4. Idolatry.
U | o | 5. The Hand.
p | 6–15. Interpretation required.
q | 16. Gifts promised.
T | m | 17–23–. Impiety.
n | –23. Idolatry.
U | o | 24. The Hand.
p | 25–28. Interpretation given.
q | 29. Gifts given.

1 Belshazzar. He was the son of Nabonidus. The inscriptions show that he was made co-regent while he (Nabonidus) went to meet Cyrus. See note on *vv.* 2, 7; 7. 1.

a great feast. The hall in which it was held has lately been excavated. It is 60 feet wide and 172 feet long, the walls being beautifully decorated with painted stucco designs. See *Records of the Past*, vol. i, part v, p. 160. The date was 426 B.C., Daniel being eighty-seven.

lords = great ones, or nobles. Chald. *rabr^eban*, same as "princes" in *vv.* 2, 3.

wine. Chald. *chămrā'*. Same as Heb. *chemer*. Ap. 27. III.

2 vessels. Cp. 1. 2; and see 2 Kings 25. 15. 2 Chron. 36. 10. Jer. 52. 19.

father Nebuchadnezzar. No "historical difficulty". Critics should tell us what word Daniel could have used, seeing there is no word in Chaldee or Hebrew for "grandfather". The word "father" is used by Fig. *Synecdoche* (of Species), Ap. 6, for ancestor. Cp. 1 Kings 15. 11–13, where David is called the "father" of Asa, and Maachah is called his mother (cp. 2 Kings 15. 1, 2 with 11–13). In 2 Kings 14. 3 the same is said of Amaziah; and in 2 Chron. 34. 1, 2, of Josiah. Cp. Rom. 9. 10, where Paul speaks of "our father Isaac". But Jer. 27. 7 explains the matter fully: "all nations shall serve him (i. e. Nebuchadnezzar), and his son (Nabonidus), and his son's son (Belshazzar), until the very time of his land come". See note on 7. 1.

taken out = brought forth. Cp. Ezra 1. 7.

princes. Chald. *rabr^ebān*, as in *v.* 3, same as "lords" in *vv.* 1, 9, 10, 23. Elsewhere, only in this book, in 4. 36, and 6. 17.

wives. Showing that the "queen" mentioned in *v.* 10 must have been his mother.

3 God. Chald. *'ĕlāhā'*. See Ap. 4. I.

5 In the same hour = At the same moment. See note on "hour", 3. 15. **man's.** Chald. *'ĕnāsh*. Ap. 14. III.

candlestick = lampstand. **saw** = was gazing on.

the part = the end: i. e. the fingers.

6 countenance = bright looks.

7 astrologers, &c. See note on 2. 2.

scarlet = purple.

be the third ruler = rule as one of three: i. e. the third: Nabonidus being the first, and Belshazzar the second.

8 the king's. Some codices read "Babylon's".

9 astonied = dumbfoundered.

10 the queen. Nitocris, the daughter in law of Nebuchadnezzar, and mother of Nabonidus.

came into, &c. She was not present among the "wives" of *v.* 2.

11 man: or, grandee. Chald. *g^ebar*. Same as Ap. 14. IV.

spirit. Chald. *rūach*. Ap. 9.

holy. See note on Ex. 3. 5.

gods. Chald. *'ĕlāhīn* (pl.). Ap. 4. I.

made master of the magicians. See 2. 48. See note on 2. 2; and cp. 4. 9. **12 hard** = dark.

Belteshazzar. See note on 1. 7.

13 Art thou, &c. . . . ? Showing that the king had no personal knowledge of Daniel, or had disregarded him.

children = sons. **Jewry** = Judah.

14 the gods. Some codices, with seven early printed editions, and Syr., read "the holy gods", as in *v.* 11, and 4. 18.

426 15 And now the wise *men*, the [7]astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

q 16 And ℨ have heard of thee, that thou canst
1188) make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with [7]scarlet, and *have* a chain of gold about thy neck, and shalt be [7]the third ruler in the kingdom."

T m 17 Then Daniel answered and said before the king, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the °interpretation.

18 O thou king, °the MOST HIGH [3]God gave Nebuchadnezzar thy [2]father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that He gave him, all °people, nations, and languages, trembled and feared before him: °whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his °mind hardened in pride, he was deposed from his kingly throne, and they [31]took his glory from him:

21 And he was °driven from the sons of [5]men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was °wet with the dew of heaven; till he knew that [18]the MOST HIGH [3]God ruled in the kingdom of [5]men, and *that* He appointeth over it whomsoever He will.

22 And thou °his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against °the Lord of heaven; and they have brought the [2]vessels of His house before thee, and thou, and thy [1]lords, thy [2]wives, and thy concubines, have drunk [1]wine in them;

n and thou hast praised the [11]gods of silver, and gold, of brass, iron, wood, and stone, °which see not, nor hear, nor know: and the [3]God °in Whose hand thy °breath *is*, °and Whose *are* all thy ways, hast thou not glorified:

U o 24 Then was [5]the part of the hand sent from Him; and °this writing was °written.

p 25 And this *is* the writing that was [24]written, °MENE, MENE, °TEKEL, °UPHARSIN.

26 This *is* the interpretation of the thing: [25]MENE; [3]God hath numbered thy kingdom, and finished it.

27 [25]TEKEL; Thou art weighed in the balances, and art found wanting.

28 [25]PERES; Thy kingdom is divided, and given to the Medes and Persians."

q 29 Then commanded Belshazzar, and they clothed Daniel with [7]scarlet, and *put* a chain of gold about his neck, and °made a proclamation concerning him, that he should be [7]the third ruler in the kingdom.

17 interpretation. Sept., Syr., and Vulg. read "interpretation thereof".

18 the MOST HIGH. Same as Heb. *'ĕlyōn*. Ap. 4. VI.

19 people = peoples.

whom he would, &c See note on "inferior" (2. 39).

20 mind = spirit. Chald. *rūach*. Ap. 9.

21 driven, &c. Cp. 4. 32.

wet = drenched.

22 his son. See note on "father", *v.* 2.

23 the Lord. Chald. *mārē'*. The equivalent for the Heb. Adonai. Ap. 4. VIII (2). Cp. *Maran* in "*Maranatha*" (1 Cor. 16. 22).

which see not, &c. Cp. Pss. 115. 4-8; 135. 15-17. Isa. 37. 19; 46. 6, 7. Hab. 2. 18, 19. 1 Cor. 8. 4.

in Whose hand, &c. Cp. Gen. 2. 7. Job 12. 10; 34. 14, 15. Pss. 104. 29; 146. 4. Isa. 42. 5. Acts 17. 25, 28, 29.

breath. Chald. *nishmā'*. Same as Heb. *nᵉshāmāh*. Ap. 16.

and Whose, &c. Cp. Job 31. 4. Ps. 139. 3. Prov. 20. 24. Jer. 10. 23. Heb. 4. 13.

24 this writing. The Divine prophetic meaning could not be *known* or *understood* till interpreted by Daniel.

written: or graven.

25 MENE, MENE = NUMBERED, NUMBERED. Fig. *Epizeuxis* (Ap. 6), for great emphasis. Chald. *mᵉnē'*, *mᵉnē'* = numbered [yea] ended. See note on Jer. 27. 7.

TEKEL = WEIGHED. Chald. *tᵉkēl* (cp. Heb. *shekel*. Ap. 51. II. 5).

UPHARSIN = AND DIVIDED (or BROKEN). Chald. *ŭpharsīn* (the "*u*" being the conjunction = and), from Chald. *paraṣ* = to break. See note on 4. 27. There is a further reference, by the Fig. *Syllepsis* (or combination), Ap. 6, to the *Persians*, by whom the kingdom of Babylon was broken up.

29 made a proclamation. See note on "herald", 3. 4.

30 that night. Cp. *v.* 1.

Belshazzar. See note on *v.* 2.

the Chaldeans. Here spoken of in the national sense, not of a special class. See note on 1. 4.

slain. Either by the Persians, or it may have been by assassination by one of his own followers, or accidentally in the tumult. Chald. *kᵉṭal*, used of a violent death. Cp. *v.* 19. This was on the third of the month Marchesvan. On the eleventh, Belshazzar's wife died, perhaps from grief. See *Encycl. Brit*, vol. iii, p. 711, 712, 11th (Cambridge) edition. See Ap. 57.

31 Darius the Median. Through not noting the fact that "Darius" was an appellative denoting "the Maintainer", and used by Xerxes and others, modern critics have denied the existence of such a king. ASTYAGES was called "Darius". CYRUS (his son) was co-regent. His general GOBRYAS took the city in the name of CYRUS. See Isa. 45. 1. Cp. Jer. 51. 30, 31. See notes there. Consult Ap. 57.

took. Chald. *kᵉbal* = to take from another. Cp. 7. 18. Not the same word as in *vv.* 2, 3, which is *nᵉphaḳ* = to take out; or *v.* 20, which is *'ădāh* = remove.

threescore and two. Born 488 B.C. Herodotus states that CYRUS was about forty years of age at the taking of Babylon (in 426 B.C.). At that age his father ASTYAGES ("Darius the Median") was about "threescore and two years old" (5. 31). Cyrus would therefore be just forty, according to the chronology of Ap. 50, having been born in 466 B.C.

30 In °that night was [1]Belshazzar the king of °the Chaldeans °slain. S⁴ 426

31 And °Darius the Median °took the kingdom, *being* about °threescore and two years old.

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6 It pleased °Darius to set over the kingdom °an hundred and twenty °princes, which should be over the whole kingdom;

2 And over these three °presidents; of whom Daniel *was* first: that the [1]princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was °preferred above the [2]presidents and [1]princes, because °an excellent °spirit *was* in him; and °the king °thought to set him over the whole realm.

W¹ X¹ 4 Then the [2]presidents and [1]princes sought to find °occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these °men, "We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his °God."

6 Then these [2]presidents and [1]princes °assembled together to the king, and said thus unto him, "King Darius, live for ever.

Y¹ 7 All the [2]presidents of the kingdom, the °governors, and the [1]princes, the °counsellers, and the °captains, have consulted together °to establish a royal statute, and to °make a firm °decree, that whosoever shall °ask a petition of any [5]God or °man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the [7]decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, °which altereth not."

9 Wherefore king Darius signed the writing and the [7]decree.

W² X² 10 Now when Daniel knew that the writing was signed, he went into °his house; and his windows being open in his chamber °toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his [5]God, as he did aforetime.

11 Then these [5]men [6]assembled, and found Daniel praying and making supplication before his [5]God.

12 Then they came near, and spake before the king concerning the king's [7]decree; "Hast thou not signed a [7]decree, that every [7]man that shall [7]ask *a petition* of any [5]God or [7]man within thirty days, save of thee, O king, shall be cast into the den of lions?" The king answered and said, "The thing *is* true, according to the law of the Medes and Persians, [8]which altereth not."

13 Then answered they and said before the king, "That Daniel, which *is* of the °children of the captivity of Judah, regardeth not thee, O king, nor the [7]decree that thou hast signed, but °maketh his petition three times a day."

Y² 14 Then the king, when he heard *these* words, was sore displeased °with himself, and set *his* heart on Daniel to deliver him: and he °laboured till the going down of the sun to deliver him.

15 Then these [5]men [6]assembled unto the king, and said unto the king, "Know, O king, that the law of the Medes and Persians *is*, That no [7]decree nor statute which the king establisheth may be changed."

6. 1–28 (*C*. p. 1178). DANIEL HIMSELF. THE DEN OF LIONS. (*Alternations.*)

C | V | 1–3. Daniel's prosperity.
W¹ | X¹ | 4–6. Conspiracy made.
Y¹ | 7–9. Decree obtained.
W² | X² | 10–13. Conspiracy succeeds.
Y² | 14–17. Decree enforced.
W³ | X³ | 18–24. Conspiracy fails.
Y³ | 25–27. Decree reversed.
V | 28. Daniel's prosperity.

1 Darius. A careful study of Ap. 57 will show that this "Darius the Median" of 5. 31 is the Artaxerxes (the great king) of Neh. 2. 1 and Ezra 6. 14, and the Ahasuerus of Est. 1. 1. These names are all used of one and the same person; and by comparison of the Median kings, according to Herodotus, compared with the genealogy of Cyrus in his Cuneiform Cylinder, the important fact becomes clear that this man was ASTYAGES; and the names ARSAMES = CAMBYSES, common to Herodotus, the Behistun Rock, and the Cylinder of Cyrus, all refer to one and the same person.

If this be so, and ASTYAGES is to be identified with "DARIUS the Median", then all difficulty vanishes. The Scripture record harmonizes exactly with the accounts given in the three sources named above; and we have the *real* clue to the parentage of Cyrus the Great (Ap. 57, p. 80).

If this be not so, then "Darius the Median" remains an insoluble riddle to history and chronology alike, for there can be found no place for him on the page of history.

an hundred and twenty. Darius Hystaspis, in his inscription on the Behistun Rock (Ap. 57), enumerates twenty-three names. This number was continually altered according to historical changes and conquests. In Est. 1. 10, 13, 14, there were seven when Astyages took the kingdom; but he added 120 more (Dan. 6. 1), and made 127 (Est. 1. 1; 8. 9; 9. 30).

princes = satraps. As in 3. 2.

2 presidents = ministers. Occurs only in this chapter.

3 preferred . . . the king thought. Showing that Daniel was well known to Astyages, and appreciated.

an excellent spirit. Referring to the affectionate regard in which Astyages held Daniel after many years of faithful service.

spirit. Heb. *rûach*. Ap. 9.

thought = purposed. Chald. *'ăshith*. Occurs only here (426 B.C.), Daniel being eighty-seven.

4 occasion = pretext.

5 men. Pl. of Chald. *gᵉbar*, grandees. Same as Ap. 14. IV.

God. Chald. *'Ĕlâh*. Same as Heb. *'Ĕlohîm*. Ap. 4. I.

6 assembled = came crowding together.

7 governors = deputies.

counsellers. See note on 3. 24.

captains = pashas. See 3. 2, 3, 27. Cp. Est. 3. 12, &c. Neh. 2. 7, &c.; and Ezra 5. 3, &c. Also Hag. 1. 1, 14; 2. 2, 21. Mal. 1. 8.

to establish a royal statute: or, for the king to establish a statute.

make a firm decree: or, confirm a decree. Occurs only in this chapter.

decree = interdict. Chald. *'ĕṭĕr*. The same word as in *vv.* 8, 9, 12, 13, 15. Not the same as in *v.* 26.

ask a petition = pray a prayer. Fig. *Polyptôton* (Ap. 6), for emphasis. Cp. *v.* 12. Occurs only in this chapter.

man. Chald. *'ĕnâsh*. Same as Heb. *'ĕnôsh*. Ap. 14. III.

8 which altereth not = which changeth not, or passeth not away.

10 his house. Not into a secret, or public place.

toward Jerusalem. Remembering Solomon's prayer (1 Kings 8. 47–50).

13 children of the captivity. The 1611 edition of the A.V. reads "captivity of the children".

children = sons.

maketh his petition = prayeth a prayer. Same as in *v.* 7.

14 with himself = concerning it.

laboured = was exerting himself

426 16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, "Thy [5]God Whom thou servest continually, He will deliver thee."

17 And a stone was brought, and laid upon the °mouth of the den; and the king sealed it with his own signet, and with the signet of his °lords; that the purpose might not be changed concerning Daniel.

W[3] X[3] 1190) 18 Then the king went to his palace, and °passed the night fasting: neither were °instruments of musick brought before him: and his sleep went from him.

19 Then the king arose °very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, "O Daniel, servant of the living [5]God, is thy [5]God, Whom thou servest continually, able to deliver thee from the lions?"

21 Then said Daniel unto the king, "O king, live for ever.

22 My [5]God hath °sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him °innocency was found in me; and also before thee, O king, have I done no hurt."

23 Then was the king °exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he °believed in his [5]God.

24 And the king commanded, and they brought those [5]men which had °accused Daniel, and they cast *them* into the den of lions, them, their [13]children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Y[3] 25 Then king Darius wrote unto all °people, nations, and languages, that dwell in all the earth; "Peace be multiplied unto you.

26 I make a °decree, That in every dominion of my kingdom men tremble and fear before the [5]God of Daniel: for He *is* the living °God, and stedfast for ever, and His kingdom *that* which shall not be destroyed, and His dominion *shall be even* unto the end.

27 He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, Who hath delivered Daniel from the °power of the lions."

V 28 So this Daniel prospered in the reign of [1]Darius, and in the reign of °Cyrus the Persian.

A[1] C[1] 1192) 429 **7** °In the first year of °Belshazzar king of Babylon Daniel °had °a dream and visions of his head upon his bed: then °he wrote the dream, *and* told °the sum of the °matters.

17 mouth=door.
lords=nobles. See note on "lords" (5. 1), and "princes" (5. 2).
18 passed the night fasting. Showing the long-standing affection which Astyages had for Daniel.
instruments of musick. Some understand the word as referring to "tables"; others, women or dancing girls.
19 very early, &c. Another evidence of the king's strong feelings for Daniel.
22 sent His angel. As in 3. 28.
innocency=rectitude, or purity. See the Structure, p. 1178.
23 exceeding glad. Another proof of the long-standing friendship between Astyages and Daniel
believed in=had trusted. Chald, *'ăman*. Same as Ap. 69. iii.
24 accused. Cp. *v.* 12. Est. 7. 10. Ps. 7. 15–17.
25 people=peoples. Cp. 3. 29.
26 decree. Chald. *te'am*=a decision, implying the pleasure or approval with which it was made.
God. Chald. *'ĕlāhā'* (emphatic).
27 power=paw.
28 Cyrus the Persian. The son of Darius the Mede. He is the young Darius, his father Astyages being the old Darius, "Darius" meaning "the Maintainer". Cp. Isa. 45. 1. See Ap. 57.

7. 1—8. 27 [For Structure see next page].

In the first year of Belshazzar. This was 429 B.C. See Ap. 50, pp. 69 and 72. Daniel being eighty-four years old. Three years before the events of ch. 6. Cp. 5. 30, 31, and the notes on the other dates (8. 1; 9. 1; 10. 1; 11. 1, &c.).

This vision (ch. 7) is still in Chaldee (the Gentile language), because it is the continuation of 2. 44, and shows what will take place in "the days of those kings" before the stone strikes the image. It brings us up to the end of Gentile dominion over Israel. Ch. 8 is in Hebrew, because it specially concerns Israel.

It is the writing of "Daniel the prophet" (Matt. 24). This is directly stated by our Lord, Who, seven times in the Gospel of John, declared that what He spake were not His own words, but the Father's (John 7. 16; 8. 28, 40, 47; 12. 49; 14. 10, 24; 17. 8. Cp. Deut. 18. 18 and Isa. 51. 16).

This member ***B*** consists of two visions. Each is distinct and complete in itself (Z^1, 7. 1–28; Z^2, 8. 1–27).

The dream of Nebuchadnezzar (ch. 2) was interpreted to him by Daniel; while the dream (or vision) of Daniel was interpreted to him by the Angel. The former referred to the *beginning and duration* of Gentile dominion over Israel; the latter concerns the *end* of it. See the Structure, p. 1178.

The second (ch. 8) was given two years later than the first (cp. 7. 1 with 8. 1), and is subsequent to the first, giving further details concerning "the latter time of their dominion" (i.e. that of the four beasts of the first vision in ch. 7). Further details are given in chs. 9, 11, and 12.

The interpretation is given in *vv.* 17, 18; and shows that these visions (chs. 7 and 8) are still future, and are not therefore to be confounded with the dream of ch. 2. See the notes on *vv.* 17, 18, below.

The interpretations given to us of these two separate visions need no further interpretation by us. The source of the dream is the source of the interpretation also. They are for us to understand and to believe. We may *comment* on the interpretations given, but not *interpret* them.

Belshazzar. The last king of Babylon. Until 1854, when Sir H. C. Rawlinson discovered the cuneiform texts, all was speculation. An inscription belonging to the first year of Nabonidus, his father (see notes on 5. 2, and Jer. 27. 7), calls him his "firstborn son" and gives his name *Bel-sarra-uzer* "O Bel defend the king". There are frequent references to him in contracts and similar documents (*Encycl. Brit.*, 11th (Cambridge) ed., vol. iii, p. 711). He was the last king of Babylon (5. 30, 31). See note on 5. 7. **had**=beheld. **a dream.** One of twenty recorded dreams. See note on Gen. 20. 3. **he wrote.** This is to be noted, as it was afterward "told" in speech (*vv.* 1, 2). **the sum**=substance, or the chief of the words. **matters**=words.

429 2 Daniel °spake and said, °"I saw in my
vision °by night, and, °behold, °the four
°winds of the heaven °strove upon °the great
sea.
3 And °four great beasts came up from the
sea, diverse one from another.
4 °The first *was* °like a lion, and had eagle's
wings: °I beheld °till the wings thereof were
plucked, and it was lifted up from the earth,
and made stand upon °the feet as a °man, and
a °man's heart was given to it.
5 And [2]behold another beast, a second, like
to a bear, and °it raised up itself °on one side,
and *it had* °three ribs in the mouth of it be-
tween the teeth of it: and they said thus unto
it, 'Arise, devour much flesh.'
6 After this [4]I beheld, and °lo another, like
a leopard, which had upon the back of it four
wings of °a fowl; the beast had also °four
heads; and dominion was given to it.
7 After this [2]I saw in the night visions, and
[2]behold °a fourth beast, dreadful and terrible,
and strong exceedingly; and it had °great
iron teeth: it devoured and brake in pieces,
and stamped °the residue with the feet of it:
and it *was* diverse from all the beasts that
were °before it; and it had °ten horns.
8 °I considered °the horns, and, [2]behold,
there came up among them another °little
horn, before whom there were three of the first
horns plucked up by the roots: and, [2]behold,
in this horn *were* eyes like the eyes of °man,
and a mouth °speaking great things.

D[1] 9 [4]I beheld °till °the thrones were °cast
(p. 1192) down, and °the Ancient of days °did sit,
Whose garment *was* °white as snow, and the
hair of His head like the pure wool: His
throne *was like* the fiery flame, *and* °his
wheels *as* burning fire.

7. 1—8. 27 (*B*, p. 1178). THE DREAM, AND VISIONS OF DANIEL. THE END OF GENTILE DOMINION. (*Division.*)

B | Z[1] | 7. 1–28. The Vision of the Four Beasts. (First year.)
B | Z[2] | 8. 1–27. The Vision of the Two Beasts. (Third year.)

7. 1-28 (Z[1], above). THE VISION OF THE FOUR BEASTS. (*Repeated Alternations.*)

Z[1] | A[1] | C[1] | 1–8. The Four Beasts.
Z[1] | A[1] | D[1] | 9–14. The judgment of the Son of Man. } The Vision.
Z[1] | A[1] | B[1] | 15, 16. Daniel's perturbation and inquiry.
Z[1] | A[2] | C[2] | 17. The Four Beasts.
Z[1] | A[2] | D[2] | 18. The judgment of the Son of Man. } The Interpretation.
Z[1] | A[2] | B[2] | 19–22. Daniel's inquiry.
Z[1] | A[3] | C[3] | 23–25. The Fourth Beast.
Z[1] | A[3] | D[3] | 26, 27. The judgment of the Son of Man. } The Interpretation.
Z[1] | A[3] | B[3] | 28. Daniel's perturbation.

2 spake and said. The vision is related in words.
I saw = I was looking.
by = during.
behold. Fig. *Asterismos* (Ap. 6), for emphasis.
the four winds. All blowing at the same time and producing the one result described in *vv.* 3–8.
winds. Chald. *rûach.* Ap. 9.
strove upon = brake or burst forth against; converging on one point.
the great sea: i.e. the Mediterranean Sea, or the sea, denoting the peoples of the earth, as interpreted for us in *v.* 17.

3 four great beasts. These are not the four dominions of ch. 2. They stand up one after the other, and each stands, successively, in the place of the other. These are to arise in "the days of" those last "ten kings" of Dan. 2. 44. These continue the last of Nebuchadnezzar's last dominion, and do exist together. See note on *v.* 12 below.

4 The first, &c. Cannot be Babylon, for this had already arisen, and was within two years of its end (see notes on *v.* 1). Daniel could not see that kingdom arise now. He had said, "Thou art this head of gold" (2. 38); but Nebuchadnezzar himself had been dead twenty-three years, and these are "four kings which shall arise" (*v.* 17). Therefore Babylon is not included. **like.** These descriptions will be easily recognized by those who shall see them arise. **I beheld** I continued looking, as in *vv.* 6, 9, 11. Same as "I saw" in *vv.* 2, 7, 13. **till** = till that. **the feet** = the two feet. **man.** Chald. *'ănâsh.* Ap. 14. III. **5 it raised up itself:** or, was made to stand. **on one side:** i.e. partially. **three ribs,** &c. This is not interpreted by the angel. The interpretations given by man are diverse, conflicting, and are unnecessary. **6 lo.** Fig. *Asterismos.* Ap. 6. **a fowl** = a bird. **four heads.** These are not interpreted, and will be understood only when they are seen. It will have these four heads at the time of its being seen. **7 a fourth beast.** Not Rome, for it has the "ten horns" when it is first seen. Moreover, these ten horns are not seen till the time of the end. This fourth beast therefore belongs to the time of the end. The beast of Rev. 13. 1–10 combines in himself all these resemblances. See note on *v.* 23. **great iron teeth.** Lit. two (or two rows of) teeth, great ones. **the residue** = the rest: i.e. the other three beasts which will be co-existent. They do not destroy or succeed one another, like the kingdoms in ch. 2; but are trampled on by the fourth beast. See *v.* 12. **before** in front of, as in *vv.* 10, 13, 20, and 6. 10, 11, 12, 13, 18, 22, 25, &c. Chald. *kᵉdâm,* as in Ezra 4. 18, 23; 7. 14, 19; and frequently in Dan. chs. 2, 3, 4, 5. This shows that the three will be co-existent, for this could not be spoken of those who had long passed away. **ten horns.** These are the same as in Rev. 17. 12, and represent the ten contemporaneous kings at the time of the end. See notes on *vv.* 8, 24. **8 I considered** I was considering. **the horns.** Mentioned in *v.* 7. **little horn** a horn of small beginnings. This identifies this vision with those of chs. 8, 9, 11, 12. See Ap. 90. The first of twelve titles given to the power commonly known as "the Antichrist": it is used again in 8. 9. Cp. 11. 21–30. Note the other titles: "the king of Babylon" Isa. 14. 4); "the Assyrian" (Isa. 14. 25); "Lucifer, son of the morning", in opposition to "the bright and morning star" (Isa. 14. 12.; "the Prince that shall come" Dan. 9. 26); "the king of fierce countenance" (Dan. 8. 23); "the vile person" (Dan. 11. 21); "the wilful king" Dan. 11. 36.; "the man of sin" (2 Thess. 2. 3.; "the son of perdition" (2 Thess. 2. 3); "that wicked (or lawless) one" (2 Thess. 2. 8. Rev. 13. 18.; "the beast with ten horns" (Rev. 13. 1). **man** a mortal man. Chald. *'ênash.* Ap. 14. III. **speaking great things.** This is a further development, explained in *vv.* 11. 20, 25; 8. 11; 11. 36, 37. 2 Thess. 2. 3, 4. Rev. 13. 5, 6. **9 till** = till that. **the thrones** the seats for judgment. **cast down** set or placed. The seats of Orientals are cushions laid, not "set", but "cast down". The reference is to this, in Rev. 4. 2. Cp. Pss. 9. 7; 29. 10. Isa. 28. 6. **the Ancient of days** = the Everlasting One. Cp. Ps. 90. 2. Rev. 4. 2. **did sit** = took His seat. **white as snow,** &c. Cp. Rev. 1. 4. **his wheels** = the wheels thereof: i.e. of the throne. Cp. Ezek. 1. 15–20, 26–28; 10. 9–13.

429 10 A fiery stream issued and came forth
from before Him: thousand thousands °ministered unto Him, and ten thousand times ten thousand °stood before Him: °the judgment °was set, and °the books were opened.

11 [4]I beheld then because of the voice of the great words which °the horn spake: [4]I beheld *even* [9]till °the beast was slain, and his body destroyed, and given to °the burning flame.

12 As concerning °the rest of the beasts, °they had their dominion taken away: yet °their lives were prolonged °for a season and time.

13 [2]I saw in the night visions, and, behold, *one* like °the Son of Man °came with the clouds of heaven, and came to [9]the Ancient of days, and they brought Him near before Him.

14 And °there was given Him dominion, and glory, and a kingdom, that all °people, nations, and languages, should serve Him: His dominion *is* °an everlasting dominion, which shall not pass away, and His kingdom *that* which shall not be destroyed.

B[1] 1192) 15 ℨ Daniel was °grieved in °my spirit in the midst of *my* body, and the visions of my head troubled me.

16 I came near unto one of °them that °stood by, and °asked him the °truth °of all this. So he told me, and made me know the interpretation of the things.

A[2] C[2] 17 °'These great beasts, which are four, *are* four kings, *which* °shall arise out of the earth.

D[2] 18 But °the saints of °the MOST HIGH shall °take the kingdom, and possess the kingdom for ever, even for ever and ever.'

B[2] 19 Then I would know the [16]truth of [7]the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his °nails *of* brass; *which* devoured, brake in pieces, and stamped [7]the residue with his °feet;

20 And of the [7]ten horns that *were* in his head, and *of* °the other which came up, and [7]before whom three fell; even *of* that horn that had eyes, and a mouth that °spake very great things, whose look *was* more stout than his fellows.

21 [4]I beheld, and °the same horn °made war with [18]the saints, and prevailed against them;

22 Until [9]the Ancient of days came, and °judgment was given to the saints of [18]the Most High; and the time came that the saints possessed the kingdom.

A[3] C[3] 23 °Thus he said, [7]'The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the [7]ten horns out of this kingdom *are* °ten kings *that* shall arise: and another shall rise after them; and °he shall be diverse from the first, and he shall subdue °three kings.

25 And he shall [8]speak *great* words against [18]the MOST HIGH, and shall °wear out the saints of [18]the MOST HIGH, and think to change times and °laws: and they shall be given into his hand until a °time and times and the dividing of time.

10 ministered = were ministering.
stood = were standing. Indicating readiness for service.
the judgment = the Judge; "judgment" being put by Fig. *Metonymy* (of the Subject), Ap. 6, for the Judge Who actually sat.
was set = took His seat.
the books, &c. Lit. "books were opened".
11 the horn spake = the horn kept speaking.
the beast. At length we learn who "the (little) horn" is. See note on *v.* 8 and Rev. 19. 20.
the burning flame. Cp. 2 Thess. 1. 7–10; 2. 8.
12 the rest of the beasts: i.e. the three mentioned in *vv.* 4–7 as co-existing.
they had, &c. = their dominion was caused to pass away.
their lives were prolonged = a lengthening of their life was given to them: i.e. the remaining three after the fourth beast has been destroyed.
for a season and time: i.e. for an appointed season.
13 the Son of Man. See notes on Ps. 8. 4. Matt. 8. 20. Rev. 14. 14.
came = was coming.
14 there was given, &c. = to Him was given, &c.
people = peoples.
an everlasting dominion. See *vv.* 18, 27; 2. 35, 44; 4. 3; 6. 26. Pss. 45. 6; 145. 13; 146. 10. Isa. 9. 7. Obad. 21. Mic. 4. 7. Luke 1. 33. John 12. 34. Heb. 1. 8.
15 grieved. Because he did not understand. Therefore ch. 7 could not be identical with ch. 2, because he had interpreted that already to Nebuchadnezzar.
my spirit = myself. Chald. *rūach*. Ap. 9.
16 them: i.e. the standing ones.
stood = were standing. Cp. *v.* 10.
asked = made exact inquiry.
truth = certainty. Chald. *ya'ĭb*.
of = about.
17 These great beasts, &c. In *vv.* 17, 18 we have therefore the interpretation of this vision, which needs no further interpretation by man.
shall arise. The two which had already arisen cannot therefore be included: viz. Babylon and Medo-Persia, which almost (at this time) equalled Babylon in extent. The vision is not continuous history, but the prophecy of a crisis: and refers to the ten toes of the fifth power of Dan. 2. See note on *v.* 12. In this, and in each successive vision we are always directed to the end and consummation. Cp. *v.* 26; 8. 17–19; 9. 26; 11. 40; 12. 4, 9, 13. Matt. 24. 14, 15. See Ap. 90.
18 the saints = the holy ones: i.e. God's People Israel.
the MOST HIGH. Chald. *'elyōnīn*. Same as Heb. *'elyōn*. Ap. 4. VI. Here pl. = the Messiah Himself in relation to dominion in the earth. Verse 27 shows that a Person is intended, not a place.
take = receive. As in 5. 31; cp. 2. 6.
19 nails = claws, or hoofs. Chald. text is pl.; marg. sing.
feet. Chald. text, pl.; marg. sing.
20 the other: i.e. the little horn of *v.* 8, which is still future. See Ap. 90; and cp. 8. 9–12, 23–25, and note on *v.* 8.
spake. See note on "speaking", *v.* 8.
21 the same horn. Cp. *v.* 8.
made war. This connects "the little horn" with Rev. 13. 7, and shows it to be still future.
22 judgment: or, vindication.
23 Thus he said. Giving an additional interpretation.
24 ten kings. See note on *v.* 7.
he. The little horn of *vv.* 8, 20.
three kings. See the interpretation of *v.* 8.
25 wear out = afflict.
laws = law.
time and times, &c.: i.e. three and a half years = one half of the "one week" of Dan. 9. 27. It is repeated as forty-two months (Rev. 11. 2), and as 1,260 days (Rev. 11. 3). See Ap. 90 and 91; and cp. 8. 14; 12. 7, 11, 12.

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26 But [10]the judgment °shall sit, and they shall take away his dominion, to consume and to destroy *it* °unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the People of [18]the saints of [18]the MOST HIGH, °Whose kingdom *is* [14]an everlasting kingdom, and all dominions shall serve and obey Him.'

B³ 28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations °much troubled me, and my countenance changed in me: but °I kept the matter in my heart.

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8 °In the third year of the reign of king Belshazzar °a vision appeared unto me, *even unto* me Daniel, °after that which appeared unto me at the first.

2 And I saw in [1]a vision; and it came to pass, when I saw, that °ℶ *was* at °Shushan *in* the palace, which *is* in the province of Elam; and I saw in [1]a vision, and ℶ was by the °river of °Ulai.

F H r 3 Then I lifted up mine eyes, and °saw, and, °behold, there stood before the river °a ram which had °*two* horns: and the °*two* horns *were* high; but one *was* °higher than the other, and the higher came up last.

4 I saw the [3]ram °pushing °westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and °became great.

s 5 And as ℶ was considering, [3]behold, an °he goat came °from the west °on the face of the whole earth, and touched not the ground:

t and the goat *had* a °notable horn between his eyes.

6 And he came to the [3]ram that had *two* horns, which I had seen standing before the river, and °ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he °was moved with °choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was °none that could deliver the ram out of his °hand.

26 shall sit – will take His seat.
unto the end. This is the determining factor of the interpretation. Cp. 8. 17–19; 9. 26; 11. 40; 12. 4, 9, 13. Matt. 24. 14. See note on *v.* 17.

27 Whose, &c. This shows that *'elyonin* (in *v.* 18) means a person, and not a place.

28 much troubled me: or, baffled me. See note on "grieved", *v.* 15.
I kept, &c. Cp. Luke 2. 19. Here ends the portion of the book written in the Chaldee (or Gentile) tongue.

8. 1–27 (Z², p. 1192). THE VISION OF THE TWO BEASTS. (*Introversion and Extended Alternation.*)

Z² | E | 1, 2. Circumstances.
F | H | r | 3, 4. Ram.
s | 5–. He-goat.
t | –5–7. Great horn.
u | 8–. Great horn broken.
v | –8. Four horns.
w | 9–12. Little horn. (Future.)
J | 13, 14. Time. Number of days.
G | 15, 16. Command to Angel to give the interpretation to Daniel.
G | 17, 19. The command obeyed by the Angel.
} The Vision.

F | H | r | 20. Ram.
s | 21–. He-goat.
t | –21. Great horn.
u | 22–. Great horn broken.
v | –22. Four horns.
w | 23–25. Little horn. (Future.)
J | 26. Time. "Many days".
} The Interpretation.
E | 27. Circumstances.

1 In the third year: 426 B.C. (see Ap. 50, pp. 69 and 72), Daniel being eighty-seven.
a vision. Like the vision in ch. 7, this also is complete in itself, but is necessary to contribute its proof of the unity of the book as a whole. This vision (and the rest of the book from here) is written in Hebrew; because its purpose is to show how Gentile dominion (of ch. 2) specially concerns and affects Israel.
after. Two years after. At the end of the Babylonian empire, for Belshazzar reigned little more than two years.

2 ℶ was at = I was in. Daniel may have retired there (during the lycanthropy of Nebuchadnezzar) when Nehemiah and Mordecai were in the court of Astyages (Neh. 1. 1). That Daniel was there employed by Astyages is clear from 8. 27.
Shushan. The chief city of all Persia.
river. Heb. *'ûbal* = a canal. Only here, and in *vv.* 3, 6.
Ulai. The Eulæus canal, near Susa. Now the *Karûn* river. **3 saw** = looked. **behold.** Fig. *Asterismos.* Ap. 6. **a ram.** In *v.* 20 this is interpreted of Persia. A ram is always the symbol of Persia. Found to-day on ancient Persian coins. The king wore a ram's head of gold, and rams' heads are to be seen on the sculptured pillars of Persepolis. **two horns.** In *v.* 20 these are interpreted of the kings of Media and Persia. **higher, &c.** Cyrus (the latter) became greater than his father Astyages. Both were in existence when Daniel saw the vision. Cp. *v.* 20. **4 pushing** = butting: always hostile. **westward** = to the west. Not the same word as in *v.* 5. **became great** = acted proudly. **5 he goat** = a leaper of the goats. The acknowledged symbol of Greece, as the ram was of Persia (see *v.* 3, because the first colony was directed by an oracle to take a goat for a guide and build a city, which they did, and called it Egeæ (from *Aix* = a goat). Figures of a goat are found to-day on ancient Macedonian monuments. **from the west.** Heb. *ma'rāb.* Not the place of origin, but the direction from it. In *v.* 4 the Heb. = to the west. **on** = over. **notable** = conspicuous. **6 ran unto him.** Symbolizing the rapidity of Alexander's conquests, which, in the short space of thirteen years, subdued the world. **7 was moved with choler** = moved himself, or strove violently with. **choler** = bile. Put by Fig. *Metonymy* (of Cause), Ap. 6, for anger or wrath, which was supposed to be due to excess of bile. Greek, *cholos* = bile; whence we have "cholera". **none that could, &c.** = no deliverer for. **hand** = power. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power put forth by it.

u (1194) 426 **8** Therefore the [9]ne goat °waxed °very °great: and when he was strong, the great horn was °broken;

v and °for it °came up °four notable ones toward °the four °winds of heaven.

w **9** And out of °one of them came forth °a little horn, which °waxed exceeding great, toward the °south, and toward the °east, and toward the °pleasant *land*.

10 And it [9]waxed [4]great, °*even* to the °host of heaven; and it cast down *some* °of the host and of the stars to the ground, and °stamped upon °them.

11 Yea, he magnified *himself* even °to °the °Prince of the [10]host, and °by him the °daily *sacrifice* °was taken away, and the place of His sanctuary was cast down.

12 And °an host °was given *him* against the [11]daily *sacrifice* °by reason of °transgression, and °it cast down the °truth to the ground; and it °practised, °and prospered.

J **13** Then I heard one °saint speaking, and another °saint said unto °that certain *saint* which spake, °'How long *shall be* the vision °*concerning* the [11]daily *sacrifice*, °and the [12]transgression of desolation, °to give both the sanctuary and °the host to be trodden under foot?'

14 And he said unto °me, 'Unto °two thousand and three hundred °days; then shall the sanctuary be °cleansed.'

G **15** And it came to pass, when I, *even* ℵ Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a °man.

16 And I heard a °man's voice between *the banks of* Ulai, which called, and said, °'Gabriel, make this *man* to understand the vision.'

G **17** So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, 'Understand, O °son of man: for °at the time of the end °*shall be* the vision.'

18 Now as he was speaking with me, °I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, [3]'Behold, I will make thee know what shall be in °the last end of the °indignation: for at the time appointed the end *shall be*.

8 waxed very great. Referring to the great extent of Alexander's conquests, as "ran" (*v.* 6) refers to the rapidity of them. **very** = exceedingly.

great: or, proud. Cp. *v.* 4.

broken = broken in pieces. **for it** = instead of it.

came up. Sept. adds "afterward".

four notable ones = four conspicuous [ones].

the four winds. See note on 7. 2.

winds. Heb. *rūach*. Ap. 9.

9 one = [the] one.

a little horn. See note on 7. 8: where it is already shown that this name, and these members ("w" and "*w*", *vv.* 9 and 23) belong to the still future time of the end. See Ap. 90.

waxed = grew. Anglo-Saxon, *weaxan* = to grow. Supply the *Ellipsis* (Ap. 6), "grew [and became]".

south: i.e. Egypt.

east: i.e. Babylonia and Persia.

pleasant land = the glory of [gems]: i.e. the land of Israel. Only Ezekiel (20. 6, 15) and Daniel here use this term of the Holy Land. The same land as in 11. 16, 41. Cp. Ps. 106. 24. Jer. 3. 19. Zech. 7. 14.

10 even to = as far as.

host = stars. Cp. Rev. 12. 4.

of the host and of the stars. Fig. *Hendiadys* (Ap. 6), for emphasis = the starry host.

stamped upon them = trampled them under foot. Cp. *v.* 13; 7. 21, 25.

them: i.e. the people symbolized by them.

11 to = against.

the Prince of the host. God Himself, the Creator and Ruler of the starry host. Verses 10, 11 are "difficult" only if Antiochus Epiphanes is assumed to fulfil them. There is no difficulty arising from "the state of the text".

Prince = Ruler. Heb. *śar*. See note on 10. 13.

by him . . . was taken: or, it took away from Him: i.e. God.

daily sacrifice = the continual [burnt offering]: i.e. the morning and evening sacrifice (Num. 28. 3. 1 Chron. 16. 40. 2 Chron. 29. 7). This belongs to the time of the end, and was not fulfilled by Antiochus. His career was a foreshadowing of it, to show that the fulfilment will yet be exhausted by him who is "the little horn". See Ap. 90; and note all the references there given (8. 11, 12, 13; 9. 27; 11. 31; 12. 11). Ref. to Pent. (Ex. 29. 38. Num. 28. 3). Ap. 92.

12 an host. Here the word is used of a military host, in opposition to the "host" of Num. 4. 23, 30, 35, 39, 43; 8. 24, 25.

was given him against = was set over: i.e. war is raised against "the daily sacrifice".

by reason of = by.

transgression. Heb. *pāsha'*. Ap. 44. ix.

it cast down the truth = truth was cast down. The verb is passive.

truth: i.e. the truth of God as revealed in the law and the prophets.

practised = did it with effect. Cp. *v.* 24.

and prospered = and succeeded.

13 saint = holy [one]. An angelic attendant. Cp. 4. 13. Deut. 33. 2. Job 5. 1; 15. 15. Ps. 89. 5, 7. Zech. 14. 5.

that certain saint = a certain [unnamed] one, or such an one, as in Ruth 4. 1. Or, a proper name *Palmōnī* = the wonderful one, or the wonderful [numberer], as in Judg. 13. 18. Isa. 9. 6. Ps. 139. 6.

How long . . .? Referring to the *duration* of what is said concerning "the daily sacrifice" and the desolation; not the interval before the fulfilment.

concerning, &c. = of "the daily sacrifice" [as taken away].

and. Supply "and [the setting up of] the desolating (or astounding) rebellion.

to give, &c.: or, after He hath given over the sanctuary, &c.

the host. Here it is the "host", the technical term for the ministers of the sanctuary. Cp. Num. 4. 23, 30, 35, 39, 43; 8. 24, 25.

14 me. Sept., Syr., and Vulg. read "him".

two thousand and three hundred days. See Ap. 91, and note on *v.* 26 below.

days = evenings and mornings, the times of the offering of the "continual" or daily sacrifice.

cleansed = vindicated or sanctified: in this form, occurs only here. Cp. 9. 24; and see Ap. 90.

15 man = a mighty man. Heb. *geber*. Ap. 14. IV. Here it is *Gabriel*, whence his name.

16 man's. Heb. *'ādām*. Ap. 14. I.

Gabriel. The first of two angels who are named in Scripture (cp. 9. 21. Luke 1. 19, 26). The second is Michael (10. 13, 21; 12. 1; Jude 9. Rev. 12. 7).

17 son of man. Only Daniel and Ezekiel so called, beside Messiah. See note on Ps. 8. 4.

at the time of the end. This gives the time to which this vision refers. See the interpretation in "*H*" (*vv.* 20–25), and especially "*w*" (*vv.* 23–25). See also Ap. 90; and cp. 7. 26; 9. 26; 11. 40; 12. 4, 9, 13; and Matt. 24. 14.

shall be. Supply the *Ellipsis* (Ap. 6) by reading "[belongeth]".

18 I was in = I fell into.

19 the last end. Another indication of the time of the fulfilment of the vision at the time appointed, &c.

indignation = wrath [of God].

F H r (p. 1124)

20 The [3] ram which thou sawest having *two* horns *are* ° the kings of Media and Persia.

s 426

21 And the rough goat ° *is* the ° king of ° Grecia:

t

and the great horn that *is* between his eyes ° *is* the first king.

u

22 Now that being broken, whereas [8] four stood up ° for it,

v

° four kingdoms shall stand up out of ° the nation, but ° not in his power.

w

23 And in ° the latter time of their kingdom, when ° the transgressors ° are come to the full, ° a king of fierce countenance, and ° understanding dark sentences, shall stand up.

24 And his power shall be mighty, but ° not by his own power: and he shall destroy wonderfully, and shall [12] prosper, and [12] practise, and shall destroy the ° mighty and the ° holy People.

25 And through his policy also he shall cause ° craft to prosper in his hand; and he shall magnify *himself* in his heart, and ° by peace shall destroy many: he shall also stand up against ° the Prince of princes; but ° he shall be broken without hand.

J

26 And the vision of ° the evening and the morning which was told ° *is* true: wherefore ° shut thou up the vision; for ° it *shall be* for many days.'

E

27 And ℨ Daniel ° fainted, and was sick *certain* days; afterward I rose up, and did ° the king's business; and I was ° astonished at the vision, but none ° understood *it*.

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9 In ° the first year of ° Darius the son of ° Ahasuerus, of the seed of the Medes, which was ° made king over the realm of the Chaldeans;

2 In [1] the first year of his reign ℨ Daniel ° understood ° by books ° the number of the years, whereof the word of ° the LORD came to ° Jere-

20 the kings. Here in *v.* 20 we have the beginning of the interpretation; which commences with past *history* with which the prophecy (which belongs to the future) is linked on. This is to connect the anticipatory and partial, or foreshadowing, fulfilment, which shows how the "little horn" will act, in a similar way as an individual, and not as a series of kings or popes.

21 is=representeth. It is the Fig. *Metaphor* (Ap. 6).
king: or, kingdom.
Grecia Greece.
is the first king=representeth the first king: i.e. Alexander the Great (*v.* 5).

22 for it=in the place thereof.
four kingdoms. These are said to have been: (1) Ptolemy's (Egypt, Palestine, and some parts of Asia Minor); (2) Cassander's (Macedonia and Greece); (3) Lysimachus's (Bithynia, Thrace, Mysia, &c.); (4) Seleucus's (Syria, Armenia, and territory east of the Euphrates). But the continuity of Alexander's dominion ceased with him, and will not be seen again till "the little horn" arises.
the nation. Sept. and Vulg. read "his nation".
not in his power: i.e. not with Alexander's vigour of action and endurance.

23 the latter time of their kingdom, &c. This is a further indication as to the interpretation of this vision.
the transgressors. The Sept., Syr., and Vulg. read "transgressions". Heb. *pāsha'*, as in *v.* 12=rebellions. Cp. 9. 24.
are come to the full: or, have filled up their measure. Therefore not full yet. This is a blow to all who are vainly trying to make the world better, and to "realize the kingdom of God on earth" now.
a king of fierce countenance=a king of mighty presence. One of the titles of the antichrist. See note on 7. 8.
understanding dark sentences=skilled in dissimulation.

24 not by his own power. We are not told here who is the giver of the power, but we are not left in ignorance. Rev. 13. 2, and 2 Thess. 2. 9, 10, are clear on this point.
mighty=mighty ones.
holy People=People of the holy ones. These are "the holy ones of the Most High" (7. 18, 22).

25 craft=deceit.
by peace=by their prosperity, or careless security.
the Prince of princes: i.e. the Messiah.
he shall be broken without hand. To understand Cp. Isa. 10. 12; 14. 25; 31. 8. Mic. 5. 5–7. Zeph. 2. 13. Zech. 10. 11. Nah. 1. 11.

26 the evening and the morning. See note on "days" (Ap. 90). These are interpreted as being 2,300 days. No one may interpret the interpretation and say they are "years".
is true=it [is] truth.
shut thou up. As in 12. 4.
it shall be, &c. Supply the *Ellipsis* (Ap. 6) thus: "it [belongeth] to many days [to come]": i.e. to a yet future time.

27 fainted. The Sept. omits "fainted, and".
the king's business. In Shushan, whither he had gone. See note on *v.* 2.
astonished=dumb.
understood=became aware of.

9. 1—12. 13 (*A*, p. 1178). THE DESOLATIONS OF JERUSALEM. (*Extended Alternation.*)

A | K | 9. 1, 2. The time.
L | 9. 3–19. Daniel's Humiliation.
M | 9. 20–23–. The *Hierophant.*
N | 9. –23–27. The Prophecy.
K | 10. 1. The time.
L | 10. 2, 3. Daniel's Humiliation.
M | 10. 4–21. The *Hierophant.*
N | 11. 1—12. 13. The Prophecy.

1 the first year: 426 B.C., Daniel being then eighty-seven. See Ap. 50.
Darius. This is an appellative, and means the Maintainer or Restrainer: i.e. Cyrus. See Ap. 57; and special note on p. 615.
Ahasuerus, an appellative=the venerable king Astyages. See Ap. 57.
made king: i.e. Cyrus was appointed king of Babylon by Astyages his father.
2 understood=came to an understanding; perceived, or observed. Heb. *bin*, to separate or distinguish. Implying that he had not known this before.
by books=by the writings [of Jeremiah]. Jer. 29. 1, 10, as well as 25. 11. Note the definite Article in the Heb.
the number of the years. Which were now drawing to an end.
the LORD. Heb. Jehovah. Ap. 4. II.
Jeremiah. The passage was doubtless 25. 11–14; 29. 10–14.

miah the prophet, that He would °accomplish °seventy years in °the desolations of Jerusalem.
3 And I °set my face unto °the LORD* °God, °to seek by prayer and supplications, with fasting, and sackcloth, and ashes:
4 And I °prayed unto [2]the LORD °my God, and made my confession, and said, °O [3]LORD*, the great and dreadful °GOD, keeping °the covenant and °mercy to them that love Him, and to them that keep His commandments;
5 °We have °sinned, and have committed °iniquity, and have done °wickedly, and have °rebelled, even by departing from Thy precepts and from Thy judgments:
6 Neither have we hearkened unto Thy servants the prophets, which °spake in Thy name to our kings, our princes, and our fathers, and to all the People of the land.
7 O °Lord, righteousness *belongeth* unto Thee, but unto us confusion of faces, as at this day; to the °men of Judah, and to the inhabitants of Jerusalem, and unto °all Israel, *that are* °near, and *that are* far off, through all the countries whither Thou hast driven them, because of their °trespass that they have °trespassed against Thee.
8 O [7]LORD, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have [5]sinned against Thee.
9 To [3]the LORD* our °God *belong* °mercies and forgivenesses, though we have [5]rebelled against Him;
10 Neither have we °obeyed the voice of [2]the LORD our [3]God, to walk in His laws, which He set before us °by His servants the prophets.
11 Yea, [7]all Israel have °transgressed Thy law, even by departing, that they might not [10]obey Thy voice; °therefore the curse °is poured upon us, and the oath that *is* written in the law of °Moses the servant of [3]God, because we have [5]sinned against Him.
12 And He hath °confirmed His °words, which He spake against us, and against our judges that judged us, by bringing upon us a great °evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.
13 °As °*it is* written in the law of Moses, all this [12]evil is come upon us: yet made we not our prayer before [2]the LORD our [3]God, that we might turn from our [5]iniquities, and understand Thy truth.
14 Therefore hath [2]the LORD °watched upon the [12]evil, and brought it upon us: for [2]the LORD our [3]God *is* righteous in all His works which He doeth: for we [10]obeyed not His voice.
15 And now, O [3]LORD* our [3]God, That °hast brought Thy People forth out of the land of Egypt with a mighty hand, and hast °gotten Thee renown, as at this day; we have [5]sinned, we have done [5]wickedly.
16 O [3]LORD*, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy °holy mountain: °because for our [5]sins, and for the [5]iniquities of our fathers, Jerusalem and Thy People *are* °*become* a reproach to all *that are* about us.
17 Now therefore, O our [3]God, hear the prayer of Thy servant, and his supplications, and °cause Thy face to shine upon Thy sanctuary that is desolate, °for [3]the LORD'S* sake.

accomplish = fulfil [within].
seventy years. Note the bearing of this on *v.* 24.
the desolations of Jerusalem. From 479 to 409 B.C. See note on p. 615. The "desolations" had therefore lasted 42 (6×7) years, and had yet 28 (4×7) years to run before they were "accomplished". We find the same subdivisions of the "servitude"; for from the first year of Nebuchadnezzar (496) to the decree of Artaxerxes (Astyages) (454) was forty-two years; and from the decree to the end of the servitude was twenty-eight years.
3 set my face. Knowledge of Jehovah's words quickened his spiritual interest in them.
the LORD*. One of the 134 cases in which the *Sōpherīm* state that they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32.
God. Heb. Elohim (with Art.) = the (true) God. Ap. 4. I.
to seek = to worship, or to seek [information].
4 prayed. Ref. to Pent. (Lev. 26. 40). Ap. 92.
my God. Heb. Elohim. Ap. 4. I.
O LORD*, the great, &c. Ref. to Pent. (Ex. 20. 6; 34. 6, 7. Num. 14. 18. Deut. 7. 9). Ap. 92.
GOD. Heb. El. Ap. 4. IV.
the covenant. Note the Art. = the covenant [made of old].
mercy = the lovingkindness or grace [promised therein]. Ref. to Pent. (Ex. 20. 6; 34. 6, 7). Ap. 92.
5 We. Note that Daniel associates himself with his People. Cp. Neh. 1.; and 9. 33–38. Ezra 9. 5–15. Note the Fig. *Anabasis* (Ap. 6) in *v.* 5.
sinned. Heb. *chāṭa'*. Ap. 44. i.
iniquity. Heb. *'āvāh*. Ap. 44. iv.
wickedly = lawlessly. Heb. *rāshā'*. Ap. 44. x.
rebelled = revolted. Heb. *mārad*. Usually of revolt against Deity or royalty.
6 spake in Thy name. Cp. Heb. 1. 1. Cp. Ex. 7. 1 with 4. 16, and see Ap. 49.
7 Lord. Heb. Adonai. Ap. 4. VIII (2).
men. Heb. *'ish*. Ap. 14. II.
all Israel. See note on 1 Kings 12. 17.
near, &c. Cp. Deut. 4. 27, 2 Kings 17. 6, 7. Isa. 11. 11. Jer. 24. 9. Amos 9. 9; and see Acts 2. 39.
trespass . . . trespassed. Heb. *mā'al*. Ap. 44. xi.
9 God. Heb. Elohim. Ap. 4. I.
mercies = compassions.
10 obeyed = hearkened to.
by = by the hand of.
11 transgressed. Heb. *'ābar*. Ap. 44. vii.
therefore the curse is, &c. Ref. to Pent. (Lev. 26. 14, &c. Deut. 27. 15, &c.; 28. 15, &c.; 29. 20; 30. 17, 18; 31. 17; 32. 19).
is poured upon = hath come pouring upon.
Moses the servant of God. See note on 1 Chron. 6. 49. Neh. 10. 29. Ap. 92.
12 confirmed His words: i.e. by His prophets since the giving of the law (2 Kings 17. 13. Isa. 44. 26. Lam. 2. 17. Zech. 1. 6).
words. Heb. marg., with some codices, and one early printed edition, read "word" (sing.). Heb. text, with Sept., Syr., and Vulg., read "words" (pl.).
evil = calamity. Heb. *rā'a'*. Ap. 44. viii.
13 As = According as.
it is written, &c. Ref. to Pent. (Lev. 26. 14, &c. Deut. 28. 15, &c., as above). Ap. 92.
14 watched. Cp. Jer. 31. 28; 44. 27.
15 hast brought, &c. Ref. to Pent. (Ex. 6. 1, 6; 12. 41; 14. 18; 32. 11). Ap. 92.
gotten Thee renown = made Thee a Name.
16 holy. See note on Ex. 3. 5.
because for our sins . . . fathers. Ref. to Pent. (Ex. 20. 5). Ap. 92.
become a reproach. Cp. Jer. 24. 9; 29. 18; 42. 18; 44. 8, 12. Ezek. 5. 14, 15; 22. 4.
17 cause Thy face to shine. Ref. to Pent. (Num. 6. 25, 26). Ap. 92.
for the LORD'S* sake. Sept. reads "for Thy servants' sake".

426 18 O my [3] God, incline Thine ear, and hear;
open °Thine eyes, and behold our [2] desolations, and the city °which is called by Thy name: for °we do not present our supplications before Thee for our righteousnesses, but for Thy great [9] mercies.

19 O [3] LORD*, hear; O [3] LORD*, forgive; O [3] LORD*, hearken and °do; defer not, for Thine own sake, O my [3] God: for Thy city and Thy People [18] are called by Thy name.'

M (p. 1190) 20 And whiles ℑ was speaking, and praying, and confessing my sin and the [5]sin of my People [7] Israel, and presenting my supplication before [2] the LORD my [3] God for the [16] holy mountain of my God;

21 Yea, whiles ℑ *was* speaking in prayer, even the [7] man °Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me °about the time of the evening °oblation.

22 °And he informed *me,* and talked with me, and said, 'O Daniel, I am now come forth °to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and ℑ am come to shew *thee;* for thou *art* greatly beloved:

N O therefore understand the matter, and consider the vision.

P 24 °Seventy weeks are °determined upon °thy People and upon °thy [16] holy city,

x to °finish the °transgression,

y °and to °make an end of °sins,

z and to °make reconciliation for °iniquity,

x and to bring in everlasting righteousness,

y and to °seal up the vision and ° prophecy,

z and to anoint ° the most Holy.

O 25 °Know therefore and understand,

P Q *that* °from the going forth of the °commandment to restore and to build ° Jerusalem

18 Thine eyes. Fig. *Anthropopatheia.* Ap. 6.
which is called by Thy name: or, upon which Thy name has been called.
we. Others were praying with Daniel.
19 do = perform [it].
21 Gabriel. See note on 8. 16. This prophecy is not given by a "prophet", but by an angel or hierophant (who shows sacred things) to a prophet. It is therefore a most transcendent prophecy.
about the time of the evening. Compare similar important occasions: David (2 Sam. 24. 15, note); Elijah (1 Kings 18. 29); Ezra (Ezra 9. 5).
oblation = gift or donation offering. Heb. *minchah.* Ap. 43. II. iii.
22 And he informed me. The Syr. reads "Yea, he came".
to give thee skill, &c. = to teach thee understanding, or to make thee wise as to, &c. Note the special emphasis as to the admonition for ourselves in the Structures below. It is not a vision that requires *interpretation,* but a direct prophecy given in simple words by the angel Gabriel, sent by God for the express purpose of making everything clear, and solving the most weighty problems that perplex the human mind. There is no "difficulty", as supposed. All that is required of us is to understand, and consider, and believe what is thus written for our learning.

9. -23-27 (N, p. 1196). THE PROPHECY.
(*Alternation.*)

N | O | -23. Admonition. "Understand", "Consider".
P | 24. The Seventy sevens. In whole.
O | 25-. Admonitions. "Know", "Understand".
P | -25-27. The Seventy sevens. In their parts.

9. 24 (P, above). THE SEVENTY SEVENS. IN WHOLE. (*Extended Alternation.*)

P | x | To finish the transgression,
y | And to make an end of (*ḥatham*) sin. } Internals.
z | And to make reconciliation for iniquity, }
x | And to bring in everlasting righteousness,
y | And to seal up (*ḥatham*) the vision and prophecy, } Externals.
z | And to anoint the Most Holy. }

24 Seventy weeks = Seventy sevens: i.e. of years. Not on any "year-day" theory. If "days" had been intended, it would be so expressed, as in 10. 3 (cp. Lev. 25. 8). Moreover, "years" had been the subject of Daniel's prayer (*v.* 2). The last "seven" is "one", and it is divided in half in *v.* 27, and the half is three and a half *years* (7. 25; cp. 8. 11-14; 11. 33). In Rev. 11. 2 this half is expressed by "forty-two months"; and in the next verse as "1,260 days". See Ap. 90. The whole period is therefore 490 years. **determined** = cut off: i.e. divided off from all other years. The verb is in the singular to indicate the unity of the whole period, however it may be divided up. Heb. *ḥāthak.* Occurs only here. **thy People:** i.e. Daniel's People, Israel, with which alone the prophecy is concerned. **thy holy city:** i.e. Jerusalem (*vv.* 2, 7, 16). **finish** = put an end to. **transgression.** Heb. *pāsha'* (with Art.). Ap. 44. vii. Cp. 8. 12, 23. **and.** Note the Fig. *Polysyndeton* (Ap. 6) in this verse, to emphasise each of these six special announcements and their connection with the *whole* period. **make an end of.** Heb. *ḥatham,* as below ("to seal up"). **sins.** Heb. *ḥāṭā'.* Ap. 44. i. Heb. marg., with four early printed editions, some codices, and Vulg., read "sin" (sing.). **make reconciliation** = make expiation or atonement. **iniquity.** Heb. *'āvāh.* Ap. 44. iv. **seal up, &c.** = make an end of by fulfilling all that has been the subject of prophecy. **prophecy** = prophet. **the most Holy** = a Holy of Holies. Never used of a person. This answers to the cleansing of the sanctuary (8. 14) which immediately precedes "the end". See Ap. 89. **25 Know therefore and understand.** Note this second admonition, as shown in the Structure ("*O*") above.

9. -25-27 (*P,* above). THE SEVENTY SEVENS. IN THEIR PARTS. (*Introversion.*)

P | Q | -25-. The City. Restoration.
R | -25. Messiah. Coming.
S | -25. Time. "Unto" seven sevens and sixty-two sevens.
S | 26-. Time. "After" the sixty-two sevens.
R | -26-. Messiah. Cut off.
Q | -26, 27. The City. Destruction.

from the going forth, &c.: i.e. in the twentieth year of Artaxerxes (= the great king: i.e. Astyages), 454 B.C. See notes on Neh. 2. 1; longer note on p. 653. Also Ap. 50 (p. 60) and Ap. 58 (p. 82). **commandment** = word. Heb. *dābār.* Ap. 73. X. Referring to the Divine word rather than to a royal decree. **Jerusalem.** Not the Temple (as in Ezra), but the city (as in Nehemiah), which was the subject of Daniel's prayer, and therefore the answer to it

unto the °Messiah °the Prince
shall be °seven weeks, and °threescore and two weeks: °the street shall be built again, and °the wall, even °in troublous times.

26 And °after °threescore and two weeks
shall [25] Messiah be °cut off, °but not for Himself:
and °the people of °the [25] prince that shall come °shall destroy the city and the sanctuary; and °the end thereof *shall be* with a flood,
°and unto the end of the war °desolations are °determined.

27 And °he shall confirm °the covenant with °many
for °one week:
and in °the midst of the week
he shall cause °the sacrifice and the oblation to cease,

Messiah = anointed. Only priests and kings were anointed, lepers, and Elisha (1 Kings 19. 16) being the only exceptions.

Messiah the Prince = "Messiah [that is to say] the Prince [of the People]". Messiah is a noun, and is connected with Prince by apposition: i.e. a priest-king. Only one such known to Scripture (Ps. 110. 4. Zech. 6. 13. John 4. 25).

the Prince. Heb. *nāgīd* = a leader and ruler of the People (1 Sam. 9. 16; 10. 1; 13. 14; 18. 13; 25. 30. 2 Sam. 5. 2, &c.). Therefore not Zerubbabel (who was a prince but not a priest); nor Ezra (who was a priest but not a prince); nor Cyrus (who was a king but not a priest, and he only as a type of Messiah, who was both).

seven weeks = forty-nine years (454-405 B.C.). See Ap. 50, p. 60, and Ap. 91.

threescore and two weeks = 434 years (405 B.C.–A.D. 29): the two together being 49 + 434 = 483 years; leaving seven years to make up the full 490 years of *v.* 24. See Ap. 50, p. 61, and Ap. 91.

the street . . . and the wall = open place . . . and close street: implying the completeness of the restoration; which included the places of resort and the thoroughfares leading thereto, like our English "court and alley".

the street = the broadway or open space by the gates or elsewhere.

the wall. Heb. *ḥārūṣ*. Whatever it may mean, it cannot be "wall", for that is *hōmah* (that which surrounds). *Ḥārūṣ* = something cut in or dug out; and may well be used of what is narrow, and then that which is narrowed down to a deciding point, a decision or determination, as in 9. 26; 11. 36. Cp. Isa. 10. 22. Job 14. 5, &c. See the Oxford *Gesenius*.

in troublous times: i.e. the times of Ezra and Nehemiah. This covers the forty-nine years. We know this, not from history profane or Divine, but from the statement here.

26 after threescore and two weeks. The definite Article here marks this period, as the one just mentioned in *v.* 24: i.e. after the 483 years. How long "after" is not stated; but it must surely be either immediately or very soon after the Messiah was thus presented and proclaimed in and to Jerusalem as the Prince. The decree was issued in the month of Nisan, the same month as the events in Matt. 21. 1—26. 61. Cp. Zech. 9. 9. Luke 19. 41–44 ("this thy day").

threescore and two: i.e. the sixty-two sevens (= 434 years). See note on *v.* 25.

cut off: i.e. in death. Heb. *karath* (Gen. 9. 11. Deut. 20. 20. Jer. 11. 19. Ps. 37. 9). Cp. Heb. *gāzar* (Isa. 53. 8).

but not for Himself = but no sign of aught for Him: i.e. He shall be rejected and crucified, and shall not then enter on the kingdom for which He came. It will be rejected, and therefore become in abeyance. See John 1. 11.

9. -26, 27 (*Q*, p. 1198). THE CITY. DESTROYED.

(Introversion and Alternation.)

Q | T | a | -26-. The Coming Prince. (The Desolator.)
| | b | -26. The Desolation (*shamēm*) decreed. The end of the Desolation.
| | U | 27-. His Covenant made.
| | | V | -27-. The Time. One seven (= 7 years).
| | | *V* | -27-. The Time. The middle of the one seven (= 3½ years).
| | *U* | -27-. His Covenant broken (cp. 11. 30, 31).
| *T* | *a* | -27-. The Coming Prince. (The Desolator.)
| | *b* | -27. The Desolation (*shamēm*) decreed. The end of the Desolator.

-26 the people: i.e. the Roman people. Cp. Luke 19. 41–44; 21. 20.

the prince that shall come = a prince, &c. This is "the little horn" of 7. 8, 24–26; 8. 9–12, 23–25. See Ap. 89.

shall destroy the city, &c. See Matt. 21. 41; 22. 7. This also was "after threescore and two weeks", but not within the last seven; which are confined to the doings of "the prince's people, the people that is coming" ("the little horn") after the doings of "the people" in the destruction of the city, which ends *v.* 26. What "the little horn" will do is stated in the words which follow. Antiochus never did this. He defiled it, but left it uninjured.

the end thereof: or, his own end [come]: i.e. the end of the desolator looking on to the end of the last seven years.

and unto the end of the war = up to the full end of the war (i.e. the end of the last seven years).

desolations = desolate places. Cp. Matt. 23. 38.

determined. See note on "the wall", *v.* 25.

27 he shall confirm the covenant = make a firm covenant: i.e. the little horn will do this at the beginning of the last seven years. See note below on "one week". It may even be the beginning of the 2,300 days of 8. 14. Cp. 11. 21–24.

the covenant = a covenant.

many = the many.

one week. This is the last seven years which completes the "seventy" of *v.* 24; the time when action commences in connection with Daniel's "city" and "People" (i.e. Jerusalem and Israel). These have been in abeyance since *v.* 26. Israel is "*Lo-ammi*" (= not my people, Hos. 1. 9, 10). For the present interval between "*R*" and "T", *vv.* 26 and 27, see Luke 4. 18–20; 21. 24. Ap. 50. 11–14 (pp. 42 and 60); also Ap. 63. IX; 72; and 91. This fills the first half of the "week" (see Rev. 11. 3–11).

the midst of the week = the middle of the week (i.e. at the end of the first three and a half years).

the sacrifice and the oblation to cease = sacrifice and oblation to cease. This is the action of "the little horn" (see 8. 11, 12, 13; 11. 31; 12. 11). This belongs to the time of the end, and will be accompanied by the setting up of the abomination mentioned below and by our Lord in Matt. 24. 15. See Ap. 89 and 90.

426 *T a* (p. 1199) and °for the overspreading of °abominations he shall make *it* desolate,

b even °until the consummation, and that °determined °shall be poured upon the °desolate.'

K (p. 1095) 424 **10** In °the third year of Cyrus king of Persia a °thing was revealed unto Daniel, whose name was called °Belteshazzar; and the °thing *was* true, °but the °time appointed *was* °long: and he understood the °thing, and had understanding of the vision.

L 2 In those days ℨ Daniel was mourning °three full weeks.

3 I ate no °pleasant bread, neither came flesh nor °wine in my mouth, neither did I anoint myself at all, till °three whole weeks were fulfilled.

M W¹ Y¹ (p. 1200) 4 And in °the four and twentieth day of the first month, as ℨ was by the side of the great river, which *is* °Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain °man °clothed in linen, whose loins *were* girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And ℨ Daniel alone saw the vision: for the °men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore ℨ was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

Z¹ 9 Yet heard I the voice of his words: and when I heard the voice of his words,

X¹ then °was ℨ in a deep sleep on my face, and my face toward the ground.

W² Y² 10 And, °behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.

Z² 11 And he said unto me, 'O Daniel, a [5]man greatly beloved, understand the words that ℨ speak unto thee, and °stand upright: for unto thee am I now sent.' And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, 'Fear not, Daniel: for from °the first day that thou didst set thine heart to understand, and to °chasten thyself before thy °God, thy words were heard, and ℨ am come for thy words.

13 But °the prince of the kingdom of Persia °withstood me °one and twenty days: but, °lo,

for the overspreading of = on the wing, or battlement of; but Ginsburg suggests *'al kannō* (instead of *'al kanaph*) = in its stead [shall be]: i.e. in place of the daily sacrifice. Cp. 11. 7.

abominations he shall make it desolate = the abomination that maketh desolate. See Ap. 90. This is certainly future. See Matt. 24. 15. Our Lord tells us where it will stand "in the holy place": i.e. in the Temple at Jerusalem: and we have the same admonition to "understand" (cp. *vv.* 23, 25, above). Antiochus, the type of "the little horn", defiled the sanctuary, but he did not destroy it. He cannot therefore be the fulfiller of this prophecy, though he forshadowed him.

abominations. Jehovah's name for an "idol", as being what he detests. Heb. *shaḳaẓ* = to be abominable. The "of" in this connection being the Genitive (of the Origin), Ap. 17. 2: i.e. which causes the desolation. Cp. 2 Kings 23. 13. Isa. 44. 19, &c. Dan. 12. 11 is conclusive.

until the consummation = unto a full end. The reference is to Isa. 10. 22, 23.

determined. See note on "the wall", *v.* 25 above.

shall be poured upon = shall come pouring upon. For the fulfilment, cp. Rev. 16. 1, 2, 3, 4, 8, 10, 12, 17.

desolate = the causer of desolation. See 12. 11. Then the consummation of *v.* 24 will be fulfilled.

10. 1 the third year of Cyrus. Called by his appellative "Darius" (= the Restrainer, or Maintainer, in 9. 1; 424 B.C.). Two years later than ch. 9. This is Daniel's latest date; which continues to the end of this book, seventy-three years since his deportation: he being now eighty-nine years old.

thing = word, or matter.

Belteshazzar. See 1. 7.

but the time appointed was long = but [concerned] a long warfare.

time appointed. Heb. *tzaba.* Generally rendered "host" or "army" (8. 10, 11, 12). Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for warfare.

long: or, great.

2 three full weeks = three sevens of days. See next verse and *v.* 13, in contrast with 9. 24, 25. Cp. this humiliation with that of 9. 3–19, and see the Structure ("L" and "*L*", p. 1196).

3 pleasant bread = bread of desires: i.e. pleasant food. **wine.** Heb. *yayin.* Ap. 27. I.

three whole weeks = three sevens of days, as in *vv.* 2, 13.

10. 4–21 (*M*, p. 1196). THE HIEROPHANT.
(*Repeated Alternations*)

M | W¹ | Y¹ | 4–8. The Hierophant.
Z¹ | 9–. His words.
X¹ | –9. Their effect.
W² | Y² | 10. The Hierophant.
Z² | 11–14. His words.
X² | 15. Their effect.
W³ | Y³ | 16–. The Hierophant.
Z³ | –16–17–. Daniel's words.
X³ | –17. Their effect.
W⁴ | Y⁴ | 18. The Hierophant.
Z⁴ | 19–. His words.
X⁴ | –19. Their effect.
W⁵ | Y⁵ | 20–. The Hierophant.
Z⁵ | –20, 21. His words.

4 the four and twentieth, &c.: i.e. the twenty-fourth of Nisan (i.e. Abib). **Hiddekel:** i.e. the Tigris. See Gen. 2. 14. **5 man.** Heb. *'ish.* Ap. 14. II. **clothed, &c.** Cp. the description in Rev. 1. Note the Divine and angelic appearances in this book: 3. 25; 4. 13, 17, 23; 6. 22; 7. 16; 8. 13, 14, 16–26; 9. 21; 10. 4–8, 10, 16, 18, 20; 12. 1, 5, 6. **7 men.** Heb. pl. of *'ĕnōsh.* Ap. 14. III. Cp. Acts 9. 7. **9 was ℨ in a deep sleep, &c.** Cp. 8. 18. **10 behold.** Fig. *Asterismos.* Ap. 6. **11 stand upright.** Note the Fig. *Polyptōton* (Ap. 6), stand upon thy standing: i.e. stand up where thou art. **12 the first day.** See 9. 23. **chasten** = humble. See note on *v.* 3. **God.** Heb. Elohim. Ap. 4. I. **13 the prince** = ruler. Heb. *śar* = a ruler (from *śārar* = to rule). Hence *Cæsar, Tzar* or *Czar.* Generally rendered "prince" in this book. See 1. 7, 8, 9, 10, 11, 18; 8. 11, 25; 9. 6, 8; 10. 13, 20, 21; 11. 5; 12. 1. The rulers may be good, angelic (good or evil), or the world-rulers of Eph. 6. 12. **withstood** = was standing confronting me. **one and twenty days.** See *vv.* 2, 3. **lo.** Fig. *Asterismos.* Ap. 6.

424 °Michael, one of the chief °princes, came to help me; and °I remained there °with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy People in °the latter days: for yet the vision *is* for *many* days.'

X^2 1200) 15 And when he had spoken such words unto me, I set my face toward the ground, and I became °dumb.

W^3 Y^3 16 And, [10]behold, *one* like the similitude of the sons of °men touched my lips:

Z^3 then I opened my mouth, and spake, and said unto him that stood before me, 'O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord?

X^3 for as for me, straightway there °remained no strength in me, neither is there °breath left in me.'

W^4 Y^4 18 Then there came again and touched me *one* like the appearance of a [16]man, and he °strengthened me,

Z^4 19 And said, 'O [5]man greatly beloved, fear not: peace *be* unto thee, be [18]strong, yea, be [18]strong.'

X^4 And when he had spoken unto me, I was [18]strengthened, and said, 'Let my lord speak; for thou hast [18]strengthened me.'

W^5 Y^5 20 Then said he,

Z^5 'Knowest thou wherefore I come unto thee? and now will I return to fight with the [13]prince of Persia: and when I am gone forth, [13]lo, the [13]prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but [13]Michael your [13]prince.

A^1 B^1 1201) **11** (Also I in the first year of °Darius the Mede, *even* I, °stood to confirm and to strengthen °him.)

2 And °now will I shew thee the truth. °Behold, there shall stand up °yet °three kings in Persia; and the fourth shall be far richer than *they* all: and °by his strength through his riches he shall stir up all against the realm of Grecia.

3 And °a mighty king shall stand up, that shall rule with great dominion, and °do according to his will.

B^2 4 And when he shall stand up, his kingdom shall be °broken, and shall be °divided toward the four °winds of heaven; and °not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for °others beside those.

B^3 C^1 5 And °the king of the °south shall be strong, and °*one* of his princes; and he shall be strong above °him, and have dominion; his dominion *shall be* °a great dominion.

Michael = who is like GOD (Heb. El)? The second angel named in this book. The special angelic ruler for Israel (*v.* 21; 12. 1. Cp. Jude 9, and Rev. 12. 7).

princes. Heb. *sar* = chief. Not the same word as in 11. 8, 18, 22.

I remained = I was superfluous: i.e. not needed. Hence we may render, "I left him there". Not the same word as in *v.* 17. **with** = beside.

14 the latter days. Ref. to Pent. (Gen. 49. 1. Num. 24. 14. Deut. 4. 30; 31. 29). Ap. 92. See note on 2. 28. Note the bearing of this on the prophecy itself, given in 11. 21—12. 3.

15 dumb. Cp. Ps. 139. 2, 9.

16 men. Heb. *'ādām.* Ap. 14. I.

17 remained = continued. Not the same word as in *v.* 13. **breath.** Heb. *nᵉshāmāh.* See Ap. 16.

18 strengthened = strengthened (for endurance). Heb. *ḥazaḳ.* Cp. Ps. 27. 14.

11. 1—12. 13 (*N*, p. 1196). HIS PROPHECY. (*Division.*)

N | A^1 | 11. 1–20. The Past. (Then Future to Daniel.)
| A^2 | 11. 21—12. 3. The Future. (Still Future to us.)
| A^3 | 12. 4–13. Meanwhile. (As to Daniel himself.)

11. 1–20 (A^1, above). THE PAST. THEN FUTURE TO DANIEL. (*Division.*)

A^1 | B^1 | 1–3. The first king of Grecia.
| B^2 | 4. Four contemporary kings.
| B^3 | 5–20. Subsequent kings.

1 This verse is parenthetical, to tell us what the angelic speaker had done two years previously (426 B.C.).

Darius the Mede is the same king as in 9. 1: i.e. Cyrus.

stood = was at my station.

him: i.e. Michael.

2 now. Calling attention to the then present time (424 B.C.) as being distinct from *v.* 1, which refers to what took place two years before.

Behold. Fig. *Asterismos.* Ap. 6.

yet: i.e. in the then immediate future.

three kings in Persia. Cambyses, the pseudo-Smerdis, and Darius Hystaspes. See Ap. 57. But ancient histories "contain much that is admittedly fabulous" (*Encycl. Brit.*, 11th ed., vol. 21, p. 210), and the commentaries based on them differing among themselves are therefore not to be relied on. We know from this verse that there were three, after Cyrus, and a fourth. Whoever he was, he was succeeded by the "mighty king" of *v.* 4 (Alexander the Great).

by his strength through his riches. Some codices, and five early printed editions, read "by strengthening himself in his riches he will stir up", &c.

3 a mighty king. The he-goat's "little horn" (8. 9).

do according to his will. See 8. 4. Cp. *vv.* 16, 36.

4 broken. See 8. 8. **divided.** See 8. 22.

winds. Heb. *rūaḥ.* Ap. 9.

not to his posterity. But to his generals. Cp. "not in his power" (8. 22).

others beside those: i.e. beside those four. See note on 8. 22.

11. 5–20 (B^3, above). SUBSEQUENT KINGS. (*Repeated Alternation.*)

B^3 | C^1 | 5. The first king of the South.
| D^1 | 6. The first king of the North.
| C^2 | 7–9. The second king of the South.
| D^2 | 10. The second king of the North.
| C^3 | 11, 12. The second king of the South.
| D^3 | 13–20. The second king of the North.

That there is a break between the past and the future is manifest from 10. 14, of which this chapter is the continuation. Dr. Tregelles prefers to make it at *v.* 5. This would alter the above Structure, and require only two members: A^1, *vv.* 1–4, the past; and A^2, *v.* 5—12. 3, future. Those who take *vv.* 5–20 as belonging to the past do not agree as to the interpretation from history. We give the commonly held view, making the break between *vv.* 20 and 21. **5 the king of the south.** Ptolemy Soter, son of Lagus, king of Egypt (see *v.* 8). He took the title "king"; whereas his father "Lagus" had been only governor. **south.** With reference to Judea. **one of his princes.** Seleucus I (Nicator = conqueror). **him:** i.e. Ptolemy. **a great dominion.** It added Syria to Babylon and Media.

D[1] (p. 1201) 424

6 And °in the end of years they shall °join themselves together; for °the king's daughter of the south shall come to °the king of the °north to °make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be °given up, and they that brought her, and he that begat her, and he that strengthened her in *these* °times.

C[2]

7 But out of °a branch of her roots shall *one* stand up °in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with °their precious vessels of silver and of gold; and he shall °continue °*more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own °land.

D[2]

10 But °his °sons shall be stirred up, and shall assemble a multitude of great forces: and *one* °shall certainly °come, and overflow, and pass through: then shall he return, and °be stirred up, *even* to his fortress.

C[2]

11 And °the king of the south shall be moved with °choler, and shall come forth and fight with him, *even* with the king of the north: and °he shall set forth a great multitude; but the multitude shall be °given into °his hand.

12 *And* when he hath °taken away the multitude, his heart shall be lifted up; and he shall °cast down *many* ten thousands: but °he shall not be strengthened *by it*.

D[2]

13 For °the king of the north shall °return, and shall set forth a multitude greater than the former, and shall certainly °come °after certain years with a great army and with much riches.

14 And in those times there shall many stand up against °the king of the south: also °the robbers of thy People shall exalt themselves °to establish the vision; °but they shall fall.

15 So °the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, °neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against °him shall °do according to his own will, and none shall stand before him: and he shall stand in the glorious land, °which by his hand shall be °consumed.

17 He shall also °set his face to enter with the strength of his whole kingdom, °and upright ones with him; thus shall he do: and he

6 in the end of years. In *v.* 13 this is rendered "after certain years", said to be sixty-three. Cp. 2 Chron. 18. 2, and *v.* 8 below.

join: i.e. in league.

the king's daughter. Berenice, daughter of Ptolemy II (Philadelphus) of Egypt.

the king of the north. Antiochus.

north. With reference to Judea.

make an agreement = do upright things: i.e. to come to terms upon what is equitable between the parties. Here it included her marriage with Antiochus, who divorced his wife (Laodice) and disinherited her son (Seleucus Callinicus).

given = delivered.

times: or, vicissitudes.

7 a branch of her roots. Her brother Ptolemy III (Euergetes), "roots" referring to their father Ptolemy II (Philadelphus).

in his estate = in his stead. Heb. *kannō*. See note on 9. 27 ("for the overspreading"): i.e. in the stead of Philadelphus, who avenged the murder of Berenice and her son by Laodice. Euergetes had been restored. This is the second king of the south.

8 their precious vessels = vessels of desire, said to have been valued at 40,000 talents of silver; and 2,400 images, including Egyptian idols, which Cambyses had taken from Egypt. Hence he was named by the grateful Egyptians "Euergetes" (= Benefactor).

continue = stand.

more years: i.e. four years, reigning forty-six years in all.

9 land = soil.

10 his. Seleucus II (Callinicus).

sons. Heb. text is "son" (sing.). But the Heb. marg., with some codices and one early printed edition, read "sons" (pl.), as here: i.e. Seleucus II (Callinicus) and his brother Antiochus III. See *Encycl. Brit.*, 11th (Cambridge) ed., vol. 24, p. 604.

shall = he shall: i.e. Antiochus III, the second king of the north, his brother having died by a fall from his horse.

come. Some codices, with one early printed edition, and Syr., read "come against him".

be stirred up = will wage war. Defeating Antiochus III.

11 the king of the south. The second, Ptolemy III.

choler. See note on 8. 7.

he: i.e. the king of the north, Antiochus III.

given = delivered.

his hand: i.e. Ptolemy's hand.

12 taken away = subdued.

cast down, &c. = will cause tens of thousands to fall. This occurred at Raphia, south-west of Gaza.

he shall not be strengthened by it. Giving himself up to licentiousness.

13 the king of the north. The second king, Antiochus III. **return** = renew the war.

come. Some codices, with three early printed editions, read "will come against him". Fig. *Polyptōton* coming he will come. Ap. 6.

after certain years. Heb. at the end of years, as in *v.* 6. This was fourteen years after his defeat at Raphia.

14 the king of the south. This would be the third king, Ptolemy V (Epiphanes), a mere child.

the robbers = sons of the oppressors: i.e. apostate Jews, or turbulent men who defied laws and justice.

to establish the vision: i.e. to help to fulfil prophecy, by taking the side of Syria, so as to make Judea independent. **but they shall fall.** For they indirectly helped to establish Antiochus. See *vv.* 16–19. **15 the king of the north.** This is Antiochus III (the Great); and *vv.* 16–19 describe his doings, which were a typical foreshadowing of his antitype, "the little horn", the yet future antichrist, described in in 11. 21—12. 1; which show how the latter portion can be fulfilled by an individual. **neither his chosen people.** Dr. Ginsburg suggests "but his people will flee". **16 him.** Ptolemy V. **do** according to his own will. Thus foreshadowing but not exhausting what is said of "the vile person" in *vv.* 21, 36. **which by his hand shall be consumed** = much wasted in his hand. **consumed** = perfected: i.e. completely desolated. **17 set his face.** The idiom for expressing a fixed purpose. Cp. 2 Kings 12. 17. **and upright ones . . . shall he do** = he will make equitable terms with him (i.e. Ptolemy V). The words which follow tell us what the terms were. With this agree the Sept., Syr., and Vulg.

424 shall give °him °the daughter of °women, corrupting her: but she shall °not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the °isles, and shall take many: but °a prince °for his own behalf shall cause the reproach offered by °him to cease; °without his own reproach he shall cause *it* to turn upon °him.

19 Then he shall turn his face toward the °fort of his own land: but he shall °stumble and fall, and not be found.

20 Then shall stand up [7]in his estate °a raiser of taxes *in* the glory of the °kingdom: but within few days he shall be destroyed, °neither in anger, nor in battle.

A² E 1203) 21 And [7]in his estate shall stand up °a vile person, to whom °they shall not give the °honour of the kingdom: but he shall come in °peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they °be overflown from before him, and shall be °broken; °yea, also the prince of the covenant.

23 And after °the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong °with a small people.

24 He shall enter [21]peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall °forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but °he °shall not stand: for they shall [24]forecast devices against him.

26 Yea, °they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 °And both these kings' hearts *shall be* to do °mischief, and they shall speak lies at one table; but it shall not prosper: for °yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and °his heart *shall be* against the holy covenant; and he shall ° do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as °the former, or as °the latter.

30 For the ships of °Chittim shall come against him: therefore he shall be grieved, and return, and have indignation °against the °holy covenant: so shall he °do; he shall even return, and °have intelligence with them that forsake the holy covenant.

him. Ptolemy V, then only twelve years of age.

the daughter of women: i.e. Cleopatra, his own daughter, then only eleven years of age. The term denotes beauty, &c.

women: i.e. her mother and grandmother, probably still caring for her education, &c.

not stand, &c. She sided with her husband, and defeated her father's plans.

18 isles = coast-lands, or maritime countries.

a prince = a captain or general. Heb. *ḳāṣīn*. Occurs only here in this book. He was the Roman general, Scipio (Lucius Scipio).

for his own behalf: i.e. for his own interest.

him. Antiochus III.

without his own reproach: i.e. with untarnished reputation.

19 fort = fortresses.

stumble = stagger. Antiochus III, after his defeat by Scipio at Magnesia (near Smyrna), withdrew to Syria.

20 a raiser of taxes . . . kingdom = one [Seleucus] causing the exactor [Heliodorus] to pass through [Judea], the glorious land (cp. *vv.* 16, 41; 8. 9). Seleucus sent Heliodorus to Jerusalem to plunder the Temple, &c. See 2 Macc. 3. 4, &c. Zech. 9. 8 is in direct contrast with this.

neither in anger. Ginsburg suggests "and not with hands", because it was by poison.

Here ends the historical portion, which has been fulfilled now, but which was then future. Verse 21—12. 3 passes on to the time which is still (1912) future to us.

11. 21—12. 3 (A², p. 1201). THE FUTURE.
(STILL FUTURE TO US.) (*Alternation.*)

A² | E | 11. 21–31. "The vile person" ("the little horn").
A² | F | 11. 32–35. The People. Tried.
A² | *E* | 11. 36–45. "The wilful king" ("the little horn").
A² | *F* | 12. 1–3. The People. Delivered.

Here begins the portion of this prophecy which is still future to us (1912), "the latter days" of 10. 14.

21 a vile person. One of the twelve titles given to the antichrist. See note on 7. 8. The prophecy concerning him is *continuous* to the end of the chapter. It is parallel with 7. 8, &c.; 8. 9, &c.; and 9. –26, 27. He is not another successional king of the north, but a totally different and unique personage, still future. He comes in by "flatteries", and in *v.* 40 he is attacked by both a "king of the south" and a "king of the north". Note the parallel exhibited in Ap. 89.

vile = despicable. Cp. Ps. 15. 4.

they shall not give = to whom was not given.

honour = dignity.

peaceably = unexpectedly: i.e. in a time of careless security (cp. 8. 25). Cp. Ezek. 16. 49 ("abundance of idleness"). So the Oxford *Gesenius*, p. 1017.

22 be overflown from = sweep all.

broken = broken in pieces.

yea, also, &c.: i.e. a prince with whom he had made a covenant or league (*v.* 23), and who had hitherto aided him.

23 the league: i.e. the covenant just mentioned (*v.* 22).

with a small people. Hence he is called "the little horn".

24 forecast his devices = devise plots.

25 he: i.e. the king of the south.

shall not stand = will make no stand.

26 they that feed, &c. There will be treachery within, as well as fighting without.

27 And both these kings' hearts, &c. = Now, as to the two kings, their hearts [will be set] to do, &c. **mischief** = evil. Heb. *raʿaʿ*. Ap. 44. viii. yet the end, &c. Intimating that these things belong to the closing scenes. Cp. *vv.* 35 and 40.

28 his heart, &c. Showing when the purpose of breaking the covenant was plotted. **do exploits** = act effectively, or accomplish [the purpose of his heart]. **the latter.** In *vv.* 42, 43. **29 the former.** In *vv.* 25, 26. Ref. to Pent. (Num. 24. 24). Ap. 92. **30 Chittim** = Cyprus, or some European power. See note on Num. 24. 24. **against the holy covenant.** Made with the Jews at the beginning of the last seven years, already mentioned in 9. 27. In 11. 28, he had already plotted the breaking of it. **do** = do [so], or accomplish [it]: i.e. he will break it. **holy.** See note on Ex. 3. 5. **have intelligence** = fix his attention on (with a view to co-operation).

424 **31** And arms shall stand on his part, and they shall °pollute the sanctuary of strength, and shall °take away the daily *sacrifice*, and they shall °**place the abomination that maketh desolate.**

F G (p. 1204) **32** And °such as do °wickedly against the covenant shall he °corrupt by flatteries:

H but the people that do °know their °God shall °be strong, and °do *exploits*.

33 And they that °understand among the people shall instruct many: yet they °shall fall by the sword, and by flame, by captivity, and by spoil, °*many* days.

34 Now when they [33] shall fall, they °shall be holpen with a little help:

G but many shall cleave to them with flatteries.

H **35** And *some* of them of [33] understanding [33] shall fall, to °try them, and to °purge, and to make *them* white, *even* to °the time of the end: because *it is* [27] yet for a time appointed.

E J **36** And the king shall °do according to his will; and °**he shall exalt himself, and magnify himself above every °GOD**, and shall speak marvellous things °against the °GOD of °gods, and shall prosper till °the indignation be accomplished: for that that is °determined shall be done.

37 Neither shall he regard the [32] God of his fathers, nor °the desire of women, nor regard any °ⓖⒹⒹ: for he shall magnify himself above all.

38 But °in his estate shall he honour the °God of °forces: and a god whom his fathers knew not °shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he °do in °the most strong holds with a strange god, °whom he shall acknowledge °*and* increase with glory: and he shall cause them to rule over many, and shall divide the land for °gain.

K **40** And °at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships;

J and °he shall enter into °the countries, and shall overflow and pass over.

41 He shall enter also into °the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the °children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

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gods. **39** do = deal. the most strong holds = the strongest fortresses. whom he shall acknowledge = whosoever acknowledgeth him. and increase = he will increase. gain = a price. **40** at the time of the end: i.e. near the close of the last seven years. he: i.e. this "wilful king". the countries = the countries [adjoining]. **41** the glorious land. Cp. *vv.* 16, 45; and 8. 9. children = sons.

31 pollute the sanctuary. By putting up the "abomination" (the Asherah, Ap. 42), which brings on the judgment of "desolation". The end is marked by the "cleansing of the sanctuary" (8. 14; 9. 24). Ap. 89.

take away the daily sacrifice. This marks the middle of the "week", or the last seven years. See 8. 11, 12; 9. 27; 12. 11; and Ap. 89. From this point he is energized by Satan.

place the abomination, &c. This accompanies the taking away of the daily sacrifice (8. 13; 9. 27; 12. 11; and Ap. 89). Our Lord refers to this verse in Matt. 24. 15.

11. 32-35 (F, p. 1203). THE PEOPLE. TRIED.
(*Alternation.*)

F | G | 32–. The unfaithful.
H | –32–34–. The faithful.
G | –34. The unfaithful.
H | 35. The faithful.

32 such as do wickedly against = them that are ready to deal lawlessly with.
wickedly. Heb. *rāshā'*. Ap. 44. x.
corrupt = make impious or profane.
know their God. Denotes those who have an experimental rather than an intellectual knowledge. Heb. *yāda'*. God. Heb. Elohim. Ap. 4. I.
be strong = prove themselves strong. Heb. *ḥazak* = strong for endurance (i.e. for resisting all temptation to apostatize).
do exploits = work effectually.
33 understand = are wise. See *v.* 35 and 12. 3, 10, where it would be well to use the Heb. *Maskîlim*, as a proper name.
shall fall by the sword: i.e. in the great tribulation which is here described, in part.
many. Some codices, with six early printed editions, read this word "many" in the text.
34 shall be holpen, &c. = shall obtain but little help.
35 try = refine. Expulsion of dross.
purge = purify. Separation from dross.
the time of the end. Now near at hand.

11. 36-45 (*E*, p. 1203). "THE WILFUL KING."
(*Alternations.*)

E | J | 36–39. His character.
K | 40–. His adversaries. Their Assault.
J | –40–43. His conquests.
K | 44, 45. His adversaries. Their Victory.

From *vv.* 36–45 we have "the wilful king" in his unhindered course. It cannot be exhaustively interpreted of Antiochus.
36 do according to his will. Cp. 8. 4; 11. 3.
he shall exalt himself, &c. This is quoted in 2 Thess. 2. 3, 4; and referred to in 7. 25; 8. 11, 25. Rev. 13. 5, 6.
GOD. Heb. El. Ap. 4. IV.
against, &c. Cp. 8. 11, 24, 25.
gods. Heb. *'ĕlîm*.
the indignation, &c. Jehovah's indignation. Cp. 8. 19; 9. 16; and Isa. 10. 23, 25.
determined = decreed.
37 the desire of women. In view of the context this must refer to any gods desired by women: such as *Baaltis*, *Astarte*, or *Mylitta* of the Babylonians; the Persian *Artemis*, or the *Nanæa* of the Syrians; or the "queen of heaven" of Jer. 7. 18; 44. 17, &c.
ⓖⒹⒹ. Heb. Eloah. Ap. 4. V.
38 in his estate = in its place: i.e. the God of forces on its pedestal.
God of forces. Heb. *Mā'uzzîm* = God of fortresses.
shall he honour, &c. Thus, in secret he is superstitious, though in public he exalts himself above all

K 1204) 424

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to °make away many.

45 And he shall °plant the °tabernacles of his palace between the seas in the glorious holy mountain; yet he shall °come to his end, °and none shall help him.

F 1203)

12 And °at that time shall °Michael stand up, the great prince which standeth for the °children of °thy People: and there shall be °a time of °trouble, such as never was since there was a nation *even* to that same time: and at that time °thy People °shall be delivered, every one that shall be found °written in the book.

2 And many °of them that °sleep in the dust of the °earth °shall awake, °some to °everlasting life, and °some to shame *and* everlasting °contempt.

3 And °**they that be wise shall shine as the brightness of the firmament**; and they that turn many to righteousness as the stars for ever and ever.

A³ L N 1205)

4 But thou, O Daniel, °shut up the words, and seal the book, °*even* to the time of the end: many shall °run to and fro, and °knowledge shall be increased.'

O

5 Then ℨ Daniel looked, and, °behold, there stood other two, the one on this side of the bank of °the river, and the other on that side of the bank of °the river.

6 And *one* said to the °man clothed in linen, which *was* °upon the waters of the river, °'How long *shall it be to* the end of these wonders?'

M a

7 And I heard the [6]man clothed in linen, which *was* [6]upon the waters of [5]the river, when he °held up his right hand and his left hand unto heaven, and sware by Him That liveth for ever

b

that *it shall be* for °a time, times, and an half;

c

and when °he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

L O

8 And ℨ heard, but I understood not: then said I, 'O °MY Lord, °what *shall be* °the end of these °*things?*'

N

9 And he said, 'Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

44 make away many = devote many [to extermination]. Rev. 13. 7. **45 plant** = spread out.
tabernacles, &c. = palatial tent.
come to his end. This could not be said of Antiochus, for he died at Tabæ, in Persia. "The wilful king" comes to his end in Judea, between Jerusalem and the Mediterranean Sea.
and none shall help him. For he is smitten by God Himself. See Isa. 11. 4. Zech. chs. 12 and 14. 2 Thess. 2. 8. Rev. 19. 20. The grave does not receive him (for Isa. 14. 19 is only a comparison "like"), and he is not joined with them in burial. He is cast into the lake of fire.

12 This is not the epilogue to the book. Verses 1–3 are the conclusion of the prophecy given by the hierophant, which commenced at 10. 20.
1 at that time. This fixes the end of the Tribulation. Note the three subjects thus connected with "the time of the end". **Michael.** See note on 10. 13.
children = sons.
thy People: i.e. Daniel's People, Israel.
a time of trouble: i.e. the great Tribulation. Cp. 8. 24, 25; 9. 26. Isa. 26. 20, 21. Jer. 30. 7. Matt. 24. 21. Mark 13. 19. Rev. 16. 17–21. **trouble** = tribulation.
shall be delivered. Cp. Isa. 11. 11, &c.; 27. 12, 13. Jer. 30. 7. Ezek. 37. 21–28; 39. 25–29. Hos. 3. 4, 5. Joel 3. 16–21. Amos 9. 11–15. Obad. 17–21. Zech. 12. 3–10. Rom. 11. 5, 6, 15, 26.
written in the book. Ref. to Pent. (Ex. 32. 32, 33). Ap. 92. Cp. Pss. 56. 8; 69. 28. Isa. 4. 3. Ezek. 13. 9. Luke 10. 20. Rev. 3. 5; 13. 8; 20. 12, 15.
2 of them = from among them.
sleep, &c. An inspired revelation as to death.
earth = ground.
shall awake. This is bodily resurrection.
some = these (the former).
everlasting life. John 5. 28, 29. Acts 24. 15.
some = those. The latter: i.e. the rest of the dead (Isa. 26. 19, 21; 27. 6. Rev. 20. 5, 6). Cp. 1 Cor. 15. 23. 1 Thess. 4. 16. **contempt** = thrusting away.
3 they that be wise = they that make wise. The *Maskîlim* of *v.* 10; 11. 33, 35.

12. 4–13 (A³, p. 1201). **MEANWHILE. AS TO DANIEL HIMSELF.** (*Alternations and Introversion.*)

A³ | L | N | 4. The book closed and sealed.
O | 5, 6. Inquiry of the two. "How long?"
M | a | 7–. The answer.
b | –7–. The times. Three and a half years.
c | –7. The end.
L | O | 8. Inquiry of Daniel. "What?"
N | 9. The book closed and sealed.
M | a | 10. The answer.
b | 11, 12. The times.
c | 13. The end. The 1,290 and 1,335 days (Ap. 90).

4 shut = close up. **even to** = until.
run to and fro: or, apostatize. The Heb. *shûṭ* = to *rove, turn about, despise.* Hence, *to do despite* (Ezek. 16. 57; 28. 24, 26). But if we spell *sûṭ* with ש (=S), instead of with שׂ (=Sh), the meaning is *to swerve, turn aside, apostatize*, "those who turn aside", or revolters (Ps. 101. 3. Hos. 5. 2); as in Ps. 40. 4 (5), "such as turn aside to lies". So the Oxford *Gesenius*, p. 962 (these are the only occurrence of *sûṭ*, unless Dan. 12. 4 be another). The dots over the letter ש, making it שׂ (Sin = S) and שׁ (Shin = Sh), formed no part of the inspired primitive text, but were added by the Massoretic scribes, and with the vowel points were gradually introduced into the Heb. text. The Sept., Swete's edition, vol. iii, p. 572 (A) reads *heōs an apomanōsin* = "till many shall have gone raving mad". **knowledge**: or, calamities, or wickedness. Ginsburg would read *hārā'ōth* for *haddā'ath*. The Sept. (A) reads *adikias*, "wickedness" (Swete's edition, vol. iii, p. 572). The Vatican (B), Theodotion's translation, reads "knowledge" (*gnōsis*): Ginsburg's hypothesis for this reading arises from the two letters ד (=R) for ר (=D), being not infrequently mistaken. **5 behold.** Fig. *Asterismos.* Ap. 6. **the river.** See note on 10. 4. **6 man.** Heb. *'ish.* Ap. 14. II. **upon** = above. **How long . . .?** Note the two questions ("O" and "*O*" in the Structure above). **7 held up his right hand**, &c. Ref. to Pent. (Deut. 32. 40). Ap. 92. **a time, times, and an half.** See Ap. 90 and 91. **he**: i.e. the "little horn" or Antichrist. **8 MY Lord.** Heb. *Adonî.* See Ap. 4. VIII (1). **what . . .?** Note the correspondence of these two questions in *vv.* 6 and 8. **the end of these things?** (i.e. the "wonders" of *v.* 6). The prophecy from 10. 14 is given in view of these questions.

M a (p. 1205)

10 Many shall be purified, and made white, and °tried; but the °wicked shall do °wickedly: and none of the °wicked shall °understand; but [3]the wise shall understand.

b 11 And from the time *that* °the daily *sacrifice* shall be taken away, and the °**abomination that maketh desolate** set up, *there shall be* °a thousand two hundred and ninety days.

12 °Blessed *is* he that °waiteth, and cometh to °the thousand three hundred and five and thirty days.

c 13 But go thou thy way till °the end *be:* for thou shalt °rest, and °stand in °thy lot at [3]the end of the days."

10 tried = refined.
wicked . . . wickedly . . . wicked = lawless . . . lawlessness . . . lawless. Heb. *rāshā'*. Ap. 44. x.
understand. The *Maskilim* of *v.* 3.
11 the daily sacrifice . . . taken away. See note on 8. 11; and Ap. 89.
abomination, &c. See note on 8. 12; and Ap. 89.
a thousand two hundred and ninety days. See Ap. 90.
12 Blessed = O the blisses! See Ps. 1. 1. The only Beatitude in this book.
waiteth = is steadfast. Cp. Matt. 24. 13. Mark 13. 13. Rev. 2. 26.
the thousand three hundred and five and thirty days. See Ap. 90. The Heb. accent suggests the rendering: "Blessed is he that expecteth and shall reach [the goal: he shall reach] to day, 1335."

13 the end. This is the sole object of the hierophant's words from 10. 14 onward. rest: in death. stand: i.e. in resurrection. thy lot. The 1611 edition of the A.V. reads "the lot".

THE MINOR* PROPHETS.†

THE STRUCTURE OF THE TWELVE BOOKS‡ AS A WHOLE.§

(*Division.*)

$\mathfrak{A}^1$ | THREE Prophets: HOSEA, JOEL, AMOS. The first and third dated, as being in the reigns of Kings of Judah, and in that of a King of ISRAEL also.

$\mathfrak{A}^2$ | SIX Prophets: OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH. The third and sixth being dated, as in the reigns of Kings of JUDAH only.

$\mathfrak{A}^3$ | THREE Prophets: HAGGAI, ZECHARIAH, MALACHI. The first and second being dated, as in the reigns of Kings of Medo-Persia only; after the Captivity.

THREE PROPHETS.‖ (*Introversion.*)

$\mathfrak{A}^1$ $\mathfrak{B}^1$ | HOSEA. Like AMOS ($\mathfrak{B}^2$), dated in the reigns of Kings of Judah, and in that of Jeroboam II, the King of Israel. HOSEA probably belonged (like Amos) to the Ten Tribes (perhaps to Reuben); and prophesied both to the house of Israel, and to the house of Judah apart.

$\mathfrak{C}^1$ | JOEL. Undated. General: concerning (1) the Gentile kingdoms, and (2) "the Day of the Lord."

$\mathfrak{B}^2$ | AMOS. Like HOSEA ($\mathfrak{B}^1$), dated in the reigns of one King of Judah, and in that of Jeroboam II, one King of Israel. AMOS probably belonged (like Hosea) to the Ten Tribes (perhaps to Asher); and prophesied to the house of Israel and to the house of Judah apart.

SIX PROPHETS.‖ (*Alternation and Introversion.*)

$\mathfrak{A}^2$ $\mathfrak{D}^1$ $\mathfrak{F}^1$ | OBADIAH. Like HABAKKUK ($\mathfrak{F}^2$), is undated; and his prophecy is special, concerning EDOM.

$\mathfrak{G}^1$ | JONAH. Like NAHUM ($\mathfrak{G}^2$), is undated; and his prophecy is special, concerning NINEVEH. Gentile repentance.

$\mathfrak{E}^1$ | MICAH. Like ZEPHANIAH ($\mathfrak{E}^2$), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning JUDAH.

$\mathfrak{D}^2$ $\mathfrak{G}^2$ | NAHUM. Like JONAH ($\mathfrak{G}^1$), is undated; and his prophecy is special, concerning NINEVEH. Gentile destruction.

$\mathfrak{F}^2$ | HABAKKUK. Like OBADIAH ($\mathfrak{F}^1$), is undated; and his prophecy is special, concerning the posterity of Nebuchadnezzar.

$\mathfrak{E}^2$ | ZEPHANIAH. Like MICAH ($\mathfrak{E}^1$), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning JUDAH.

THREE PROPHETS.‖ (*Division.*)

$\mathfrak{A}^3$ $\mathfrak{b}^1$ $\mathfrak{Z}^1$ | HAGGAI. Dated
$\mathfrak{Z}^2$ | ZECHARIAH. Dated
in the reigns of Medo-Persian Kings. After the Captivity. Special, concerning the Second Temple.

$\mathfrak{b}^2$ | MALACHI. Undated. General. After the Captivity, and after the days of the Second Temple.

NOTES ON THE STRUCTURE OF THE MINOR PROPHETS (PAGE 1206).

* Called "Minor", not because they are less inspired, or of less importance, but only because the prophecies are *shorter*.

† The Prophets of the Old Testament are divided in the Hebrew Bible into TWO groups:

I. The "FORMER" Prophets (Joshua to 2 Kings. Zech. 1. 4; 7. 7, 12). See note on p. 289, and Ap. 1. II; and therefore by inference,

II. The "LATTER" Prophets (Isaiah to Malachi) in unbroken sequence (Daniel being by man's arrangement and nomenclature in the *Hagiographa*). See Ap. 1. III.

‡ In all Hebrew manuscripts, and printed Hebrew Bibles, the Twelve Minor (or Shorter) Prophets are written, and printed *in unbroken sequence*; and have always been counted, and have come down to us, as one book.

Just as each Tribe was a separate entity in Israel, and yet all the twelve together formed one Nation, so these Twelve Prophets are combined together to form one book.

As the former (the twelve Tribes) are called "*dōdekaphūlon*" = twelve tribes (from *dōdeka* = twelve, and *phūlē* = tribe), Luke 22. 30; Acts 26. 7; and James 1. 1; so the latter (the twelve prophets) are called "*dōdeka prophētōn*" (Ecclesiasticus 49. 10). In his praise of "famous men", the writer (Jesus, the son of Sirach) says: "and of the twelve prophets (*tōn dōdeka prophētōn*) let their memorial be blessed, and let their bones flourish again from out of their place; for they comforted Jacob (i.e. the twelve-tribed Nation) and delivered them by assured hope."

The Hebrew text of this twelve-volumed book is divided into twenty-one *Sedarim* (or sections for public reading), and these read on without regard to the beginnings or endings of the separate books, thus showing that the twelve books are to be treated as one book. The twenty-one *Sedarim* are as follows:—

1. Hos. 1. 1 — 5. 15.	8. Amos 7. 15—Obad. 20.	15. Zeph. 3. 20—Hag. 2. 22.
2. ,, 6. 1 —10. 11.	9. Obad. 21—Jonah 4. 11.	16. Hag. 2. 23—Zech. 4. 1.
3. ,, 10. 12—14. 6.	10. Mic. 1. 1—4. 4.	17. Zech. 4. 2 — 6. 13.
4. ,, 14. 7 —Joel 2. 26.	11. ,, 4. 5—7. 19.	18. ,, 6. 14— 8. 22.
5. Joel 2. 27—Amos 2. 9.	12. ,, 7. 20—Nah. 3. 19.	19. ,, 8. 23—11. 17.
6. Amos 2. 10—5. 13.	13. Hab. 1. 1—3. 19.	20. ,, 12. 1 —14. 20.
7. ,, 5. 14—7. 14.	14. Zeph. 1. 1—3. 19.	21. ,, 14. 21—Mal. 4. 6.

From the above twenty-one *Sedarim* it will be noticed that only *four* books begin with a *Seder* (Hosea, Micah, Habakkuk, and Zephaniah); while *seven* others overlap, and include portions of two books (as in the case of Nos. 5, 8, 9, 12, 15, 16, and 21). See notes on pp. 366 and 616.

§ In seeking for the Structure of their Canonical order as a whole, it will be noted that six are *dated* (Hosea, Amos, Micah, Zephaniah, Haggai, and Zechariah), and the other six are *not dated* (Joel, Obadiah, Jonah, Nahum, Habakkuk, Malachi). These twelve are again divided into two groups: *nine* before the Captivity and *three* after it. Of the dated prophecies, two contain the names of a King of Israel; two contain Kings of Judah only; and two contain Kings of Medo-Persia only.

‖ Thus, *three* groups are formed, consisting of (1) *three* books ($\mathfrak{A}^1$); *six* books ($\mathfrak{A}^2$); and *three* books ($\mathfrak{A}^3$).

As thus set out on p. 1206, further correspondences will be noted as to the special and general scope of the several prophecies, as indicated by the respective index-letters.

HOSEA.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Introversion.*)

B[1] | **A** | 1. 1. INTRODUCTION.
B | 1. 2—3. 5. SYMBOLICAL.
B | 4. 1—14. 8. LITERAL.
A | 14. 9. CONCLUSION

For the CANONICAL order and place of the Prophets, see Ap. 1, and pp. 1206 and 1207.
For the CHRONOLOGICAL order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the *Formulæ* of Prophetic utterance, see Ap. 82.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.
For References to the Pentateuch by the Prophets, see Ap. 92.

HOSEA was a prophet to the Ten Tribes (or Northern Kingdom), but he had warnings for Judah also, as well as promises of future blessings.

His prophecy is dated as being in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam the son of Joash, King of Israel (1. 1).

The period covered must have been about seventy-two years: for JEROBOAM II ended in 687 B.C., in the fourteenth of UZZIAH; UZZIAH died in 649 B.C., a period of thirty-eight years. If we assume that HOSEA prophesied during the last two or three years of JEROBOAM, we have, then, say two years; UZZIAH, thirty-eight years; JOTHAM, sixteen years (647–631 - 16); Ahaz, sixteen years (632–616 16), a period of seventy-two years to the commencement of HEZEKIAH (689–617 B.C. = 72). See Ap. 50, pp. 59, 68; and notes on 2 Kings 15. 6, and 17. 13.

The book of HOSEA points to the events immediately preceding the fall of Samaria (the capital of the Ten Tribes), which took place in the *sixth* year of HEZEKIAH; and the last statement, in 13. 16, is a terrible prophecy of Samaria's end. This took place in 611 B.C., and HOSEA's latest date would therefore be 613 B.C., if 13. 16 were, say, two years before Samaria's fall in 611 B.C.

This gives us, for the whole period covered by Hosea's prophecy, some seventy-six or seventy-eight years (from 689–611 B.C.). See Ap. 50. VII (6), p. 68, and Ap. 77.

If Hosea were, say, twenty when he received his mission, he would be ninety-eight years of age at the destruction of the Northern Kingdom, which ended his prophesying—and probably his life too: cp. Eli. 1 Sam. 4. 15).

Hosea is quoted, in the New Testament, in Matt. 2. 15; 9. 13; 12. 7. Rom. 9. 25, 26. 1 Cor. 15. 55. 1 Pet. 2. 5, 10.

HOSEA.

A 1208 B.C. 9-611

1 THE word of °the LORD that came unto °Hosea, the son of °Beeri, in the days of °Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of °Jeroboam the son of Joash, king of Israel.

A C a 1209

2 °The beginning of the word of [1]the LORD °by [1]Hosea. And [1]the LORD said to [1]Hosea, "Go, take unto thee °a wife of °whoredoms °and °children of °whoredoms:

b °for the °land hath committed great °whoredom, °*departing* °from [1]the LORD."

c **3** So he went and took °Gomer the daughter of °Diblaim; which conceived, and bare him a son.

E G[1] **4** And [1]the LORD said unto him, "Call his name °Jezreel;

H[1] for yet °a little *while,* and I °will avenge the °blood of °Jezreel upon °the house of Jehu, and will °cause to cease the kingdom of the house of Israel.

5 And it shall come to pass °at that day, that I will break the °bow of Israel in the valley of [4]Jezreel."

G[2] **6** And she conceived again, and bare a daughter. And °*God* said unto him, "Call her name °Lo-ruhamah:

1. 1 the LORD. Heb. Jehovah. Ap. 4. II.
Hosea. Heb. *Hōshē'a'* = Salvation.
Beeri. Jewish tradition identifies *Be'ēri* with *Be'ērah*, of Reuben (1 Chron. 5. 6). Christian tradition makes Hosea of Issachar. Both names are symbolical, like the other names in this book. This clause not "evidently inserted by a later hand", as alleged.
Uzziah. See note on p. 1208.
Jeroboam: i.e. Jeroboam II, the last king but one of the house of Jehu. See note on 2 Kings 10 30; 14. 23–29. This carries us back to the first fourteen years of Uzziah's long reign. See notes on p. 1208, for the significance of Jeroboam's name here.

1. 2—3. 5 (**B**, p. 1208). SYMBOLICAL.
(*Introversion and Alternations.*)

B | A | C | a | 1. 2–. Symbol. The First Wife. "Go, take."
b | 1. –2. Signification. The Land departs from Jehovah.
c | 1. 3. The Prophet takes Gomer.
D | E | 1. 4–9. The Former State.
F | 1. 10, 11. The Latter State.
B | 2. 1–4. Samaria. Remonstrance.
B | 2. 5–23. Samaria. Reasons.
A | *C* | *a* | 3. 1–. Symbol. The Second Wife. "Go yet, love", &c.
b | 3. –1. Signification. Israel looks to other gods.
c | 3. 2, 3. The Prophet takes a Woman.
D | *E* | 3. 4. The Present State.
F | 3. 5. The Future State.

2 The beginning, &c. This may be understood not merely of Hosea's prophecies, but as referring to the fact that Hosea was the first (canonically) of fifteen prophets included in the Hebrew canon. See Ap. 77. by = in, as in Num 12. 6, 8. Hab. 2. 1. Zech. 1. 9: i.e. through. a wife of whoredoms: i.e. a woman of the northern kingdom, and therefore regarded as an idolatress. whoredoms = idolatries. The one term is used for the other by Fig. *Metonymy* (of the Subject), Ap. 6, because both were characterised by unfaithfulness; the former to a husband, and the latter to Jehovah, Who sustained that relation to Israel (Jer. 31. 32). Cp. 2 Kings 9. 22. 2 Chron. 21. 13. Jer. 3. 2. Ezek. 16. 17–35; 20. 30; 23. 3, 7, 43. Nah. 3. 4. See 4. 2, 12; 5. 3, 4; 6. 10; 7. 4, &c. and = and [beget]. children = offspring. Heb. *yālad*. The mother is symbolical of the kingdom, and the offspring of the people. for the land, &c. Note this reason ("E", above): which explains what is meant by, and gives the interpretation of, "whoredoms". Ref. to Pent. (Ex. 34. 16. Lev. 17. 7; 20. 5. Num. 15. 39. Deut. 31. 16). Ap. 92. land. Heb. *'eretz* = earth. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for the land of Israel. Rendered "land" in 4. 1. Cp. Joel 1. 2, &c. departing, &c. Cp. 4. 10; 7. 8; 8. 11, 14; 10. 1; 12. 14; 13. 9. from = from after.

1. 4-9 (E, above). THE FORMER STATE. (*Repeated Alternation.*)

E | G[1] | 4–. Symbol. Son's name ("Jezreel").
H[1] | –4, 5. Signification, and Reason.
G[2] | 6–. Symbol. Daughter's name (Lo-Ruhamah).
H[2] | –6, 7. Signification, and Reason.
G[3] | 8, 9–. Symbol. Son's name (Lo-Ammi).
H[3] | –9. Signification, and Reason.

3 Gomer = completion (i.e. the filling up the measure of idolatry). Diblaim = a double cake of figs, symbolical of sensual pleasure. **4** Jezreel. Note the Fig. *Paronomasia* (Ap. 6) between Israel (*v.* 1) and Jezreel (Heb. *Yisrā'ēl* and *Yizr'ē'l*). The name is prophetic of coming judgment (see *v.* 5) and future mercy. Jezreel is a *Homonym*, having two meanings: (1) may GOD scatter (Jer. 31. 10); and (2) may GOD sow (Zech. 10. 9). These bind up the two prophetic announcements. Jezreel, the fruitful field, had been defiled with blood (2 Kings 9. 16, 25, 33; 10. 11, 14), and Israel shall be scattered, and *sown* among the nations; but, when God's counsels are ripe, Israel shall be resown in their own land (see 2. 22, 23). a little while. See the fulfilment in 10. 14. will avenge = shall have visited. blood = blood-guiltiness. Jezreel. Here, it is used of the valley where the blood was shed. the house of Jehu. Jehu had carried out the judgment of God on the house of Ahab, because it accorded with his own will: but he was guilty of murder, because it was not executed purely according to the will of God. He would have disobeyed if it had not served his own interest. This is seen from the fact that he practised Jeroboam's idolatries, for which Ahab had been judged. cause to cease, &c. This was fulfilled in 611 B.C. (Ap. 50. V, p. 59). See 2 Kings 18. 11. **5** at that day: i.e. the day of 2 Kings 18. 11. bow. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for the armies of Israel. **6** God. Supply "Jehovah" from the preceding verses. Lo-ruhamah = not compassionated. Rendered "not beloved" in Rom. 9. 25, and "not having obtained mercy" in 1 Pet. 2. 10. These latter are the Holy Spirit's Divine interpretation of His own prophecy.

H² (p. 1209) 689-611

for I will no more have mercy upon the house of Israel; but I will utterly °take °them away.

7 But I will have mercy upon the house of °Judah, and will save them °by [1]the LORD their [6]God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

G³

8 Now when she had weaned [6]Lo-ruhamah, she conceived, and bare a son.

9 Then said [6]*God*, "Call his name °Lo-ammi:

H¹

for ye *are* not My People, and °I will not be °your *God*.

F J¹ (p. 1210)

10 Yet °the number of the °children of Israel shall be °as the sand of the sea, which °cannot be measured nor numbered; **and °it shall come to pass, *that* in the place where it was said unto them, °'Ye *are* not My People,' *there* it shall be said unto them, 'Ye *are* the sons of °the living °GOD.'**

J²

11 Then shall the [10]children of Judah and the [10]children of Israel °be gathered together, and appoint themselves °one head, and they shall come up out of °the land: for great *shall be* the day of °Jezreel.

B

2 Say ye unto your brethren, °Ammi; and to your sisters, °Ruhamah.

2 Plead with °your mother, plead: for she *is* not My wife, neither *am* °I her husband: let her therefore put away her °whoredoms out of her sight, and her °adulteries from °between her breasts;

3 °Lest I strip °her naked, and set her as °in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her °children; for they *be* the °children of [2]whoredoms.

B d

5 For their [2]mother hath °played the harlot: she that conceived them hath done shamefully: for she said, 'I will go after °my lovers, that give *me* °my bread and my water, my wool and my flax, mine oil and my drink.'

e

6 Therefore, °behold, I will °hedge up °thy way with thorns, and °make a wall, that she shall not find her paths.

7 And she shall °follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:*

f

then shall she say, °'I will go and return to my °first husband; for then *was it* better with me °than now.'

take them away. Supply the *Ellipsis*, "take away [the kingdom which belongs] to them".

them. Heb. *lāhem* = to them.

7 Judah. Verse 7 is not an "interpolation", but is a definite and distinctive contrast with the prophecy concerning Israel.

by the LORD their God = by (Jehovah their Elohim: i.e. the Messiah, or the angel of Jehovah. See 2 Kings 19. 35. But it looks forward to the future fulfilment, which will exhaust the prophecy in the destruction of Antichrist (Isa. 11. 4. 2 Thess. 2. 8, &c.).

9 Lo-ammi = Not My people.

I will not be your God = I am not "I am" to you.

your = to you. Heb. *lākem*.

1. 10, 11 (F, p. 1209). THE LATTER STATE. (*Division.*)

F | J¹ | 10. Israel.
  | J² | 11. Judah.

10 In the Hebrew text, ch. 2 commences here.

the number, &c. Ref. to Pent. (Gen. 22. 17; 32. 12).

children = sons. Not fulfilled in any other People, now, but will yet be, in the future, of Israel.

as the sand, &c. Fig. *Paræmia*. Ap. 6. See note on Gen. 13. 16.

cannot be measured, &c. Ref. to Pent. (Num. 23. 10).

it shall come to pass, &c. Verse 10 is not "in glaring contradiction" to *v.* 9, but it marks the contrast between the latter (and yet future state), and the past. See the Structure "D" and "*D*", p. 1209.

Ye are not My People = No People of Mine are ye. Heb. *Lo-'ammī 'attem*. Quoted in Rom. 9. 25, not of the Gentiles, but as an illustration of what may be true in their case as it will be in Israel's. In 1 Pet. 2. 10 the address is to the *Diaspora*: i.e. the "scattered strangers" of Israel, who are now afar off". Cp. Dan. 9. 7. Acts 2. 32.

the living GOD. Always used in contrast with false gods, which have no life. Cp. 1 Thess. 1. 9, &c.

GOD. Heb. El. Ap. 4. IV.

11 be gathered together = be gathered out. See Isa. 11. 12, 13. Jer. 3. 18. Ezek. 37. 16-24.

one head. Zerubbabel was only a typical anticipation, for under him only Judah returned. This refers to a future reunion (Jer. 23. 5, 6. Ezek. 34. 23).

one. Heb. *'echaḏ*. See note on Deut. 6. 4.

the land. Supply the *Ellipsis*: "the land [of their dispersion].

Jezreel. Here used in the sense: "GOD will sow". See note on *v.* 4; and cp. 2. 23. Referring to the day of Israel's restoration as being "life from the dead" (Rom. 11. 15). Cp. Jer. 24. 6; 31. 28; 32. 41. Amos 9. 15.

2. 1 Ammi = My People.

Ruhamah = Pitied One.

2 your mother. Gomer (1. 3). The ten tribes personified by their royal capital.

her husband. Cp. Jer. 31. 32.

whoredoms . . . adulteries = idolatries. See note on 1. 2.

between her breasts = her embraces.

3 Lest, &c. Verse 3 refers to Israel's earliest history.

her: i.e. her land, as shown by the words following. Cp. Ezek. 16. 23-43.

in the day. See Ap. 18.

4 children = sons: i.e. the individual members of the nation collectively.

2. 5-23 (*B*, p. 1209). REASONS. (*Extended Alternation.*)

B | d | 5. Her False Benefactors.
  | e | 6, 7-. Her Punishments.
  | f | -7. Her Return.
  | *d* | 8. Her True Benefactor.
  | *e* | 9-13. Punishments.
  | *f* | 14-23. Her Reception.

5 played the harlot: i.e. practised idolatries. The silence as to details here is eloquent. **my lovers** = my Baals, or lords. Cp. Jer. 44. 17, 18. **my,** &c. Note the three pairs, including food, clothing, and luxuries. All are claimed as hers. **6 behold.** Fig. *Asterismos* (Ap. 6) for emphasis. **hedge up,** &c. Cp. Job 3. 23; 19. 8. Lam. 3. 7, 9. **thy way.** Jehovah had spoken *of* Israel. Now He speaks *to* her. **make a wall** = Heb. wall a (stone) wall. Fig. *Polyptōton* (Ap. 6) for emphasis = rear a stone wall. **7 follow after** = eagerly follow after. **I will go,** &c. Cp. 5. 15. Luke 15. 18. **first husband.** Cp. Ezek. 16. 8. **than.** Supply the *Ellipsis*: "than [it is] now".

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8 For she °did not know °that I gave her corn, and °wine, and oil, and multiplied her silver and gold, °*which* they prepared for Baal.

e

9 Therefore °will I return, and °take away My corn in the time thereof, and °My [8]wine in the season thereof, and will °recover My wool and My flax *given* to cover her nakedness.

10 And now °will I discover her lewdness in the sight of her lovers, and none shall deliver her out of Mine hand.

11 I will also cause all her mirth to cease, °her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will °destroy her vines and her fig trees, °whereof she hath said, '*These are* my °rewards that my lovers have given me:' and I will make them a forest, and the beasts of the field shall eat them.

13 And °I will visit upon her °the days of °Baalim, wherein she burned incense to them, and she °decked herself with her earrings and her jewels, and she went after her lovers, and forgat Me, °saith °the LORD.

f

14 °Therefore, [6]behold, °I will allure her, and °bring her into the wilderness, and speak °comfortably unto her.

15 And I will give her her vineyards °from thence, and °the valley of °Achor for a °door of °hope: and she °shall sing °there, °as in the days of her youth, and as [3]in the day °when she came up out of the land of Egypt.

16 And it shall be at that day, [13]saith [15]the LORD, *that* thou shalt call Me °Ishi; and shalt call Me no more °Baali.

17 For °I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And °in that day will I °make a covenant for them with the beasts of the field, °and with the fowls of heaven, and *with* the creeping things of the ground: °and I will break the bow and the sword and the battle out of the earth, and will °make them to lie down safely.

19 And °I will betroth thee unto Me for ever; yea, °I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 [19]I will even betroth thee unto Me in faithfulness: and °thou shalt know °the LORD.

21 And it shall come to pass [18]in that day, °I will °hear, [13]saith the LORD, I will °hear the heavens, and °they shall hear the earth;

22 And °the earth shall [21]hear the corn, and the [8]wine, and the oil; and they shall [21]hear °Jezreel.

23 And °I will sow her unto Me in the earth; and I °will have mercy upon her that had not obtained mercy; and **I will say to *them which were* °not My People, °'Thou *art* My People;'** and °they shall say, '*Thou art* my °God.'"

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8 did not know. Cp. Isa. 1. 3.
that ℑ = that [it was] ℑ Who. Cp. Ezek. 16. 17–19.
wine = new wine. Heb. *tîrôsh*. Ap. 27. II.
which they, &c. = they made offerings to Baal. Cp. 8. 4.

9 will I return. In judgment.
take away = take back. Cp. *v.* 3.
My wine, &c. They were all His, and from Him.
recover = rescue (Gen. 31. 16).

10 will I discover. Cp. Ezek. 16. 37; 23. 29.

11 her feast days. All these are in the sing. here = her feast, her new moon, her sabbath, her every appointed season.

12 destroy = lay waste. Cp. Ps. 105. 33.
whereof. In *v.* 5.
rewards = my hire, or fee. A technical term. Ref. to Pent. (Deut. 23. 18). Ap. 92.

13 I will visit, &c. Ref. to Pent. (Ex. 32. 34). Ap. 92.
the days: i.e. the feast days.
Baalim. (Pl.) including Baal-gad, Baal-Hermon, Baal-zephon, Baal-berith, &c.
decked herself. Cp. Ezek. 23. 40, 42.
saith the LORD = [is] Jehovah's oracle.
the LORD. Heb. Jehovah. Ap. 4. II.

14 Therefore = Nevertheless. Note that the whole of this present dispensation comes between *vv.* 13 and 14. See Ap. 72. ℑ = ℑ myself (emphatic).
bring her, &c. Cp. Ezek. 20. 35.
comfortably = to the heart. Cp. Isa. 40. 2.

15 from thence: i.e. [when she cometh] from thence. Ref. to Pent. (Num. 16. 13, 14). Ap. 92.
the valley of Achor. Ref. to Josh. 7. 26. Ap. 92. The events must have been written down at the time and preserved. See Ap. 47.
Achor = trouble. Cp. Josh. 7. 24–26.
door = entrance.
hope = expectation; no longer of trouble.
shall sing there. Ref. to Pent. (Ex. 15. 1). Ap. 92.
there. Where Jehovah allureth, and bringeth, and speaketh.
as in the days, &c. Cp. Jer. 2. 2. Ezek. 16. 8, 22, 60.
when she came up. Ref. to Pent. (Ex. 1. 10; 12. 38; 13. 18, &c.); and when Jehovah said "My son" (Ex. 4. 22). Ap. 92.

16 Ishi = My husband.
Baali = My lord.

17 I will take away, &c. Ref. to Pent. (Ex. 23. 13) Ap. 92. Cp Josh. 23. 7. Ps. 16. 4. Isa. 2. 18. Ezek. 6. 6; 36. 25, 26; 37. 23. Zech. 13. 2.

18 in that day. That yet future day of Israel's restoration.
make a covenant, &c. Cp. Job 5. 23. Isa. 11. 6–9. Ezek. 34. 25.
and. Note the Fig. *Polysyndeton* (Ap. 6) to emphasise each item.
and I will break. Cp. Ps. 46. 9. Isa. 2. 4. Ezek. 39. 9, 10. Zech. 9. 10.
make them to lie down safely. Ref. to Pent. (Lev. 25. 18, 19; 26. 5, 6. Deut. 12. 10; 33. 12, 28). Ap. 92.

19 I will betroth, &c. Ref. to Pent. (Ex. 22. 16. Deut. 20. 7; 22. 23, 25, 27, 28; 28. 30). Ap. 92. Elsewhere only in 2 Sam. 3. 14 ("espouse"). Notice the thrice-repeated word here, and in *vv.* 19, 20.

20 thou shalt know, &c. Ref. to Pent. (Ex. 6. 7, &c.). This is the sign of Israel's blessing (Isa. 11. 9; 54. 13. Jer. 31. 33, 34. John 6. 45). Their evils came from not knowing (Isa. 1. 3. Luke 19. 42, 44).
the LORD. Heb. Jehovah (with *'eth*) = Jehovah Himself. Ap. 4. II.

21 I will hear. The restoration comes from, and begins with, Jehovah.
hear = answer, or respond to (Zech. 8. 12).

they shall hear. Fig. *Prosopopœia*. Ap. 6. **22 the earth.** Note the Fig. *Anadiplosis* (Ap. 6), by which the word at the end of *v.* 21 is repeated at the beginning of *v.* 22. **Jezreel** = the seed of God [which He will sow], as stated in *v.* 23. **23 I will sow her:** i.e. the new Israel. **will have mercy, &c.** = have pity; i.e. will [call her] *Ruhamah*. **her that had not obtained mercy** = Lo-Ruhamah (Not pitied). **not My People** = Lo-ammi. **Thou art My People** = Ammi [art] thou. **they shall say** = and he, he shall say, &c.: i.e. the whole nation as one man. Cp. 1. 11. Zech. 13. 9. Rom. 9. 26. 1 Pet. 2. 10. **God.** Heb. Elohim. Ap. 4. I.

A C a (p. 1209)

3 Then said °the LORD unto me, °"Go yet, °love °a woman beloved of °*her* friend, °yet an °adulteress,

b °according to the love of [1]the LORD toward the °children of Israel, who °look to other gods, and love °flagons of wine."

c **2** So I bought her to me for °fifteen *pieces* of silver, and *for* an °homer of barley, and an half homer of barley:

3 And I said unto her, "Thou shalt °abide for me °many days; thou shalt not play the harlot, and thou shalt not be for *another* °man: so *will* ℨ also °*be* for thee."

D E K[1] **4** For the [1]children of °Israel shall [3]abide °many days °without a king, °and without a °prince, and without a °sacrifice, and without °an image, and without an °ephod, and *without* °teraphim:

F K[2] **5** °Afterward shall the [1]children of Israel °return, and °seek [1]the LORD their °God, and °David their king; and °shall fear [1]the LORD and His °goodness

K[3] °in the latter days.

B M O R j (p. 1213)

4 Hear the word of °the LORD, ye °children of Israel:

for °the LORD hath °a controversy with the inhabitants of the land, because *there is* no truth, nor °mercy, nor °knowledge of °God in the land.

2 °By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and °blood toucheth blood.

l **3** °Therefore shall the land mourn, and every one that dwelleth therein shall languish, with °the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall °be taken away.

3. 1 the LORD. Heb. Jehovah. Ap. 4. II.
Go yet = Go again. See notes on 1. 2.
love. Not "take", as in 1. 2, or love again.
a woman. Not "Gomer" (1. 3) again, but another: hence we must believe that Gomer had died; and that this was a second marriage with its own special signification.
her friend: i.e. Hosea himself.
yet, &c. = though [she has become] an adulteress. Referring to Israel's present condition in this Dispensation (Ap. 72).
adulteress: i.e. an idolatress; and denotes only a woman of the northern tribes.
according, &c. This is the manifestation of Divine love.
children = sons.
look to other gods. Ref. to Pent. (Deut. 31. 18, 20).
flagons of wine = cakes of grapes.
2 fifteen pieces of silver = fifteen shekels (Ap. 51. II. 5). The price of the redemption of a slave.
homer. See Ap. 51. III. 3 (9).
3 abide . . . many days. See the signification in *vv.* 4, 5. Cp. Jer. 3. 1, 2.
abide. Ref. to Pent. (Deut. 21. 13). Ap. 92. See the signification of the sign in *vv.* 4, 5, and cp. Jer. 31. 1, 2. Heb. *yāshāb* = to dwell (sequestered). Same word as in Deut. 21. 13. Not the same word as in 11. 6.
many days. In the case of the sign = a full month. The signification is seen now, in the present Dispensation.
man. Heb. *'ish.* Ap. 14. II. **be.** Supply ["do"].

3. 4, 5 (*D*, p. 1209). THE PRESENT AND FUTURE STATES.
(*Alternations.* According to the Heb. text.)

D | E | K[1] | 4–. Time. "Many days." } Present.
L | g | 4–. "Shall abide."
h | 4–. "The children of Israel."
i | 4. "Without a king", &c. (Neg.) } Present.
F | K[2] | 5–. Time. "Afterward."
L | g | 5–. "Shall return."
h | 5–. "The children of Israel."
i | 5. "Jehovah, and David their king." (Positive.) } Future.
K[3] | 5. Time. "In the latter days."

The above Structure is according to the order of the words in the Heb. text, not the A.V.

4 Israel. Not merely Judah, but the twelve tribes. Not "British" or any other "Israel". **many days.** All the days of the present Dispensation; "many" implying length of time; "days" implying their limitation. **without.** Note the Fig. *Anaphora* (Ap. 6), emphasising each point, now fulfilled before our eyes. **without a king.** Having rejected Messiah (John 19. 15). This cannot therefore be interpreted now of any People which has a king. **and.** Note the Fig. *Polysyndeton* (Ap. 6) strengthening the emphasis on each point. **prince** = ruler. Heb. *sar*, as in 8. 4. **sacrifice.** Heb. *zabach.* Ap. 43. II. xii. Includes all sacrifices where there is shedding of blood. **an image.** Heb. *mazzēbah* any upright standing image. Cp. Ex. 23. 24; 34. 13. Isa. 19. 19. **ephod.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the priest or person who wears it. Ref. to Pent. (Ex. 28. 4–8). Ap. 92. This was the girdle of the breastplate which contained the "Urim and Thummim", the wearing of which pertained solely to the high priest. Cp. 1 Sam. 22. 18; 23. 9. Ezra 2 63; and Neh. 7. 65. **teraphim** = idols of any kind. In *v.* 3, Jehovah says they shall not "play the harlot": and, now, for (since 426 B.C.) 2,300 years the truth of this has been seen. Ref. to Pent. (Gen. 31. 19, 34, 35). Ap. 92. **5 Afterward,** &c. This mark of time has not yet been reached. It corresponds with the "many days" of *v.* 4. See the Structure above ("K[1]"). **return,** &c.: i.e. return [to Jehovah]. See 5. 15, and 6. 1. **seek.** Cp 5. 6. Jer. 50. 4, 5. **God.** Heb. Elohim. Ap. 4. I. **David.** Cp. Jer. 30. 9. Ezek. 34. 23, 24; 37. 22, 24. Therefore David must rise again, as Abraham, Isaac, and Jacob must; and note the fact of *Israel* seeking *David.* **shall fear** = shall rejoice in, as in Isa. 60. 5. Jer. 33. 9. Heb. *pahad*, a *Homonym* with another meaning (to fear, as in Deut. 28. 66. Job 23. 15. See notes there). **goodness.** Heb. *tub*, as in 14. 2 ("graciously"). Gracious One: i.e. the Messiah. Ref. to Pent. (Ex. 33. 19). Ap. 92. See the notes on 8. 3; 14. 2. **in the latter days.** Rabbi Kimchi (A.D. 1160-1235) and other celebrated Jewish commentators writing on Isa. 2. 2, hold that this expression always means "in the days of the Messiah". Cp. Jer. 30. 24. Ezek. 38. 8, 16. Dan. 2. 28. Mic. 4. 1. Ref. to Pent. (Gen. 49. 1. Num. 24. 14. Deut. 4. 30; 31. 29). Ap. 92.

4. 1—14. 8 [For Structure see next page].

4. 1 the LORD. Heb. Jehovah. Ap. 4. II. **children** = sons. **a controversy** = a judicial inquiry and cause. Cp. 12. 2. Isa. 1. 18, with 3. 13, 14. Jer. 25. 31. Mic. 6. 2. **mercy** = lovingkindness, or grace. **knowledge:** or, acknowledgement. See note on 2. 20. Cp. 4. 6; 5. 4. **God.** Heb. Elohim. Ap. 4. I. **2 By swearing,** &c. These are the evils which flow from a want of the knowledge of God. Cp. *v.* 6; 2. 20. Rom. 1. 21. 1 John 2. 3, 4; 4. 7, 8. **blood toucheth blood:** or, murder follows murder; "blood" being put by Fig. *Synecdoche* (of Species, Ap. 6, for bloodshed. **3 Therefore shall the land mourn.** Cp. Jer. 4. 28, and 12. 4. Amos 5. 16, and 8. 8. **the beasts** the very beasts (*Beth essentiæ*). **be taken away** be gathered [into the ranks of the mourners].

R j 1213) k 9–611 l P S1

4 Yet °let no °man strive, nor reprove another:
for thy People *are* as °they that strive with the priest.
5 Therefore shalt thou °fall °in the day, and the prophet also shall °fall with thee in the night, and I will °destroy °thy mother.
6 My °People are [5]destroyed for °lack of knowledge: because thou hast rejected °knowledge, ℨ will also reject thee, that thou shalt be no priest to Me: seeing °thou hast forgotten the law of thy [1]God, ℨ will also forget thy [1]children.
7 As they were increased, so they °sinned against Me: °*therefore* will I change their glory into shame.
8 They °eat up the sin of My People, and they °set their heart on their °iniquity.
9 And there shall be, °like people, like priest: and I will °punish them for their ways, and °reward them their doings.
10 For they shall [8]eat, and °not have enough: they °shall commit °whoredom, and shall not increase: because they have left off to take heed to °the LORD.
11 [10]Whoredom and °wine and °new wine take away the °heart.

S2

12 My People °ask counsel at their °stocks, and their °staff declareth unto them: for the °spirit of [10]whoredoms hath caused *them* to err, and they have °gone a whoring °from under their [1]God.
13 °They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit [10]whoredom, and your spouses shall commit adultery.
14 I will not punish your °daughters when they commit [10]whoredom, nor your spouses when they commit adultery: for °themselves are °separated with whores, and they sacrifice with °harlots: therefore the people *that* doth not understand shall fall.

Q

15 Though thou, Israel, play the °harlot, *yet* let not °Judah offend; and come not ye unto °Gilgal, neither go ye up to °Beth-aven, °nor swear, [1]The LORD liveth.
16 For Israel °slideth back as a backsliding

4. 1—14. 8 (*B*, p. 1208). LITERAL. (*Alternation.*)

B | M | 4. 1—5. 15. Incriminations and Threatenings.
N | 6. 1–3. Resolve to return.
M | 6. 4—13. 8. Incriminations and Threatenings.
N | 13. 9—14. 8. Invitation to return.

4. 1—5. 15 (M, above). INCRIMINATIONS, ETC. (*Extended Alternation.*)

M | O | 4. 1–5. Call to Israel. General.
P | 4. 6–14. Incriminations, &c.
Q | 4. 15–19. Warning as to places in Judah.
O | 5. 1, 2. Call to Israel. Particular.
P | 5. 3–7. Incriminations.
Q | 5. 8–15. Warning as to places in Judah.

4. 1–5 (O, above). CALL TO ISRAEL. (*Extended Alternation.*)

O | R | j | 1–. Call.
k | –1, 2. Reason.
l | 3. Threatening.
R | *j* | 4–. Call.
k | –4. Reason.
l | 5. Threatening.

4 let no man. The reason being given in *v.* –4.
man. Heb. *'îsh*. Ap. 14. II.
they that strive with the priest. Ref. to Pent. (Num. 16. 1, &c. Deut. 17. 12). Ap. 92.
5 fall = stumble.
in the day. Cp. Jer. 6. 4, 5 and 15. 8.
destroy = lay prostrate.
thy mother: i.e. the whole nation is referred to, as is clear from *vv.* 3, &c.; 2. 3, 9, 12.

4. 6–14 (P, above). INCRIMINATIONS AND THREATENINGS. (*Division.*)

P | S1 | 6–11. The Priests.
S2 | 12–14. The People.

6 People are. Not "is", because the noun though singular is collective, with plural verb.
lack of knowledge. See note on 2. 20.
knowledge = the knowledge [of Me].
thou hast forgotten. Ref. to Pent. (Deut. 32. 18).
7 sinned. Heb. *châṭâ'*. Ap. 44. i.
therefore will I change their glory into shame. The *Sôpherîm* confess (Ap. 33) that they altered thus the primitive Heb. text: which read "My glory have they changed into shame": i.e. they altered the verb *hêmîru* (they have changed) to *'âmîr* (I shall change); and, *k^ebôdî* (My glory) to *k^ebôdâm* (their glory). This alteration was made from a mistaken reverence. It will be seen that the word "therefore" is not required.
8 eat up the sin = the sin-offering. Ref. to Pent. (Lev. 6. 30): i.e. those sin-offerings which should have been wholly burnt, and not eaten. See notes on Lev. 6. 26, 30. Ap. 92.

set their heart = lift up their soul: i.e. desire. Heb. *nephesh*. Ap. 13. iniquity = wrong-doing. Heb. *'âvâh*. Ap. 44. iv. **9** like people, &c. Cp. Isa. 24. 2. Jer. 5. 31. punish = visit. Ref. to Pent. (Ex. 20. 5; 32. 34). Ap. 92. reward = requite. **10** not have enough. Ref. to Pent. (Lev. 26. 26). The same words. Ap. 92. shall commit = have committed. whoredom = idolatry. See note on 1. 2. the LORD. Heb. Jehovah (with *'eth*) = Jehovah Himself. Ap. 4. II. **11** wine. Heb. *yayin*. Ap. 27. I. new wine. Heb. *tîrôsh*. Ap. 27. II. heart. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for understanding. See Isa. 28. 6. Cp. Eccles. 7. 7. **12** ask counsel = inquire of (habitually). Cp. Jer. 2. 27. Hab. 2. 19. stocks = idols made of wood. staff, &c. Referring to divination by rods. spirit. Heb. *rûach*. Ap. 9. Cp. 5. 4. Isa. 44. 20. gone a whoring: i.e. gone away into idolatry. Cp. Ezek. 23. 5. from under = from under [the authority] of, &c., as Gomer had left Hosea. Cp. Num. 5. 19, 29. Ezek. 27. 5. **13** They sacrifice, &c. Cp. Isa. 1. 29, and 57. 5, 7. Ezek. 6. 13, and 20. 28. Ref. to Pent. (Deut. 12. 2). **14** daughters: who became Temple-women. See next verse. themselves = [the men] themselves. separated = secluded. harlots. Heb. *k^edêshîm* = the Temple-women, consecrated to the unclean "worship" of the Canaanites, by which the foulest corruption became a holy duty. Ref. to Pent. Found only here and Gen. 38. 21, 22, and Deut. 23. 17. Ap. 92. **15** harlot = wanton. Not the same word as in *v.* 14, though the symbol is similar. Judah. Cp. 1. 7. Gilgal. Jeroboam had erected an idolatrous temple there. See 9. 15; 12. 11. Amos 4. 4; 5. 5. Cp. Judg. 3. 19. There, too, they had rejected Jehovah as king (1 Sam. 7. 16; 10. 8; 11. 14, 15). See note on 9. 15. Beth-aven = house of naught. Put for Beth-el (the house of God), now profaned by Jeroboam (1 Kings 12. 28–33; 13. 1. Amos 3. 14). The prophecy fulfilled in Jer. 48. 13. See also 2 Kings 10. 29; 17. 6–23. Amos 7. 13. nor swear, &c. Cp. Amos 8. 14. Zeph. 1. 5. **16** slideth back hath been stubborn, restive, or intractable, refractory.

689-611 heifer: now [1]the LORD will feed them as °a lamb °in a large place.

17 Ephraim *is* °joined to idols: let him alone.

18 Their drink is °sour: they have committed [10]whoredom continually: her rulers *with* shame do love, °"Give ye."

19 The °wind hath bound her up °in her wings, and °they shall be ashamed because of their sacrifices.

O (p. 1213) **5** °Hear ye this, °O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for °judgment *is* toward you, because ye have been a snare on °Mizpah, and a net spread upon °Tabor.

2 And the °revolters °are profound to make slaughter, °though ℨ *have been* a rebuker of them all.

P 3 ℨ know °Ephraim, and Israel is not hid from Me: for now, O Ephraim, thou committest °whoredom, *and* Israel is defiled.

4 They will not °frame their doings to turn unto their °God: for °the spirit of [3]whoredoms *is* in the midst of them, and they have °not known °the LORD.

5 And °the pride of Israel doth testify to °his face: therefore shall Israel and Ephraim fall in their °iniquity; Judah also shall fall with them.

6 They shall °go with their flocks and with their herds to °seek °the LORD; but they shall not find *Him;* He hath °withdrawn Himself from them.

7 They have dealt treacherously against [6]the LORD: for they have begotten °strange °children: now shall °a month devour them with their portions.

Q 8 Blow ye the °cornet in °Gibeah, *and* the trumpet in °Ramah: cry aloud *at* °Beth-aven, °after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them °that remove the °bound: *therefore* I will pour out My wrath upon them like water.

11 Ephraim *is* °oppressed *and* broken in judgment, because he °willingly °walked after °the commandment.

12 °Therefore *will* ℨ *be* unto Ephraim as a moth, and to the house of Judah as °rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to °king Jareb: yet

a lamb = a young ram of more than a year old.

in a large place = an uninclosed space: i. e. the lands of the heathen. **17** joined = mated, or united to.

18 sour. Heb. turned, turned back, thrust aside as having turned bad.

Give ye. By the Fig. *Metallagē* (Ap. 6) the fact of continual whoredom (or idolatrous worship) is changed to the new thought of the rulers loving to continually command, "Give ye [sacrifices]", with contempt for the sacrifices Jehovah commanded. See 8. 13. Thus, the verse is not "untranslatable", as alleged.

19 wind, &c. = the spirit of whoredoms (*v.* 12) has bound itself up. Heb. *rūach*. Ap. 9.

in her wings = in her skirts (so as to impede her gait).

they shall be ashamed. Cp. Isa. 1. 29. Jer. 2. 26. This verse is not "in confusion", as alleged.

These verses (18–19) are not "scraps", as alleged, but are closely connected with the context. They are required by the Structure "Q" and "Q" on p. 1213.

5. 1 Hear . . . O priests. This is a call to the priests and others, as 4. 1–5 was also a call to Israel. See the Structure, "O" and "O", p. 1213.

judgment is toward you = judgment is denounced upon you.

Mizpah. There were five places with this name: (1) Now *Sūf* (Gen. 31. 49. Judg. 10. 17; 11. 11, 29, 34; 20. 1, 3; 21. 1, 5, 8). (2) In Moab (1 Sam. 22. 3), not identified. (3) The land (or valley) of Moab, now *el Bukei'a* (Josh. 11. 3). (4) In Judah, not identified (Josh. 15. 38). (5) In Benjamin, not identified (Josh. 18. 26. Judg. 22. 1–3; 21. 1, 5, 8. 1 Sam. 7. 5–16; 10. 17. 1 Kings 15 22. 2 Kings 25. 23, 25. 2 Chron. 16. 6. Neh. 3. 7, 15, 19. Jer. 40. 6–15; 41. 1–16, and in this passage, Hos. 5. 1). Mizpah was a symbol of *keeping apart*, not of *meeting again*, as erroneously used to-day.

Tabor is on the west of Jordan and not connected with Ephraim; but Tabor means a mound; so that the idolatrous altar may have been called Mizpah, while Tabor was the "mound" of Gen. 31, both belonging to the same district. Hosea is said to have been buried at Mizpah. **2** revolters = apostates.

are profound to make slaughter = have deeply designed a slaughter.

though ℨ have been, &c. = and ℨ [will denounce] chastisement to them all. The *Ellipsis* thus supplied explains "these difficult words".

3 Ephraim, the largest of the ten tribes, is put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole.

whoredom = idolatry. See note on 1. 2.

4 frame = fashion. God. Heb. Elohim. Ap. 4. I.

the spirit of whoredoms. See note on 4. 12, 19.

spirit. Heb. *rūach*. Ap. 9.

not known. See note on 2. 20.

the LORD. Heb. Jehovah (with *'eth*) = Jehovah Himself. Ap. 4. II.

5 the pride of Israel. An appellation of Jehovah = the excellency, or the glory of Israel. He in Whom Israel should have gloried; so again in 7. 10. Cp. Amos 8. 7, where it is "the Excellency of Jacob".

his: i. e. Ephraim's, or Israel's.

iniquity. Heb. *'āvāh*. Ap. 44. iv.

6 go . . seek the LORD. Ref. to Pent. (Ex. 10. 9). seek the LORD. Ref. to Pent. (Deut. 4. 29). Ap. 92. the LORD. Heb. Jehovah. Ap. 4. II. withdrawn Himself. Heb. *ḥalaz*; not *sūr* ("depart") in 9. 12.

7 strange = apostates (who had become as foreigners). Heb. *zūr*. See note on Prov. 5. 3. children = sons.

a month. A short time will complete their dispossession. Shallum reigned just a month (2 Kings 15. 13).

8 cornet = horn. Gibeah. Now *Jeb'a*, of Benjamin (Judg. 18—20). Ramah. Now, *er-Ram*. Cp. Isa. 10. 29. Beth-aven. See note on 4. 15. after thee, &c. Apparently a war-cry = "[Look] behind thee, O Benjamin!" Cp. Judg. 5. 14; 20. 40.

10 that remove, &c. Ref. to Pent. (Deut. 19. 14; 27. 17). Ap. 92 Elsewhere only in Job 24. 2. Prov. 22. 28; 23. 10. bound = boundary, or landmark.

11 oppressed and broken. Ref. to Pent. (Deut. 28. 33). Ap. 92. willingly = wilfully. walked after = followed (perseveringly). the commandment. Note the *Ellipsis*: "the [idolatrous] commandment [of Jeroboam]" (1 Kings 12. 28. 2 Kings 10. 29–31). Cp. Mic. 6. 16. Aram., Sept., and Syr. read "falsehood". Vulg. reads "filthiness", reading *ṣō'*, in pl., for *ṣāv*.

12 Therefore will ℨ be = For ℨ [am]. rottenness: or, a worm. **13** king Jareb. Professor Sayce (*Higher Criticism and the Monuments*, pp. 416, 417) thinks "Jareb" may be the birth-name of the usurper Sargon II, the successor of Shalmaneser. Shalmaneser did not take Samaria, but his successor did, as stated in an inscription found in the palace which he built near Nineveh. This gets rid of several fanciful hypotheses as to the meaning of "Jareb", besides explaining an historical difficulty. Cp. 10. 6.

could he not heal you, nor cure you of your wound.
14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; °I will °take away, and none shall rescue °*him*.
15 I will go *and* return to My place, °till they acknowledge their offence, and °seek My face: in their affliction they will °seek Me early.

6 "Come, and °let us return unto °the LORD: for he hath torn, and °He will heal us; He hath smitten, and He will bind us up.
2 °After two days will He °revive us: °in the third day He will raise us up, and we shall °live °in His sight.
3 Then shall we know, *if* we follow on °to know [1]the LORD: °His going forth is °prepared as the °morning; and He shall come °unto us °as the rain, as the latter *and* °former rain unto the earth."
4 O Ephraim, °what shall I do unto thee? O Judah, what shall I do unto thee? °for your °goodness *is* as a morning cloud, and as the early dew it goeth away.
5 °Therefore have I hewed *them* °by the prophets; I have slain them by the words of My mouth: and °thy judgments *are as* °the light *that* goeth forth.
6 For °I **desired** °**mercy, and** °**not sacrifice**; and °the knowledge of °God more than burnt offerings.
7 But they °like °men have °transgressed °the covenant: there have they dealt treacherously against Me.
8 °Gilead *is* a city of them that work °iniquity, *and is* °polluted with blood.
9 And as °troops of robbers wait for a °man, *so* the company of priests murder in the way °by consent: for they °commit °lewdness.
10 I have seen an horrible thing in the house of Israel: there *is* the °whoredom of Ephraim, Israel is defiled.
11 Also, O Judah, °He hath set an °harvest °for thee,
when I °returned the captivity of My People.

14 I will. Some codices read "and I will".
take away = carry off.
him. Omit.
15 till they acknowledge their offence. Ref. to Pent. (Lev. 26. 40–42). National repentance is the condition of Israel's restoration.
seek My face. Ref. to Pent. (Deut. 4. 29). Ap. 92.
seek Me early. This expression, though not found in the Pentateuch, occurs in Job 7. 21; 8. 5; 24. 5. Pss. 63. 1; 78. 34. Prov. 1. 28; 7. 15; 8. 17; 11. 27; 13. 24. Heb. rising up before dawn to seek. Not the same word as in the preceding clause. Supply the ellipsis after "early": "[they shall say]—'Come'", &c.

6. 1 let us return. These are the words of Israel in a yet future day, as already symbolized by the return of Gomer (3. 2, 3), and foretold in 3. 5. See the Structure ("K² and K³", p. 1212, and of "M", p. 1213). This is the acknowledgment referred to in 5. 15. Deut. 32. 39.
the LORD. Heb. Jehovah. Ap. 4. II.
He will heal us. Cp. Jer. 30. 17.
2 After two days: i.e. two days after this national repentance. See 5. 15, "till".
revive us = bring us back to life. **in** = on.
live = live again in resurrection. Referring to the yet future resurrection of the new Israel (Ezek. 37), which will thus resemble the resurrection of Messiah (1 Cor. 15. 20).
in His sight. Heb. = before His face, as their sin had been (7. 2).
3 to know, &c. See note on 2. 20. Cp. 4. 1.
His going forth. Cp. 2 Sam. 23. 4. Mic. 5. 2. John 16. 28. **prepared** = sure, or fixed.
morning = dawn.
unto us. Cp. Ps. 72. 6. Zech. 9. 9, and Mic. 5. 2.
as the rain. Cp. Ps. 72. 6. Job 29. 23.
former rain. Ref. to Pent. (Deut. 11. 14, Heb. *yoreh*). So rendered only there, here, and Jer. 5. 24. Ap. 92.

6. 4—13. 8 (*M*, p. 1213). INCRIMINATION AND THREATENING. (*Extended Alternation.*)

M | T | 6. 4. Divine Forbearance.
U | 6. 5—10. 15. Incorrigibility.
V | 11. 1–7. Contrasted Conduct.
T | 11. 8–11. Divine Forbearance.
U | 11. 12—12. 14. Incorrigibility.
V | 13. 1–8. Contrasted Conduct.

4 what . . . ? Fig. *Erotēsis* and *Aporia*. Ap. 6.
for. Some codices, with Syr. and Vulg., read "and".
goodness = piety.

6. 5—10. 15 (U, above). INCORRIGIBILITY. (*Alternation.*)

U | W | 6. 5. Divine Judgments.
X | 6. 6–11. Incorrigibility.
W | 6. 11—7. 1. Divine Mercy.
X | 7. 1—10. 15. Incorrigibility.

5 Therefore have I hewed them, &c. = This is why I hewed them. Heb. idiom, by which the declaration that a thing should be done is spoken of the personal act of doing it. See note on Jer. 1. 18; and cp. Jer. 1. 10; 5 14. **by the prophets:** i.e. declared by the prophets. **thy judgments are.** A regrouping of the letters of the Hebrew word agrees with the Aram., Sept., and Syr., and reads "My judgment is". Verse 5 speaks of Jehovah's acts (see Structure, "W", above). Ref. to Pent. (Deut. 33. 2). Ap. 92. **the light** = light. **6 I desired, &c.** Cp. 1 Sam. 15. 22. Ecc. 5. 1. Mic. 6. 8. **mercy** = lovingkindness. Quoted in Matt. 9. 13; 12. 7. **not sacrifice.** Cp. Ps. 50. 8, 9. Prov. 21. 3. Isa. 1. 11. Heb. *zābach*. Ap. 43. II. xii. **the knowledge of God.** Cp. Jer. 9. 23, 24; 22. 16. See note on 2. 20. **God.** Heb. Elohim. Ap. 4. I. **7 like men.** Heb. like Adam. **men.** Heb. *'ādām*. Ap. 14. I. Cp. Job 31. 33. Pss. 49. 12; 82. 7. **transgressed** = rebelled. Heb. *'ābar*. Ap. 44. vii. **the covenant.** See Josh. 24. 1, 25. **8 Gilead.** Probably Ramoth-Gilead, a city of refuge, and of the priests (Josh. 21. 38). **iniquity.** Heb. *'aven* = vanity (Ap. 44. iii). Referring here, to the sin of idolatry. Cp. "Beth-aven", 4. 15 **polluted with** = tracked with heel-marks of. **9 troops** = gangs. **man.** Heb. *'ish*. Ap. 14. II. **by consent** = towards Sichem, as in Gen. 37. 14. Sichem (like "Gilead", *v.* 8) was a city of priests (Josh. 21. 21). See note on "Gilead", *v.* 8. **commit lewdness:** i.e. practise idolatry. Jeroboam built Shechem (now *Nablous*), and doubtless set up his calf-worship there (1 Kings 12. 25). **lewdness.** Ref. to Pent. (Heb. *zimmāh*, is a Levitical word, found in Lev. 18. 17; 19. 29; 20. 14, 14). Ap. 92. **10 whoredom** = idolatry. See note on 1. 2. **11 he hath set** = there is appointed. **harvest:** i.e. a reaping time of judgment. See Jer. 51. 33. Joel 3. 13; and cp. Prov. 22. 8. Gal. 6. 7, 8. **for thee.** Some codices, with two early printed editions and Aram., read "for her". **returned** = turned again.

689-611 **7** When I would have healed Israel, then the °iniquity of Ephraim was discovered, and the °wickedness of Samaria:

X Y¹ for they commit falsehood; and the thief cometh
(p. 1216) in, *and* the troop of robbers °spoileth without.
2 And they °consider not in their hearts *that* I remember all their [1]wickedness: now their own doings have beset them about; they are before My face.
3 They make the king glad with their [1]wickedness, and the princes with their lies.
4 They *are* °all °adulterers, °as an oven heated by the baker, *who* °ceaseth from °raising °after he hath kneaded the dough, until it be leavened.
5 °In the °day of our king the princes have made °*him* °sick with bottles of °wine; he stretched out his hand with scorners.
6 For °they have made ready their heart like an oven, whiles they lie in wait: °their baker sleepeth all the night; in the morning °it burneth as a flaming fire.
7 They are all hot as an oven, and have devoured their judges; °all their kings are fallen: °*there is* none among them that calleth unto Me.

Z¹ 8 Ephraim, he hath mixed himself among the °people; Ephraim is °a cake not turned.
9 °Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are °here and there upon him, yet he knoweth not.
10 And °the pride of Israel testifieth to his face: and °they do not return to °the LORD their °God, nor seek Him for all this.
11 Ephraim also is like a °silly dove without heart: °they call to Egypt, they go to Assyria.
12 °When they shall go, I will spread My net upon them; I will bring them down as the fowls of the heaven; I will chastise them, °as their °congregation hath heard.
13 Woe unto them! for they have fled from Me: destruction unto them! because they have °transgressed against Me: though °I have °redeemed them, yet they have spoken lies against Me.
14 And °they have not cried unto Me °with their heart, when they howled upon their beds: they °assemble themselves for corn and °wine, *and* they °rebel against Me.
15 °Though I have bound *and* strengthened their arms, yet do they imagine °mischief against Me.
16 They return, *but* not °to the Most High: they are like °a deceitful bow: their princes

7. 1—10. 15 (*X*, p. 1215). INCORRIGIBILITY. (*Repeated Alternation.*)

X | Y¹ | 7. 1–7. Internal wickedness. Idolatry.
Z¹ | 7. 8—8. 3. External trouble. Foreigners.
Y² | 8. 4–6. Internal wickedness. Idolatry.
Z² | 8. 7–10. External trouble. Foreigners.
Y³ | 8. 11—9. 8. Internal wickedness. Idolatry.
Z³ | 9. 9. External trouble. The days of Gibeah.
Y⁴ | 9. 10—10. 8. Internal wickedness. Idolatry.
Z⁴ | 10. 9–15. External chastisement. The days of Gibeah.

Religious. Political.

1 iniquity. Heb. *'āvāh*. Ap. 44. iv.
wickedness. Heb. pl. of *rā'a'*. Ap. 44. viii.
spoileth = strippeth.
2 consider not in = say not to. Some codices, with one early printed edition, Aram., Syr., and Vulg., read "say not in".
4 all = all of them (kings, princes, and People are idolaters). "All" is put by Fig. *Synecdoche* (of Genus), Ap. 6, for the greater part.
adulterers: i.e. idolaters. See note on 1. 2.
as = [hot] like.
ceaseth = leaves off.
raising = stoking it.
after he hath kneaded, &c. = from [the time of] kneading the dough until it is ready for the fire. Then he heats the oven to stop the fermentation. Even so these idolaters. See note on "baker", *v.* 6.
5 In the day of our king. See 2 Kings 15. 10.
day. Perhaps = [feast] day.
him. Supply "themselves" instead of "him".
sick, &c. Sick with the heat of wine.
wine. Heb. *yayin*. Ap. 27. I.
6 they, &c. Like the baker in *v.* 4.
their baker sleepeth = their anger smoketh: reading *ye'shan'apphem* instead of *yāshēn'ophēhem*. Owing to the similarity in pronunciation and in the ancient form of *Ayin* (ע) and *Aleph* (א), these letters were interchanged. The *Massōrah* contains lists of words where *Aleph* (א = ') stands for *Ayin* (= ע) and vice versa (see Ginsburg's *Massōrah*, letter א, vol. i, p. 57, § 514; and letter ע, vol. ii, p. 390, §§ 352, 360, &c.). See notes on Isa. 49. 7. Amos 6. 8. Zeph. 3. 1, &c. The Aram. and Syr. preserve the reading of the primitive text: "their anger smoketh all night" (like the "oven" in *v.* 4).
it: i.e. the oven.
7 all their kings, &c. Cp. 8. 4. Of the two houses of Omri and Jehu:—Nadab, Zimri, Tibni, Jehoram, Zachariah, Shallum, Pekahiah, and Pekah were all slain by their successors, or others.
there is. Some codices, with two early printed editions (one Rabbinic in margin), read "and there".
8 people = peoples, or nations.
a cake not turned: i.e. a thin (pan)cake, burnt one side and moist the other, and therefore uneatable.
9 Strangers = Outsiders. Cp. 8. 7.
here and there = sprinkled.
10 the pride of Israel. See note on 5. 5.
they do not return, &c. Ref. to Pent. (Deut. 4. 29).
the LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
11 silly = harmless, innocent. Ang.-Sax., *saelig*, happy.
they call, &c. See 2 Kings 15. 19; 17. 4–6. Cp. 5. 13; 9. 3; 12. 1.
12 When = Howsoever.
as their congregation hath heard. Those who know not the Pentateuch may call this "unintelligible"; but see Lev. 26. 14, 28. Deut. 27. 14–26.
congregation. Heb. *'edah* is a technical Pentateuchal word which occurs in Exodus fourteen times, in Leviticus twelve times, in Numbers over eighty times, in Joshua fifteen times, in Judges four times, and twice in Kings and Jeremiah. Elsewhere used of any multitude only a few times.
13 transgressed = revolted. Heb. *pāsha'* (Ap. 44. ix), as in 14. 9. Not the same word as in 6. 7, and 8. 1.
I have redeemed them. Ref. to Pent. (Deut. 7. 8; 9. 26; 15. 15; 21. 8; 24. 18). Heb. *ga'al* is used in Gen. 48. 16. Ex. 6. 6; 15. 13. Ap. 92. Cp. Mic. 6. 4.
redeemed. Heb *pādāh*. See note on Ex. 6. 6, and 13. 13.
14 they have not cried. Cp. Job 35. 9, 10. Ps. 78. 36. Jer. 3. 10. Zech. 7. 5.
with their heart. They cried with their voice.
assemble themselves. In their idol temples.
wine = new wine. Heb. *tīrōsh*. Ap. 27. II. Not the same word as in *v.* 5.
rebel against = apostatized from.
15 Though I have bound = Though I, even I, have warned (or instructed). Cp. Pss. 18. 34; 144. 1.
mischief. Heb. *rā'a'*. Ap. 44. viii.
16 to the Most High = to Him Who is on high. Cp. 11. 7.
a deceitful bow. That disappoints the user, and cannot be depended upon. Cp. Ps. 78. 57.

shall fall by the sword ° for the ° rage of their tongue: this *shall be* their ° derision ° in the land of Egypt.

8 ° *Set* the trumpet to thy mouth. ° *He shall come* ° as an eagle against the house of ° the LORD, because they have ° transgressed ° My covenant, and ° trespassed against ° My law.

2 ° Israel shall cry unto Me, "My ° God, ° we know Thee."

3 Israel hath cast off ° *the thing that is* good: the enemy shall pursue him.

4 ° They have set up kings, but not by Me: they have ° made princes, and I ° knew *it* not: ° of their silver and their gold have they made them ° idols, that ° they may be cut off.

5 ° Thy calf, O ° Samaria, hath cast *thee* off; Mine anger is kindled against them: how long *will it be* ere they ° attain to innocency?

6 ° For from Israel *was* it also: the workman made it; therefore it *is* not [2] God: but the calf of Samaria shall ° be broken in ° pieces.

7 For they have sown the ° wind, and they shall reap the whirlwind: it hath no stalk: ° the bud shall yield no ° meal: if so be it yield, the ° strangers shall swallow it up.

8 ° Israel is swallowed up: now shall they be among the ° Gentiles ° as a vessel wherein *is* no pleasure.

9 For they are ° gone up to Assyria, ° a ° wild ass alone by himself: Ephraim hath ° hired lovers.

10 Yea, though they have ° hired among the nations, now will I ° gather ° them, and they shall ° sorrow ° a little for ° the burden of the ° king of princes.

11 Because Ephraim hath ° made many altars to ° sin, altars shall ° be unto him to ° sin.

12 ° I have written to him the ° great things of ° My law, *but* they were ° counted ° as a strange thing.

13 ° They sacrifice flesh *for* the sacrifices of Mine ° offerings, and ° eat *it*; ° *but* [1] the LORD accepteth them not; ° now will He remember their ° iniquity, and visit their [11] sins: ° they shall return to Egypt.

14 For Israel hath ° forgotten His Maker, and ° buildeth temples; and Judah hath multiplied ° fenced cities: but I will send a fire upon ° his cities, and it shall devour ° the palaces thereof.

for = because of. derision = ridicule. rage = wrath, &c. [against God]. Cp. Ps. 73. 9. in the land of Egypt. See 9. 3, 6. Cp. Isa. 30. 3, 5.

8. 1 **Set the trumpet, &c.** See 5. 8. Cp. Isa. 58. 1. **He shall come.** Supply the *Ellipsis* (Ap. 6) thus: "[It (i. e. the threatened judgment)] is coming", &c. Ref. to Pent. (Deut. 28. 49). Ap. 92. **as.** This is not merely comparison but assertion: i. e. swiftly. It is not the eagle that comes against the Temple. Cp. Jer. 4. 13. Hab. 1. 8. **the LORD.** Heb. Jehovah. Ap. 4. II. **transgressed.** Heb. *'ābar*. Ap. 44. vii. Same word as in 6. 7; not the same as in 7. 13; 14. 9. **My covenant . . . My law.** Ref. to Pent. (Deut. 4. 13), where a like Alternation is found. Ap. 92. **trespassed.** Heb. *pāsha'*. Ap. 44. ix.

2 **Israel shall cry, &c.** Render: "to Me will they cry: 'My God', we know Thee: Israel [knoweth Thee]". **God.** Heb. Elohim. Ap. 4. I. **we know Thee.** Cp. Matt. 7. 22. John 8. 54, 55. Isa. 29. 13 (Matt. 15. 8).

3 **the thing that is good** = the Gracious One. Cp. 3. 5; 14. 2.

4 **They have set up kings.** Cp. 7. 7. See 2 Kings 15. 13, 17, 27 (Shallum, Menahem, Pekah). **made princes** = caused [men] to bear rule. Heb. *sārar* = to bear rule. See note on 12. 3. **knew** = acknowledged. **idols** = elaborate idols. **of their silver, &c.** Cp. 2. 8; 13. 2. **they** = he. The nation spoken of as one man. But the Aram., Sept., and Syr. read "they", with the A.V. and R.V.

5 **Thy calf, &c.** Render: "He [Jehovah] hath rejected thy calf, O Samaria". **Samaria.** The capital is put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole nation. **attain.** Note the *Ellipsis* of the infinitive. Supply: "[be able to] attain", &c.

6 **For from Israel, &c.** Render: "For from Israel! (i. e. from Israel, of all people) [doth this conduct proceed!—and he—! (i. e., and that calf, what is it)]? A craftsman made him, so no God is he". **be** = become. **pieces** = fragments, or splinters. Heb. *shebābīm*. Occurs only here. **7** **wind.** Heb. *rūach*. Ap. 9. **the bud . . . meal.** Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *zemach . . . kemach*. It may be Englished: "the *flower* will yield no *flour*". **strangers** = outsiders. Cp. 7. 9.

8 **Israel is swallowed up.** See 2 Kings 17. 6. **Gentiles** = nations. **as a vessel.** Cp. Jer. 22. 28; 48. 38.

9 **gone up.** Cp. 5. 13; 7. 11. **a** = [as] a. **wild ass.** Cp. Isa. 1. 3. Jer. 2. 24. **hired lovers** = paid the love-fee. Comparing idolatry to whoredom. Cp. Ezek. 16. 33, 34; and see 2 Chron. 28. 20, 21. **10** **hired** = hired [lovers]. **gather** = gather [against]. **them:** i. e. the nations (Israel's lovers). **sorrow** = be in woe, writhing. **a little** = in a little time, speedily; as in Hag. 2. 6. The Hebrew accents indicate that we should render—"and, ere long, they will be writhing under the burden": king [will be writhing], princes [will be writhing]. **the burden of the:** i. e. the tribute [laid on them]. **king of princes** = king and princes. Cp. Isa. 10. 8.

11 **made many** = multiplied. Cp. 12. 10. **sin.** Heb. *chāṭā'*. Ap. 44. i. **be unto him** = have become to him. **sin.** The same word, but here put by Fig. *Metonymy* (of Effect), Ap. 6, for the judgments caused by the sin. **12** **I have written.** Not Moses: he was only the pen. It was God who "spoke by the prophets" (Heb. 1. 1); by His Son (John 7. 16; 8. 28, 46, 47; 12. 49; 14. 10, 24; 17. 8); by His Spirit (John 16. 13. Cp. Heb. 2. 4); and by Paul, "the prisoner of Jesus Christ" (cp. 2 Tim. 1. 8). Note the ref. to Pent. (Ex. 17. 14; 24. 4, 7; 34. 27. Num. 33. 1, 2. Deut. 4. 6–8, &c.). See Ap. 47, and 92. **great** = weighty. Cp. Matt. 23. 23. Heb. text reads *ribbō* = myriad; but marg. reads *rubbēy* = multitudes, or manifold, with Sept., Syr., and Vulg. **My law.** Not Moses's law. **counted** = accounted. **as a strange thing** = as something alien or foreign, as modern critics do to-day. This verse necessitates the accessibility of the law in a written form, and gives more than a clue to the date of the Pentateuch. See Ap. 47. **13** **They sacrifice flesh, &c.** See note on Jer. 7. 21–23. Zech. 7. 6. **offerings** = sacrificial gifts. Heb. *habhābīm*. Occurs only here. **eat it** = that they may eat it [as common food]. **but.** One school of Massorites read this "but" in the text. Cp. 5. 6, and 9. 4. Jer. 14. 10, 12. Amos 5. 22. **now, &c.** Cp. 9. 9. Amos 8. 7. **iniquity.** Heb. *'āvāh*. Ap. 44. iv. **they shall return to Egypt.** Ref. to Pent. (Deut. 28. 68). Ap. 92. Cp. 2. 15; 9. 3, 6; 11. 5. Sept. reads "they have returned", &c. **14** **forgotten His Maker.** Ref. to Pent. (Deut. 32. 18). Ap. 92. **buildeth temples.** Cp. 1 Kings 12. 31, and 2 Chron. 24. 7 with 23. 17. **fenced cities** = fortified cities. See 2 Chron. 26. 9, 10. **his cities.** See 2 Kings 18. 13: i. e. Judah's. **the palaces thereof** = her citadels, the fem. suffix agreeing with "cities", which is fem. in Heb. Modern critics regard this verse as "a later addition, perhaps borrowed from Amos", because "palaces or idol temples are not referred to by Hosea"!

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9 Rejoice not, O Israel, for joy, as *other* °people: for thou hast °gone a whoring from thy °God, thou hast loved °a reward upon every cornfloor.

2 The °floor and the °winepress shall not feed them, and the °new wine shall fail in °her.

3 They shall not dwell in °the LORD'S land; but Ephraim shall °return to Egypt, and they shall eat unclean *things* °in Assyria.

4 They shall not offer °wine *offerings* to [3]the LORD, neither shall they be pleasing unto Him: their sacrifices *shall be* unto them as the °bread °of mourners; all that eat thereof shall be polluted: for their °bread for their °soul shall not come into the house of [3]the LORD.

5 What will ye do in the solemn day, and in the day of the feast of [3]the LORD?

6 For, °lo, they are gone °because of destruction: °Egypt °shall gather them up, °Memphis shall bury them: the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their °tabernacles.

7 °**The days of visitation are come, the days** of °recompence are come; Israel shall °know *it:* "the prophet *is* a fool, the °spiritual °man *is* mad," °for the multitude of thine °iniquity, and the great °hatred.

8 °The °watchman of Ephraim ° *was* with °my [1]God: °*but* °the prophet °*is* a snare of a fowler in all his ways, *and* [7]hatred in the house of °his [1]God.

Z[3] (p. 1216)

9 They have deeply corrupted *themselves,* as in °the days of Gibeah: °*therefore* °He will remember their [7]iniquity, °He will visit their °sins.

Y[4]

10 °I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* °they went to °Baal-peor, and separated themselves unto °*that* shame; and °*their* abominations were according as they loved.

11 *As for* Ephraim, their glory shall °fly away like a bird, °from the birth, and from the womb, and from the °conception.

12 °Though they bring up their °children, yet ° will I bereave them, *that there shall* not *be* a °man *left:* yea, woe also to them °when I depart from them!

13 Ephraim, °as I saw °Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his [12]children to the murderer.

14 Give them, °O [3]LORD: °what wilt Thou give? give them a miscarrying womb and dry breasts.

9. 1 people = peoples.
gone a whoring: i.e. gone into idolatry. See note on 1. 2.
God. Heb. Elohim. Ap. 4. I.
a reward = a love-fee. Ref. to Pent. (Deut. 23. 18, "hire"). Ap. 92.
2 floor = threshing-floor.
winepress = winefat. Heb. *yekeb,* the wine receptacle; not *gath,* the winepress. See note on Isa. 5. 2.
new wine. Heb. *tîrôsh.* Ap. 27. II. Not same as *v.* 4.
her. A special various reading called *Sevîr* (Ap. 34), with some codices, one early printed edition, Aram., Sept., Syr., and Vulg., give "them"; some give "with her" in marg.
3 the LORD'S. Heb. Jehovah's. Ap. 4. II.
return to Egypt. See 8. 13; 11. 5. Cp. Ezek. 4. 13.
in Assyria. See 2 Kings 17. 6. Hos. 11. 11.
4 wine. Heb. *yayin.* Ap. 27. I. Not same as in *v.* 2
bread. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of food.
of mourners. Ref. to Pent. (Deut. 26. 14. Num. 19. 14). Ap. 92. Heb. *'âven.* A *Homonym.* See note on "Benjamin", Gen. 35. 18.
soul. Heb. *nephesh.* Ap. 13.
6 lo. Fig. *Asterismos* Ap. 6.
because of = from.
Egypt = [yet] Egypt. Cp. 7. 16.
shall gather them up = shall rake them out [for manure, or for burning]; not for burial in their own land; this would be *'âsaph.* But here it is *kâbaẓ.* (Jer. 8. 2. Ezek. 29. 5.)
Memphis. The capital of Lower Egypt (near Cairo). Now *Mitrahumy*; also called *Noph.*
tabernacles = tents. Heb. *'ohel* (Ap. 40. 3); "tents" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the place where their tents were pitched.
7 The days of visitation are come. Ref. to Pent. (Ex. 32. 34). Ap. 92. Cp. Luke 19. 44; 21. 22.
recompence = retribution.
know [it] = discover [her wickedness, when she said].
spiritual man = man of the Spirit: i.e. God's prophet, who is defined as a man in whom the Spirit of God was.
man. Heb. *'îsh.* Ap. 14. II.
for the multitude, &c. = for great is thine iniquity, great is thine enmity.
iniquity = distortion. Heb. *'âvâh.* Ap. 44. iv.
hatred = provocation.
8 The watchman. Note the series of contrasts, what Ephraim had been, and what Ephraim had now become, which commences here; with remarks following each. See *vv.* 10 and 13; 10. 1, 9; 11. 1; 13. 1.
watchman. Used of a true prophet in Isa. 21. 6–11. Jer. 6. 17; 31. 6. Ezek. 3. 17; 33. 7.
was. Render: "Ephraim [was so], e.g. in Joshua's days.
my God: i.e. Hosea's God. **but** = [but now].
the prophet: i.e. Ephraim.
is = is become.
his God. In contrast with Hosea's God.
9 the days of Gibeah. See 10. 9. This implies a common knowledge of the history of Judges 19. 15, &c.
therefore. Some codices, with three early printed editions (one Rabbinic, marg.), read "now will He", &c. **He:** i.e. Jehovah. Ap. 4. II. **He will visit.** Some codices read "that He may visit". Cp. 8. 13. **sins.** Heb. *châṭâ'.* Ap. 44. i. **10 I found, &c.** Another contrast. See *v.* 8. **they went, &c.** Ref. to Pent. (Num. 25. 3). The history was well known, or this reference to it would be useless. Ap. 92. **Baal-peor.** Ref. to Pent. (Num. 25. 3. Deut. 4. 3). Ap. 92. Elsewhere only in Ps. 106. 28. Cp. Josh. 22. 17. **that shame** = that shameful thing: the *'Asherah* and its worship. See Ap. 42. **their, &c.** Supply the *Ellipsis,* and render: "became an abomination like their paramour". **11 fly.** The 1611 edition of the A.V. reads "flee". **from the birth, &c.** = no birth, none with child, no conception. **conception.** This particular word *hêrâyôn* occurs only here, and Ruth 4. 13. A similar word (Heb. *harôn*) in Gen. 3. 16. **12 Though they bring up, &c.** Not "inappropriate after *v.* 11", but is part of the contrast commenced there. **children** = sons. **will I bereave them.** Ref. to Pent. (Lev. 26. 22. Deut. 28. 41, 62). Ap. 92. **man.** Heb. *'âdâm.* Ap. 14. I. **when I depart from them** = when I take command from them. Heb. *sûr,* as in 8. 4, and 12. 3 (see notes there). Not the same word as "withdraw" in 5. 6, which is *châlaẓ.* **13 as I saw Tyrus.** Another contrast. See note on *v.* 8. The verse does not "defy explanation". **as** = according as. **Tyrus.** See Isa. 23. Ezek. 26–28. **14 O LORD.** Note the Fig. *Aposiopesis* (Ap. 6). **what . . .?** Fig. *Erotêsis.* Ap. 6.

15 All their °wickedness *is* in °Gilgal: for there °I hated them: °for the °wickedness of their doings I will drive them out of Mine house, I will love them no more: all °their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb.

17 My [1]God will cast them away, because they did not hearken unto Him: and °they shall be wanderers among the nations.

10 Israel *is* °an empty vine, he bringeth forth °fruit °unto himself: °according to the °multitude of his °fruit he hath °increased the altars; according to the °goodness of his land they have made °goodly °images.

2 °Their heart is divided; now shall they be °found faulty: °He shall break down their altars, He shall spoil their [1]images.

3 For now they shall say, "We have no king, because we feared not °the LORD; what then should a king °do to us?"

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as °hemlock °in the furrows of the field.

5 The inhabitants of °Samaria shall fear because of the calves of °Beth-aven: for the people thereof shall mourn over it, and the °priests thereof *that* °rejoiced on it, for the °glory thereof, because it is departed from it.

6 ℑt shall be also carried unto Assyria *for* a present to °king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own °counsel.

7 *As for* [5]Samaria, her king is cut off °as the foam upon the water.

8 The high places also of Aven, the °sin of Israel, shall be destroyed: °the thorn and the thistle shall come up on their altars; and **they shall say to the °mountains, "Cover us;" and to the hills, "Fall on us."**

9 O Israel, thou hast °sinned °from °the days of Gibeah: °there they stood: the battle in Gibeah against the °children of °iniquity °did not overtake them.

10 °*It is* in My desire that I should chastise them; and the °people shall be gathered against them, °when they shall bind themselves in their °two furrows.

11 °And Ephraim *is as* °an heifer *that is* taught, *and* loveth to tread out *the corn;* but ℑ °passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, *and* °Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time °to seek [3]the LORD, till He come and °rain righteousness upon you.

15 wickedness. Heb. *rā'a'*. Ap. 44. viii.

Gilgal. Cp. 4. 15; 12. 11. The place where Jehovah was rejected, and man's king set up; and where, on account of his impatience and disobedience Saul got his first message of his rejection (1 Sam. 13. 4–15), and his second (1 Sam. 15. 12–33). See note on Hos. 4. 15.

I hated them = have I come to hate them.

for the wickedness, &c. Cp. 1. 6.

their princes are revolters. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *sārēyhēm . . . sōrᵉrīm*. It may be Englished by "their rulers are unruly". Cp. Isa. 1. 23, where the same words are used.

17 they shall be wanderers, &c. Ref. to Pent. (Deut. 28. 64, 65). Ap. 92.

10. 1 an empty vine = a productive or luxurious vine. Heb. a vine emptying or yielding its fruit See notes on Judg. 9. 8–13. Heb. *gephen*. Always fem. except here and 2 Kings 4. 39. Here because it refers to Israel: i. e. to the people.

fruit. Note the Fig. *Polyptōton* (Ap. 6) in the varying inflections of the words, "fruit", "multiply", and "good"; and the Fig. *Synonymia* in "altars" and "images"; all to increase the emphasis of the contrast. See note on 9. 8 ("watchman").

unto himself = like himself: i. e. not for Me.

according to. Note the Fig. *Anaphora* (Ap. 6).

multitude . . . increased. The same word.

goodness . . . goodly. Note the Fig. *Polyptōton* (Ap. 6).

images = pillars: i. e. *'Ashērahs* (Ap. 42). Heb. *maṣṣēbah* = upright (erect) pillars.

2 Their heart is divided. Cp. 1 Kings 18. 21. 2 Kings 17. 32, 33, 41.

found faulty = held guilty. Referring back to 9. 17.

He shall, &c. Ref. to Pent. (Ex. 23. 24; 34. 13. Deut. 7. 5; 12. 3).

3 the LORD. Heb. Jehovah. Ap. 4. II.

do to us: do for us, or, profit us.

4 hemlock = poppy. Ref. to Pent. (Deut. 29. 18; 32. 32, 33). Ap. 92. Elsewhere only in Job, Psalms, Jeremiah, and Amos 5. 7; 6. 12.

in the furrows. Some codices, with four early printed editions (one Rabbinic, marg.), read "all the furrows".

5 Samaria. See *v.* 7; 7. 1; 8. 5, 6; 13. 16.

Beth-aven. See note on 4. 15.

priests. Heb. *kᵉmārīm* = priests of Baal, or black ones, from *kāmar* = to be black, from the black dress (or cassocks) worn by them. Occurs only here and 2 Kings 23. 5. Zeph. 1. 4.

rejoiced = leap, or exult. Cp. 1 Kings 18. 26.

glory . . . departed. Ref. to the history (1 Sam. 4. 21, 22).

6 king Jareb. See note on 5. 13.

counsel: i. e. the policy of Jeroboam.

7 as the foam, &c. = on the face of the waters. Ref. to Pent. (Gen. 1. 2; 7. 18). Ap. 92.

8 sin. Heb. *chāṭā'*. Ap. 44. i. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the idols associated with it. Cp. Deut. 9. 21. 1 Kings 12. 30.

the thorn and the thistle. Ref. to Pent. (Gen. 3. 18). Ap. 92. This combination of words occurs only in these two places. "Thorns" is found in Ex. 22. 6, &c.; "thistles", Heb. *darda*, only here, and Gen. 3. 18. Cp. 9. 6.

mountains. Such was Beth-el in the hill country of Ephraim (Judg. 4. 5). Contrast Gen. 49. 2, 6.

9 sinned. Heb. *chāṭā*. Ap. 44. i. **from:** or, beyond.

the days of Gibeah. See 9. 9 and Judg. 19 and 20. Note the Article.

there they stood. In battle array. **children** = sons.

iniquity. Heb. *'ālvah*. Occurs only here, from Heb. *'āvāh*. Ap. 44. iv. **did not overtake them.** Supply the Ellipsis: [and shall ye escape?].

10 It is in My desire, &c. = I am resolved to. Ref. to Pent. (Deut. 28. 63). Ap. 92. **people** = peoples **when they shall bind** = they being joined (or yoked) [in cohabitation. Put for idolatries] together in committing idolatry. **two furrows.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for being yoked together as oxen in committing the same sins of idolatry. See the interpretation in *vv.* 11–13.

11 And Ephraim = i. e. the land of Ephraim. Here is the contrast. See note on "watchman", 9. 8. **an heifer.** Cp. Jer. 50. 11. Mic. 4. 13. **passed over upon** = put a yoke upon. **Jacob.** Put here by Fig. *Metonymy* (of Adjunct), Ap. 6, for Ephraim. **12 to seek the LORD.** Ref. to Pent. (Deut. 4. 29). Ap. 92. **rain righteousness, &c.** Ref. to Pent. (Deut. 32. 2). Ap. 92.

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13 °Ye have plowed °wickedness, ye have reaped °iniquity; ye have eaten the fruit of lies: because thou didst °trust in thy °way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy [10] people, and all thy fortresses shall be spoiled, as °Shalman spoiled °Beth-arbel in the day of battle: °the mother was dashed in pieces upon *her* [9] children.

15 So shall Beth-el do unto you because of °your great °wickedness: °in a morning °shall the king of Israel utterly be cut off.

V m¹ (p. 1220)

11 When Israel *was* a child, then °I loved him, and °**called My son out of Egypt.**

n¹

2 *As* °they called them, so they went from °them: °they °sacrificed unto Baalim, and burned incense to graven images.

m²

3 °I taught Ephraim also to °go, °taking them by their arms;

n²

but they knew not that °I healed them.

m³

4 I °drew them with cords of a °man, with bands of love: and I was to them as they that °take off the yoke on their jaws, and °I laid meat unto them.

n³

5 He shall °not return into the land of Egypt, but the Assyrian °shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his °branches, and devour *them*, because of their own counsels.

7 And My People are °bent to °backsliding from Me: °though they called them to ,the °Most High, °none at all would exalt *Him*.

T (p. 1215)

8 °How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? °how shall I make thee as °Admah? *how* shall I set thee as °Zeboim? Mine heart is turned within Me, My °repentings are kindled together.

9 I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for °I *am* °GOD, and not °man; the Holy One °in the midst of thee: and I will not °enter into °the city.

10 They shall °walk after °the LORD: °He shall roar like a lion: when °He shall roar, then the °children shall °tremble °from the west.

11 They shall [10] tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them °in their houses, °saith [10] the LORD.

U A (p. 1221)

12 °Ephraim compasseth Me about with lies,

13 Ye have plowed = Ye have sown. Heb. *harashtem*. Occurs, with this spelling, only here and Judg. 14. 18. The *Massōrah* (Ap. 30 and 93) places it in an alphabetical list of words, occurring twice, with two different meanings (see Ginsburg's *Massōrah*, vol. i, p. 498, § 411). It is therefore a *Homonym* with one meaning: *ye have plowed* (Judg. 14. 18); and another, *ye have sown* (10. 13).
wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.
iniquity. Heb. *'āval*. Ap. 44. vi.
trust = confide. Heb. *bāṭaḥ*. Ap. 69. i.
way. Sept. reads "chariots". This corresponds with the next clause.

14 Shalman. Sayce thinks he is Salamanu, king of Moab, a tributary of Tiglath-Pileser III (cp. 1. 1); therefore a contemporary of Hosea.
Beth-arbel. Heb. *Beth-'arbē'el* = house of the ambush of GOD (Heb. El. Ap. 4. IV). Heb. marg. reads *Beth-'arbē'l*, so as to disguise the name El and avoid the supposed offensive expression. Probably now *Irbid*, near Pella, in the Ajlūn, east of Jordan.
the mother, &c. Cp. 13. 16.

15 your great wickedness. Heb. "evil of your evil". Note the Fig. *Polyptōton* (Ap. 6). Heb. *rā'a'*.
in a morning. Some codices, with two early printed editions (one Rabbinic, marg.), read "like the dawn".
shall the king of Israel. Cp. *v.* 7. The king referred to may be Hoshea.

11. 1–7 (V, p. 1215). CONTRASTED CONDUCT.
(*Repeated Alternation.*)

V | m¹ | 1. Love.
| n¹ | 2. Ingratitude.
| m² | 3–. Love.
| n² | –3. Insensibility.
| m³ | 4. Love.
| n³ | 5–7. Threatening.

1 I loved him. Cp. Jer. 2. 2. Mal. 1. 2.
called My son, &c. = called to My son. Ref. to Pent. (Ex. 4. 22, 23). Ap. 92. Quoted in Matt. 2. 15.
2 they. The callers: i.e. the prophets, &c. who called to them.
them. The Sept. and Syr. read "Me".
they. Israel.
sacrificed = kept sacrificing. Cp. 2. 13; 13. 2. 2 Kings 17. 16.
3 taught, &c. Ref. to Pent. (Deut. 1. 31; 32. 10, 11, 12). Cp. Isa. 46. 3.
go = walk. See Acts 13. 18 marg.
taking = I used to take.
I healed them. Ref. to Pent. (Ex. 15. 26).
4 I drew = I would draw.
man. Heb. *'ādām*. Ap. 14. I.
take off = lift up, or loosen: viz. the straps which bind the yoke to the neck.
I laid meat = holding out [food] to him I let him eat.
5 not. Connect this with *v.* 4, for he is to return to Assyria (8. 13; 9. 3).
shall be = הָיָה [became].
6 branches. Put by Fig. *Metonymy* (of Subject), Ap. 6, for "sons", as being the progeny and defenders.
7 bent to backsliding. Cp. 4. 16.
though they called them, &c. = though they call upon the Most High.
Most High. Heb. *'al*.
none at all would exalt Him = He shall not altogether lift them up.
8 How . . .? Figs. *Erotēsis* and *Pathopœia*. Ap. 6.
Admah . . . Zeboim. Ref. to Pent. (Gen. 10. 19; 14. 2, 8. Deut. 29. 23). Ap. 92. These places are not mentioned elsewhere.
repentings = compassions.
9 I am GOD, and not man. Fig. *Pleonasm* (Ap. 6): put both ways for emphasis. Ref. to Pent. (Num. 23. 19). Ap. 92. Cp. Isa. 55. 8, 9. Mal. 3. 6.
GOD. Heb. *'El*. Ap. 4. IV.
man. Heb. *'ish*. Ap. 14. II.
in the midst = [will not come] into the midst. Ref. to Pent. (Ex. 33. 5). Ap. 92.
enter into = come against: i.e. as an enemy. The verse is not "nonsense", as alleged. The reference is to *v.* 8.
the city: i.e. as I came against Sodom and Gomorrah.
10 walk after = return to. The Structure "*T*" (p. 1215) shows that *vv.* 10, 11 are not an "exilic insertion".
the LORD. Heb. Jehovah. Ap. 4. II.
He shall roar = [when] He shall summon them with a lion's roar.
children = sons [of Israel].
tremble = come, or hasten, trembling.
from the west. Cp. Zech. 8. 7.
11 in their houses. Cp. Ezek. 28. 25, 26; 37. 21, 25.
saith the LORD = [is] Jehovah's oracle.

11. 12–12. 14 (*U*, p. 1215). [For Structure see next page.]

12 Ephraim compasseth Me, &c. The Structure "*U*" (p. 1221) shows the change of subject in 11. 12–12. 8, which is "incorrigibility". The chapters are badly divided here.

and the house of Israel °with deceit: but °Judah yet ruleth with [2]GOD, and is faithful °with the saints.

12 Ephraim °feedeth on °wind, and °followeth after the east wind: he °daily increaseth lies and °desolation; and they do °make a covenant with the Assyrians, and °oil is carried into Egypt.

2 °The LORD hath also a controversy with Judah, and will °punish °Jacob according to his ways; °according to his doings will He °recompense him.

3 °He °took °his brother °by the heel in the womb, and °by his strength he °had power with °God:

4 Yea, he [3]had power over °the Angel, and °prevailed: °he wept, and made supplication unto Him:

°He found him °*in* Beth-el, and there °He spake °with us;

5 °Even [2]the LORD [3]God of hosts; [2]the LORD *is* His °memorial.

6 °Therefore turn *thou* to thy [3]God: keep °mercy and judgment, and °wait on thy [3]God continually.

7 °*He is* a merchant, °the balances of deceit *are* in his hand: °he loveth to °oppress.

8 And Ephraim said, "Yet I am become rich, I have found me out substance: *in* all my °labours they shall find none °iniquity in me °that *were* °sin."

9 °And ℨ *That am* [2]the LORD thy [3]God from the land of Egypt will yet make thee to °dwell in °tabernacles," as in the days of the solemn feast.

10 ℨ have also °spoken by the prophets, and ℨ have multiplied visions, and used similitudes, by the ministry of the prophets.

11 °*Is there* °iniquity *in* °Gilead? surely they are vanity: they sacrifice bullocks in °Gilgal; yea, their altars *are* as °heaps in the furrows of the fields.

12 And [2]Jacob °fled into the country of °Syria, and °Israel served for a wife, and for a wife he °kept *sheep*.

11. 12—12. 14 (*U*, p. 1215). INCORRIGIBILITY.
(*Extended Alternation.*)

U | A | 11. 12—12. 2. Incrimination. Lies, &c.
B | o | 12. 3, 4–. Jacob. Personal history.
p | 12. –4–6. Divine Favour and Communication.
C | q | 12. 7, 8. Provocation.
r | 12. 9, 10. Cause.
A | 12. 11. Incrimination. Idolatry.
B | *o* | 12. 12. Jacob. Personal history.
p | 12. 13. Divine Favour and Communication.
C | *q* | 12. 14–. Provocation.
r | 12. –14. Consequence.

with deceit. See Isa. 29. 13. Ezek. 33. 31. Matt. 15. 8, 9. Mark 7. 6, 7.

Judah yet ruleth, &c. Cp. 2 Chron. 13. 10–12.

with the saints = with the Holy One. Heb. pl.; so used elsewhere. Cp. Josh. 24. 19. Prov. 30. 3.

12. 1 feedeth on wind. Cp. 8. 7.

wind. Heb. *rūach*. Ap. 9. } i.e. seeketh foreign
followeth after = pursueth. } alliances.

daily = all the day long. **desolation** = violence.

make a covenant, &c. Cp. 5. 13; 7. 11.

oil is carried, &c. As a present, to obtain favour and help. Cp. 5. 13. Isa. 30. 2–7; 57. 9. See 2 Kings 17. 4.

2 The LORD. Heb. Jehovah. Ap. 4. II.

punish = visit upon.

Jacob. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for Israel, especially the natural seed.

according. Some codices, with two early printed editions (one Rabbinic, marg.), Aram., Sept., Syr., and Vulg., read "and according".

recompense = requite, or repay.

3 He took his brother. Ref. to Pent. (Gen. 25. 26).

took . . . by the heel. Heb. *'ākab*. Hence his name Jacob.

his brother = his very own brother (with *'eth*).

by his strength = in his manhood: i.e. another example, later in life, but of a similar nature.

had power with = contended with (*Oxford Gesenius*, p. 40). Heb. *sārah*. (Hence his name Israel). The event is referred to only here, and Gen. 32. 28. See note there.

God. Heb. Elohim (with *'eth*) = God Himself. Ap. 4. I.

4 the Angel. Defined in *v.* 5.

prevailed = He (the Angel) overcame him (Jacob). See notes on Gen. 32. 28. Hence the change of Jacob's name to "Israel" = God commands.

he wept: i.e. Jacob. This is the Fig. *Hysterēsis* (Ap. 6), by which former histories are supplemented by later Divine inspiration.

He found him: i.e. God found Jacob.

in Beth-el. Ref. to Pent. (Gen. 28. 17, 19). Note the implied contrast, Beth-el being now the seat of idolatry. **He spake** = Jehovah spake. See next verse. **with us.** Aquila, Symmachus, Theodotion, and Syr. read "with him". **5 Even,** &c. Render: "and Jehovah [is] God (*Elohim*) of the Hosts; Jehovah [is] His memorial [Name]." This is for strong confirmation. **memorial.** Ref. to Pent. (Ex. 3. 15). Ap. 92. **6 Therefore,** &c. Cp. 14. 1. **mercy** = lovingkindness, or grace. **wait on thy God** = wait for thy God. Ref. to Pent. (Gen. 49. 18). Cp. Ps. 37. 7. Isa. 25. 9; 26. 8; 33. 2. Mark 15. 43. Luke 2. 25; 23. 51. **7 He is a merchant.** Supply the *Ellipsis* (Ap. 6): [He, Ephraim, is] a merchant. This is the first of two provocations. See the Structure above; and cp. *v.* 14. **the balances of deceit** = unjust balances. Ref. to Pent. (Lev. 19. 36). **he loveth to oppress.** Money was obtained by oppression. Ref. to Pent. (Lev. 6. 2; 19. 13). Ap. 92. **oppress** = defraud. **8 labours** = toils. **iniquity** = perversity. Heb. *'āvāh*. Ap. 44. iv. Not the same word as in *v.* 11. **that were** = which [is]. **sin.** Heb. *chātā'*. Ap. 44. i. **9 And** ℨ, &c. These verses (9, 10) correspond with *v.* 14, and give the cause of the provocation. There is an evident *Ellipsis* (Ap. 6), which may be thus supplied: "And [thou forgettest that] ℨ, Jehovah thy Elohim from the land of Egypt, [that I have promised that] I will yet make thee to dwell in tents as in the Feast of Tabernacles". **dwell in tabernacles.** This is again promised in Zech. 14. 16. **tabernacles.** Since the days of Neh. 8. 17, the feast is called *'ōhālīm* (Ap. 40. 4., as here, instead of *sukkōth*, booths. Nehemiah's remark is superfluous unless the laws were ancient. **as in the days,** &c. Ref. to Pent. (Lev. 23. 42, 43). Ap. 92. **10 spoken by the prophets.** Cp. 2 Kings 17. 13. Heb. 1. 1. 2 Pet. 1. 21. **11 Is there iniquity** = [Surely Gilead is] iniquity: supplying the *Ellipsis* (Ap. 6) from the next clause. **iniquity.** Heb. *'aven*. Ap. 44. iii. Not the same word as *v.* 8. **Gilead . . . Gilgal . . . heaps.** Heap of testimony . . . heap of heaps . . . heaps. Note the Fig. *Paronomasia* (Ap. 6). Heb. *Gil'ād . . . Gilgāl . . . gallīm*. **12 fled . . . Syria.** Ref. to Pent. (Gen. 28. 5. Deut. 26. 5). Ap. 92. **Syria.** Ref. to Pent. (Deut. 26. 5). Ap. 92. **Israel served,** &c. Ref. to Pent. (Gen. 29. 18). Ap. 92. **kept sheep.** Ref. to Pent. (Gen. 30. 31, the same Heb. word, *shamar*). Ap. 92. We may supply the connecting thought: "[yet in after days] Israel was brought out of Egypt . . . and preserved [in the wilderness]".

P (p. 1221) 689–611 *C q*

13 And ᶜ by a prophet [2] the LORD brought Israel out of Egypt, and by a prophet was he ᶜ preserved.

14 ᶜ Ephraim provoked *Him* to anger most bitterly:

r therefore shall ᶜ He leave his ᶜ blood upon him, and ᶜ his reproach shall his ᶜ LORD return unto him.

V D (p. 1222)

13 When Ephraim ᶜ spake ᶜ trembling, he ᶜ exalted himself in Israel;

E but when he ᶜ offended ᶜ in Baal, he died.

2 And now they ᶜ sin more and more, and have made them molten images of their silver, *and* idols according to their own ᶜ understanding, all of it the work of the craftsmen: they say ᶜ of them, "Let the men that sacrifice ᶜ kiss the calves."

F 3 Therefore they shall be as the morning cloud, and as the early ᶜ dew ᶜ that passeth away, as the chaff *that* is driven with ᶜ the whirlwind out of the ᶜ floor, and as the smoke out of the ᶜ chimney.

D 4 ᶜ Yet ℨ *am* ᶜ the LORD thy ᶜ God ᶜ from the land of Egypt, and thou ᶜ shalt know no god but Me: for ᶜ *there is* no saviour beside Me.

5 ᶜ ℨ did know thee in the wilderness, in ᶜ the land of great drought.

E 6 ᶜ According to their pasture, so were they filled; ᶜ they were filled, and their heart was ᶜ exalted; therefore ᶜ have they forgotten Me.

F 7 Therefore I will be unto them ᶜ as a lion: ᶜ as a leopard ᶜ by the way ᶜ will I observe *them:*

8 I will meet them as a bear *that is* bereaved *of her whelps,* and will rend the ᶜ caul of their heart, and there will I devour them like a lion: ᶜ the wild beast shall tear them.

N G[1] s[1] 9 O Israel, ᶜ thou hast destroyed thyself;

t[1] ᶜ but in Me *is* thine help.

10 ᶜ I will be thy king: ᶜ where *is any other* that may save thee in all thy cities? and thy judges of whom ᶜ thou saidst, "Give me a king and princes."

13 by a prophet: i.e. Moses. Ref. to Pent. (Ex. 12. 50, 51; 13. 3. Num. 12. 6–8. Ap 92. Cp. Deut. 18. 15).
preserved = kept, as in *v.* 12.
14 Ephraim. As represented by Jeroboam (1 Kings 12. 25—13. 5), and Hoshea (2 Kings 17. 11–23).
He = God.
blood. Put by Fig. *Metonymy* (of Effect), Ap. 6, for blood-guiltiness.
his reproach. Ref. to Pent. (Deut. 28. 37). Ap. 92.
LORD. Heb. *'Adonim.* Ap. 4. VIII (3).

13. 1-8 (*V*, p. 1215). CONTRASTED CONDUCT. (*Extended Alternation.*)

V | D | 1–. Ephraim's eminence.
E | –1, 2. Ephraim's fall. Idolatry.
F | 3. Threatening, and Comparisons.
D | 4, 5. Jehovah the source of Ephraim's eminence.
E | 6. Ephraim's fall. Forgetting Jehovah.
F | 7, 8. Threatening, and Comparisons.

1 spake trembling = spake (authoritatively) [there was] attention; as in Joshua's days (Josh. 4. 14). Cp. Job 29. 21–25.
trembling = panic. Heb. *rᵉthēth.* Occurs only here. Similar to *reṭē'l*, which occurs only in Jer. 49. 24 ("fear").
exalted himself: carried weight, or was exalted.
offended = trespassed. Heb. *'āsham.* Ap. 44. ii.
in Baal = with Baal: i.e. with the idolatrous worship of Baal, in Ahab's days.
2 sin. Heb. *chāṭā'.* Ap. 44. i.
understanding = notion.
of them = to them: i.e. to the People.
kiss the calves. Kissing was fundamental in all heathen idolatry. It is the root of the Latin *ad-orare* = to [bring something to] the mouth. "A pure lip" (Zeph. 3. 9) implies more than language.
3 dew. Heb. *ṭal* = the night mist. See note on "Zion", Ps. 133. 3.
that. The 1611 edition of the A.V. reads "it".
the = a. floor = threshingfloor.
chimney = window, or opening. No word for chimney in Heb.
4 Yet ℨ, &c. Supply the connecting thought: "[Ye worship these calves], yet ℨ, even ℨ", &c. Cp. 12. 9. Isa. 43. 11. the LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
from the land of Egypt. Supply the *Ellipsis* (Ap. 6): "[Who brought thee out] from", &c. Ref. to Pent. (Ex. 20. 2, 3). Ap. 92.
shalt know no: i.e. didst not, or oughtest not to know.
there is no saviour, &c. Cp. Isa. 43. 11; 45. 21. Supply: "no saviour [was there] beside Me". Cp. Acts 4. 12.
5 ℨ did know thee, &c. Ref. to Pent. (Deut. 2. 7; 8. 15; 32. 10). Ap. 92. Cp. Amos 3. 2. The Sept. reads "I shepherded, or was shepherd to thee", reading *rᵉ'āthīkā* instead of *yᵉda'tīkā*: i.e. ר (Resh) for ד (Daleth).
the land of great drought. Cp. Deut. 8. 15.
6 According to their pasture, &c.: i.e. the more I fed them, the more they kicked against Me. they were filled. Note the Fig. *Anadiplōsis* (Ap. 6), repeated for emphasis. exalted. Note the correspondence ("E" and "*E*"). have they forgotten Me. Ref. to Pent. (Deut. 8. 12–14; 32. 15). **7** as a lion. Ap. 92. Cp. 5. 14. as a leopard. Cp. Jer. 5. 6. by the way. Some codices, with three early printed editions, Sept., Syr., and Vulg., read "on the way of Assyria". will I observe = shall I watch, or lurk. **8** caul = enclosure (i.e. the pericardium). the wild beast shall tear them. Ref. to Pent. (Lev. 26. 22).

13. 9—14. 8 (*N*, p. 1213). INVITATION TO RETURN. (*Division.*)

N | G[1] | 13. 9–16. Revolt.
G[2] | 14. 1–8. Return.

13. 9-16 (G[1], above). REVOLT. (*Repeated Alternation.*)

G[1] | s[1] | 9–. Incrimination.
t[1] | –9–11. Promise.
s[2] | 12, 13. Incrimination.
t[2] | 14. Promise.
s[3] | 15, 16. Incrimination.

9 thou hast destroyed thyself = the destruction [which thou art suffering] is all thine own. Ref. to Pent. (Deut. 32. 5. Heb. *shāḥath*, same word as "corrupted"). Ap. 92. but in Me, &c. = for I am thy [true] help. **10** I will be thy king. Where is thy king? Heb. *'ēi* = where, as in *v.* 14 twice: *'ēi* is separated from the following word "king" by the accent *zaqēph*, and connected with *'ēphō* "now". It therefore means "Where now is thy king? (Hoshea)": the answer being "in prison" (see 2 Kings 17. 4). where is any other that may save thee . . . ? – to save thee, or that he may save thee. thou saidst, "Give," &c. Ref. to 1 Sam. 8. 5, 19.

11 °I gave thee a king in Mine anger, and took *him* away in My wrath.

12 The °iniquity of Ephraim *is* °bound up; his ²sin *is* °hid.

13 The sorrows of a travailing woman °shall come upon him: he *is* °an unwise son; for he should not °stay long °in *the place of* the breaking forth of °children.

14 I will °ransom them °from °the power of °the grave; I will °redeem them from death: °**O death, °I will be °thy plagues; O °grave, °I will be thy destruction:** °repentance shall be hid from Mine °eyes.

15 Though °he be °fruitful among *his* brethren, °an east wind shall come, the °wind of ⁴the LORD shall come up from the wilderness, and °his spring shall become dry, and his fountain shall be dried up: °he shall spoil the treasure of all pleasant vessels.

16 °Samaria shall become desolate; for she hath rebelled against her ⁴God: they shall fall by the sword: °their infants shall be dashed in pieces, and their women with child shall be ripped up.

14 O Israel, °return °unto °the LORD thy °God; °for thou hast fallen by thine °iniquity.

2 Take with you °words, and °turn to ¹the LORD: °say unto Him,

"Take away all ¹iniquity, and receive *us* °graciously: °**so will we °render the °calves of our °lips.**

3 °Asshur shall not save us; °we will not ride upon horses: neither will we say any more to °the work of our hands, 'Ye *are* our gods:' °for in Thee °the fatherless °findeth mercy."

4 I will heal their °backsliding, I will love them freely: for Mine anger is turned away from °him.

5 I will be as °the dew unto Israel: he shall °grow as the lily, and °cast forth °his roots °as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive tree, and °his smell ⁵as Lebanon.

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11 I gave thee, &c. Ref. to 1 Sam. 8. 7; 10. 19; 15. 22, 23; 16. 1. Cp. 10. 3. Or lit. "I give . . . and take him away", referring to a continued act, the violent deaths of Israel's then recent kings: Zachariah murdered by Shallum; Shallum by Menahem; Pekahiah by Pekah; and Pekah by Hoshea, who was now a prisoner in Assyria.

12 iniquity = perversity. Heb. *'āvāh*. Ap. 44. iv.
bound up = tied up, as in a bag. Ref. to Pent. (Deut. 32. 32, 35). Ap. 92.
hid = reserved.

13 shall come, &c. Isa. 13. 8. Jer. 30. 6. Matt. 24. 8.
an unwise son. Note the Fig. *Meiōsis* (Ap. 6), for emphasis, meaning a most foolish son.
stay long = linger.
in the place, &c.: i.e. in the act of being born. Cp. 2 Kings 19. 3.
children = sons.

14 ransom = redeem (with power). Heb. *pādāh*, to redeem by power in virtue of the legal right. See note on Ex. 13. 13.
from = out of.
the power = the hand: i.e. Sheōl's power (to keep in its grasp).
the grave = Sheōl. See Ap. 35.
redeem. Heb. *ga'al*, to redeem by purchase by assertion of the kinship right. Hence the other meaning of avenging. See note on Ex. 6. 6.
O death. Fig. *Apostrophe* (Ap. 6), for emphasis. Quoted in 1 Cor. 15. 54, 55.
I will be = where [are], &c. See note on *v.* 10.
thy plagues. Heb. *deber* = pestilence. Interpreted in 1 Cor. 15. 55 as "sting". First occ. Ex. 5. 3.
repentance = compassion [on them].
eyes. Fig. *Anthropopatheia*. Ap. 6.

15 he: i.e. Ephraim.
fruitful. Used by Fig. *Irony* (Ap. 6), his name being Ephraim = fruitful. Ref. to Pent. (Gen. 41. 52; 48. 19).
an east wind. Heb. *qādīm*; not a scorching wind, *shirocco* (Gen. 41. 6. Jer. 18. 17. Ezek. 17. 10; 19. 12).
wind. Heb. *rūach*. Ap. 9.
his spring, &c. Ref. to Pent. (Deut. 33. 28).
he shall spoil = he shall plunder. Fulfilled in Shalmaneser shortly after, and since that day this prophecy stands fulfilled. The book ends with hope, in the final section below.

16 Samaria. See 2 Kings 17. 6.
their. Some codices, with one early printed edition, Aram., Sept., and Syr., read "and their".

14. 1-8 (G², p. 1222). THE RETURN.
(Repeated Alternation.)

G² | H¹ | 1, 2–. Jehovah. Invitation.
G² | J¹ | –2, 3. Israel. Confession. Words provided.
G² | H² | 4–7. Jehovah. Promises.
G² | J² | 8–. Israel. Confession. Words used.
G² | H³ | –8. Jehovah. Blessing.

1 return. Cp. 12. 6. Joel 2. 13.
unto = quite up to. Heb. *'ad*; not merely "toward", which would be *'el*.
the LORD. Heb. Jehovah. Ap. 4. II.
for. Cp. 13. 9.
iniquity. Heb. *'āvāh*. Ap. 44. iv. Some codices, with three early printed editions and Sept., read "transgressions" (pl.).
God. Heb. Elohim. Ap. 4. I

2 words. Note the correspondence in the Structure ("J¹" and "J²"): confession commanded, and the command obeyed.
turn = return, or turn back, as in *v.* 1.
say. Cp. Luke 15. 18, 19.
graciously = O Gracious One. See notes on 3. 5, and 8. 3. Eminent Jewish commentators take this as a title of the Messiah. There is no "us" in the Heb.
so will we render. Quoted in Heb. 13. 15.
render = pay (as vows) by offering what is due (Pss. 66. 13, 14; 116. 14, 18. Jonah 2. 9).
calves = oxen. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the sacrifices offered (Ps. 51. 17).
lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the confession, &c., made by them. Cp. Pss. 69. 30, 31; 116. 17; 141. 2. Heb. 13. 15.

3 Asshur, &c. See 5. 13, 12. 1; and cp. Jer. 31. 18.
we will not ride. Some codices, with four early printed editions and Syr., read "nor upon horses will we ride". Ref. to Pent. (Deut. 17. 16). Cp. Ps. 33. 17. Isa. 30. 2, 16; 31. 1.
the work of our hands. Put by Fig. *Metonymy* (of Subject), Ap. 6, for idols of all kinds.
for in Thee = O Thou in Whom.
the fatherless: i.e. Israel's orphaned folk. Here we have the key to the symbolic names of ch. 1:—
Gomer shows that the measure of iniquity was full.
Jezreel denotes the consequent scattering.
Lo-Ruhamah (the second child, the girl) foreshadows Israel as the unpitied one.
Lo-Ammi (the last child) denotes Israel's present condition.
Ammi represents Israel's yet future position (2. 1).
Ruhamah = pitied, Lo-Ruhamah's new name (2. 23).
findeth mercy = Ruhamah = pitied. Referring to Israel's final restoration. See note on 2. 23.

4 backsliding. Cp. 11. 7. Jer. 5. 6; 14. 7.
him: i.e. Israel.

5 the dew. See notes on 6. 4; 13. 3.
grow = blossom.
cast forth = strike out.
his roots. The spurs of Lebanon have the appearance of outspreading roots.
as = like [those of].

6 his smell = his fragrance, or be fragrant, like.

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7 They that dwell under his shadow shall [1]return; they shall revive *as* the corn, and grow as the vine: °the scent thereof *shall be* as the ° wine of Lebanon.

J[2] (p. 1223)

8 Ephraim °*shall say,* "What have I to do any more with idols? °I have heard *Him,* °and observed Him: °I *am* like a green fir tree.

H[3]

°From Me is °thy fruit found.

A (p. 1208)

9 °Who *is* °wise, and he shall understand these *things?* °prudent, and he shall know them? for the ways of [1]the LORD *are* °right, and the °just shall walk in them: but the °transgressors shall °fall therein."

7 the scent thereof = his memory or remembrance [pleasant] as, &c. So the Sept.
wine. Heb. *yayin.* Ap. 27. I.
8 shall say. In obedience to the command in *v.* 1.
I have heard = I have heard and obeyed.
and observed = and regarded. Contrast 13. 7.
I am like: or, I like a green cypress [will overshadow him]. A verb must be supplied. Referring to "shadow" in *v.* 7.
From Me, &c. This member ("H[3]") is Jehovah's reply. Note the emphatic "I" repeated. Cp. Jer. 31. 18.
thy fruit found. Fruitfulness provided, as well as protection and grace.
9 Who is wise . . .? Fig. *Erotēsis.* Ap. 6. Concluding the whole book, like Ps. 107. 43.
wise. Heb. *chākām* (adj.). See note on Prov. 1. 2. Cp. Ps. 107. 43. Jer. 9. 12. Dan. 12. 10.
prudent = [who is] understanding? Heb. *bīnah.* See note on Prov. 1. 2. Here it is the passive = gifted with understanding. **right** = upright. Ref. to Pent. (Deut. 32. 4). Cp. Job 26. 14; 36. 23. Pss. 18. 30; 77. 19; 145. 17. Prov. 10. 29. Dan. 4. 37. **just** = righteous. **transgressors.** Heb. *pāshaʻ.* Ap. 44. ix. **fall therein** = stumble in them. Cp. Ps. 119. 165. Prov. 4. 19; 10, 29; 11. 5; 15. 9. Mic. 2. 7. Nah. 3. 3. 1 Cor. 1. 23, 24. 1 Pet. 2. 7, 8.

JOEL.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Alternation.*)

1. 1. THE TITLE.

C[1]
- **A** | 1. 2, 3. CALL TO HEAR.
  - **B** | 1. 4–13. JUDGMENTS. INFLICTED.
- ***A*** | 1. 14—2. 17. CALL TO REPENT.
  - ***B*** | 2. 18—3. 21. JUDGMENTS. REMOVED.

For the CANONICAL order and place of the Prophets, see Ap. 1, and p. 1206.
For the CHRONOLOGICAL order of the Prophets, see Ap. 77.
For the *Formulæ* of Prophetic utterance, see Ap. 82.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Inter-relation of the Minor (or Shorter) Prophets, see p. 1206.
For the References to the Pentateuch by the Prophets, see Ap. 92.

Joel's prophecy is undated. No references are made to *time,* because it looks onward to the time of the end, and to the events that will usher in "the Day of the LORD".

As Hosea was sent to guilty Israel, so Joel was sent to guilty Judah. Hosea's "burden" relates to the end of the Northern Kingdom; Joel's prophecy relates to the end of the Kingdom of Judah, and probably covers the last seven years of Zedekiah. In that case he would commence in the fifth year of Jehoiachin's captivity, the very year that Ezekiel begins, and 100 years after Isaiah ends. If "Joel completed his prophecy before Amos collected his" (as alleged), then, in the period of Uzziah-Jeroboam II, which ended in 687 B.C., there is no historical background for Joel's burning words concerning Judah and the great "Day of the LORD".

Similar passages in Joel 3. 16 and Amos 1. 2 no more prove that Amos quoted from Joel than they prove that Joel quoted from Amos. The same may be said of Joel 1. 15 and Isa. 13. 6.

In Joel's summons to fasting and prayer, many as are the classes invited, no mention is made of the royal house; and, throughout his prophecy, no king of Judah is mentioned later than Jehoshaphat, and then only in connection with his "valley".

But if the period covered by Joel be taken as from 488 to 477 B.C., then we have, as contemporaries:—

Jeremiah	in Jerusalem;	All prophesying together during the last seven years of the kingdom of Judah.
Joel	in Judah;	
Daniel	in Babylon;	
Ezekiel	in Babylonia and in the Land.	

JOEL.

TITLE 477?

1 °THE word of °the LORD that came to °Joel °the son of Pethuel.

A (1224)

2 °Hear this, °ye °old men, and give ear, all ye inhabitants of the land. °Hath this been in your days, or even in the days of your fathers?

3 °Tell ye your °children of it, and *let* your °children *tell* their °children, and their °children another generation.

B A¹ (1225)

4 °That which the °palmerworm hath left hath the °locust eaten; and that which the locust hath left hath the °cankerworm eaten; and that which the cankerworm hath left hath the °caterpiller eaten.

² B a

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of °wine,

b

because of the °new wine; for it is cut off from your mouth.

6 For °a nation is come up upon °My land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 °He hath laid °My vine waste, and °barked °My fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

C c

8 °Lament like a virgin girded with sackcloth for the husband of her youth.

d

9 The °meat offering and the °drink offering is cut off from the house of [1]the LORD; the priests, [1]the LORD'S °ministers, mourn.

10 The °field is °wasted, the °land mourneth; for the corn is wasted: the °new wine is dried up, the oil languisheth.

B a

11 Be ye ashamed, O ye husbandmen; howl, O [2]ye vinedressers,

b

for the wheat and for the barley; because the harvest of the field is perished.

12 The [7]vine is dried up, and the [7]fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of °men.

C c

13 Gird yourselves, and lament, ye priests: howl, [2]ye °ministers of the altar: come, °lie all night in sackcloth, ye ministers of my °God:

d

for the [9]meat offering and the [9]drink offering is withholden from the house of your °God.

1 TITLE. The word of the LORD. Therefore not Joel's. This is the Divine key to the book: Joel's pen, but not Joel's words. Cp. Acts 1. 16 for a similar fact concerning David.

the LORD. Heb. Jehovah. Ap. 4. II.

Joel = Jehovah [is] GOD.

the son of Pethuel. This does not imply that Pethuel was a prophet. It merely distinguishes this Joel from others of the same name.

2 Hear. Note this indication of the formula of Joel's prophetic utterances. See Ap. 82.

ye. Heb. has no proper vocative. The simple Noun with the Article takes its place.

old men. Not official elders, but those whose memory goes back farthest.

Hath . . . ? Fig. *Erotēsis* (Ap. 6), for emphasis. Cp. 2. 2.

3 Tell ye your children. Ref. to Pent. (Deut. 4. 9; 6. 6, 7; 11. 19). Ap. 92. Cp. Ps. 78. 3–8.

children = sons. Note the Fig. *Climax* (Ap. 6).

1. 4-13 (B, p. 1224). JUDGMENTS. INFLICTED. (*Division.*)

B | A¹ | 4. The Destroyers. Symbolical and General.
B | A² | 5–13. The Destruction. Literal and Particular.

4 That which, &c. Ref. to Pent. (Deut. 28. 38). Cp. 2. 25. The English of this verse is beautifully idiomatic, but twelve Hebrew words condense the whole. See below.

palmerworm. This is named first of four different stages of the locust. English = hairy caterpiller; Heb. *gāzām*, or the gnawer. The *pupa* stage.

locust. Heb. *'arbeh* = the swarmer. The *imago* stage.

cankerworm. Heb. *yelek* = the devourer.

caterpiller. Heb. *hasil* = the consumer. The *larva* stage. Cp. 2. 25, and Nah. 3. 15, 16.

These four words show the completeness of the destroying agencies. The Heb. reads:—

"Gnawer's remnant,
Swarmer eats:
Swarmer's remnant,
Devourer eats;
Devourer's remnant,
Consumer eats."

1. 5-13 (A², above). THE DESTRUCTION. LITERAL AND PARTICULAR. (*Alternations.*)

A² | B | a | 5–. PEOPLE. Call to Awake and Howl.
A² | B | b | –5–7. Reason. Vine and Fig. Laid waste.
A² | C | c | 8. LAND. Call to Lament.
A² | C | d | 9, 10. Reason. Offerings cut off.
A² | B | a | 11–. PEOPLE. Call to be Ashamed and Howl.
A² | B | b | –11, 12. Reason. Corn and Wine perished.
A² | C | c | 13–. PRIESTS. Call to Lament.
A² | C | d | –13. Reason. Offerings withholden.

5 wine. Heb. *yayin*. Ap. 27. I.

new wine. Heb. *'āsīs*. Ap. 27. V.

6 a nation. See 2. 20; and cp. Dan. 11. Put for the great destroying powers which are symbolized in *v.* 4 by the locusts. Cp. 2. 2, 11, 25. Rev. 9. **My land.** So called because Jehovah is about to put in His claim. The end-time is here referred to, when He will do this: "the day of the LORD". See *v.* 15, and 2. 1, &c. **7 He.** The nation of *v.* 6. **My vine . . . My fig tree.** Note this "My", for Jehovah is about to recover His People Israel, as the issue of "the day of the LORD". Cp. Ps. 80. 8, 14. Isa. 5. 1–6; 27. 2. Hos. 10. 1. Also for the fig-tree cp. Hos. 9. 10. Matt. 21. 19. Luke 13. 6, 7. **barked** = reduced to splinters or chips. Heb. *k'zāphāh*. Occurs only here. The root is connected with foam, cp. Hos. 10. 7. **8 Lament.** Fem. agreeing with "land", *v.* 6. **9 meat offering** = the meal or gift offering. Heb. *minchāh*. See Ap. 43. II. iii. Ref. to Pent. (Lev. 2). Ap. 92. Cp. 2. 14. **drink offering.** Ref. to Pent. (Ex. 29. 40. Lev. 23. 13. Num. 15. 3–10) and Ap. 92. See Ap. 43. II. x. **ministers.** Ref. to Pent. (Num. 3. 6, &c.). Ap. 92. **10 field . . . wasted.** Note the Fig. *Paronomasia* (Ap. 6). Heb. *shuddad . . . sādeh*. **land** = soil. Heb. *'ădāmāh*. Not the same word as in *vv.* 2, 6, 14, &c., in this book; but the same as in 2. 21. Verses 10–12 show why the offerings cannot be brought. **new wine.** Heb. *tīrōsh*. Ap. 27. II. Same word as in 2. 19, 24. Not the same as in *v.* 5 and 3. 18. **12 men.** Heb. *'ādām*. Ap. 14. I. **13 ministers of the altar.** Ref. to Pent. (Ex. 30. 20). Ap. 92. **lie all night, &c.** The symbol of mourning; cp. 2 Sam. 12. 16. **God.** Heb. Elohim. Ap. 4. I.

A D F (p. 1226) 488-477

14 Sanctify ye a fast, call °a solemn assembly, °gather the elders *and* all the inhabitants of the land *into* the house of [1]the LORD your [13]God, and cry unto [1]the LORD,

G

15 Alas for the day! for °the day of [1]the LORD *is* at hand, and as a °destruction from °the ALMIGHTY shall it come.

H

16 °Is not the meat cut off before our eyes, *yea*, °joy and gladness from the house of our [13]God?

17 ° The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do °the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O [1]LORD, °to Thee will I cry: for °the fire hath devoured the pastures of the °wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto Thee: for the °rivers of waters are dried up, and the fire hath devoured the pastures of the [19]wilderness.

E J

2 Blow ye the trumpet in °Zion, and °sound an alarm in °My °holy mountain: let all the inhabitants of the land tremble:

K

for °the day of °the LORD cometh, for *it is* nigh at hand;

L

2 °A day of darkness and of gloominess, a day of clouds and of thick darkness, as the °morning spread upon the mountains: °a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 °A fire devoureth before °them; and behind them a flame burneth: the land *is* as °the garden of Eden before them, and behind them °a desolate wilderness; yea, and nothing shall escape them.

4 °The appearance of them *is* as the appearance of horses; and as °horsemen, so shall they run.

5 °Like the noise of chariots °on the tops of mountains shall they °leap, like the noise of a flame of fire that devoureth the stubble, °as a strong people set in battle array.

6 Before their face the °people shall be much pained: all faces shall gather °blackness.

7 They shall run like mighty men; they shall climb the wall like °men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one °thrust another; they shall °walk every one in his path: and *when* they fall upon the °sword, °they shall not °be wounded.

1. 14—3. 27 (*A*, p. 1224). CALL TO REPENTANCE. (*Simple and Extended Alternations.*)

A | D | F | 1. 14. Call to Fast.
G | 1. 15. Reason.
H | 1. 16–20. Consequences.
E | J | 2. 1–. Call to Blow the Trumpet.
K | 2. –1. Reason.
L | 2. 2–11. Consequences. } People.
D | F | 2. 12–13–. Call to Fast.
G | 2. –13. Reason.
H | 2. 14. Consequences.
E | J | 2. 15–17–. Call to Blow the Trumpet.
K | 2. –17. Reason.
L | 2. 18—3. 21. Consequences. } Priests.

14 a solemn assembly = a day of restraint. Heb. *'ăzārāh*. Occurs only here, in 2. 15; 2 Kings 10. 20; and Isa. 1. 13. Ref. to Pent. (Lev. 23. 36. Num. 29. 35. Deut. 16. 8) where the fem. form *'āzereth* is used (Ap. 92). It is found also in 2 Chron. 7. 9. Neh. 8. 18.

gather the elders. There being no mention of a king in this book is held by some as pointing to the time of Athaliah's usurpation. But see notes on p. 1224, and Ap. 77.

15 the day of the LORD. See note on Isa. 2. 12. This is the great subject of Joel's prophecy, already then "at hand".

destruction from the ALMIGHTY. Note the Fig. *Paronomasia* (Ap. 6). Heb. *kᵉshod mishshaddai* = mighty destruction from the ALMIGHTY. Cp. Isa. 13. 6.

the ALMIGHTY = the All-bountiful. Heb. *Shaddai*. Ap. 4. VII. In this connection it is similar to "the wrath of the Lamb" (Rev. 6. 16, 17) in its violent contrast. **16 Is not . . .?** Fig. *Erotēsis*. Ap. 6.

joy and gladness. Ref. to Pent. (Deut. 12. 6, 7; 16. 11, 14, 15).

17 The seed, &c. Note the Fig. *Anabasis* (Ap. 6) in this verse. **18 the beasts.** Cp. Hos. 4. 3.

19 to Thee will I cry. Cp. Ps. 50. 15.

the fire. Cp. 2. 3.

wilderness = common land.

20 rivers = waters of the *Aphīḳīm*. See note on "channels", 2 Sam. 22. 16.

2. 1 Zion. See Ap. 68.

sound an alarm. Ref. to Pent. (Num. 10. 5, 9). Ap. 92.

My. Note the Pronoun, and see notes on 1. 6, 7.

holy mountain = mountain of My sanctuary.

holy. See note on Ex. 3. 5.

the day of the LORD. See notes on 1. 15. This is the subject of the book. Cp. Obad. 15. Zeph. 1. 14, 15.

the LORD. Heb. Jehovah. Ap. 4. II.

2 A day, &c. Cp. Amos 5. 18, 20.

morning = blackness, or darkness. Heb. *shaḥar*. A *Homonym* with two meanings: (1) *to be black* or *dark* (Job 30. 30). Hence put for seeking in the early morning while yet dark (Pss. 78. 34; 63. 1. Prov. 1. 28. Isa. 26. 9. Hos. 5. 15, &c.); (2) *dawn* or *morning* (Gen. 19. 15; 32. 24, 26. Josh. 6. 15. Hos. 6. 3; 10. 15, &c.).

a great people. Symbolized by the locusts in 1. 4.

3 A fire, &c. Cp. 1. 19, 20.

them. The northern army (*v.* 11) symbolized by the locusts of 1. 4.

the garden of Eden. Ref. to Pent. (Gen. 2. 8; 13. 10). Ap. 92. Cp. Isa. 51. 3. Ezek. 36. 35.

a desolate wilderness. Cp. 3. 19. Ps. 107. 34.

4 The appearance of them: i.e. the army of *v.* 20, **horsemen** = war-horses (Hab. 1. 8). **5 Like the noise, &c.** Cp. Rev. 9. 9. Connect this with the end of *v.* 4. **on the tops, &c.** The Heb. accents connect this with the leaping, not with the chariots. **leap** = rattle along. **as a strong people.** Cp. *v.* 2. Not locusts. The symbol must not be confused with what is symbolized. **6 people** = people's. **blackness** = paleness. **7 men.** Heb. pl. of *'ĕnōsh*. Ap. 14. III. **8 thrust** = jostle, or press. **walk** = march, as in *v.* 7. **sword** = weapons. Heb. *shelach* = missiles, supposed to be "a late word" because not used earlier than 2 Chron. 23. 10; 32. 5. Neh. 4. 17, 23; but it is used in Job 33. 18; 36. 12. Song 4. 13. **they shall not, &c.** Cp. Rev. 9. The whole scene belongs to "the day of the LORD". Only confusion arises from not keeping the symbol distinct from what is symbolized. **be wounded** = stop.

symbolized by the locusts of 1. 4. Cp. Rev. 9. 7.

9 They shall °run to and fro °in the city; they shall run upon the wall, they shall °climb up upon the houses; they shall °enter in at the windows °like a thief.

10 The earth shall quake before [3]them; the heavens shall tremble: °the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And [1]the LORD shall utter His voice before His army: for His camp *is* very great: for *He is* strong that executeth His word: for [1]the day of [1]the LORD *is* °great and very terrible; and °who can abide it?

12 °Therefore also now, °saith [1]the LORD, °turn ye *even* °to Me °with all your heart, °and with fasting, and with weeping, and with mourning:

13 And °rend your heart, and not °your garments, and [12]turn unto [1]the LORD your °God:

for °He *is* gracious and merciful, slow to anger, and of great °kindness, and °repenteth Him of the °evil.

14 °Who knoweth *if* He will °return and [13]repent, and leave °a blessing behind Him; *even* a °meat offering and a drink offering unto [1]the LORD your [13]God?

15 [1]Blow the trumpet in Zion, sanctify a fast, call °a solemn assembly:

16 °Gather the People, °sanctify the congregation, assemble the elders, °gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her °closet.

17 Let °the priests, the ministers of [1]the LORD, weep °between the porch and the altar, and let them say, °"Spare Thy People, O [1]LORD, and give not °Thine heritage to reproach, that the °heathen should rule over them:

°wherefore should they say among the °people, 'Where *is* their [13]God?'"

18 Then will [1]the LORD be °jealous for His land, and pity His people.

19 Yea, [1]the LORD will answer and say unto His People, °"Behold, I will send you °corn, and °wine, and oil, and ye shall be satisfied therewith: and I will no more °make you a reproach among the [17]heathen:

20 But I will remove far off from you °the northern *army*, and will drive him into a land barren and desolate, with his face toward °the east sea, and his hinder part toward °the utmost sea, and his °stink shall come up, and his ill savour shall come up, because °he °hath done great things.

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9 run . . . in the city . . . climb . . . enter, &c. These are put for the acts of men.
like a thief. A thief is a man (not an insect); so are these. Cp. Matt. 24. 43, 44. Luke 12. 39. 1 Thess. 5. 2. 2 Pet. 3. 10.

10 the sun and the moon shall be dark. Another proof of what is signified; and that this prophecy concerns what is future. Cp. 3. 15. See Matt. 24. 29. Cp. Isa. 13. 10. Ezek. 32. 7, 8. Acts 2. 20. Rev. 6. 12.

11 great, &c. Cp. *v.* 31. Jer. 30. 7. Amos 5. 18. Zeph. 1. 15.
who can abide it? Ref. to Pent. (Num. 24. 23). Ap. 92. Cp. Jer. 10. 10. Zeph. 1. 14. Mal. 3. 2.

12 Therefore, &c. Another call ("*F*", *v.* 12, corresponding with "F", *v.* 1). See the Structure, p. 1226.
saith the LORD = [is] Jehovah's oracle.
turn ye = turn ye back, or return.
to = quite up to, as in Hos. 14. 1.
with all your heart. Ref. to Pent. (Deut. 6. 5).
and. Some codices, with one early printed edition, Syr., and Vulg., omit this "and".

13 rend your heart. Cp. Pss. 34. 18; 51. 17.
your garments. Ref. to Pent. (Gen. 37. 34). Ap. 92.
God. Heb. Elohim. Ap. 4. I.
He is gracious, &c. Ref. to Pent. (Ex. 34. 6, 7. Num. 14. 18). Ap. 92. Cp. 2 Chron. 30. 9. Neh. 9. 17, 31. Pss. 86. 5, 15; 103. 8; 145. 8.
kindness = grace.
repenteth. Fig. *Anthropopatheia*. Ap. 6.
evil. Heb. *rā'a'*. Ap. 44. viii.

14 Who knoweth . . . ? That this refers to Jehovah is clear from Jonah 3. 9.
return = turn away from [His fierce anger], as in Jonah 3. 9, where it is ascribed to "God". Same word as in *v.* 12.
a blessing: i. e. a new harvest. Cp. Isa. 65. 8.
meat . . . drink offering, &c. See note on 1. 9, 13.

15 a solemn assembly = a day of restraint. See note on 1. 14.

16 Gather = Gather in.
sanctify the congregation = hallow a convocation. Ref. to Pent. (Ex. 19. 10, 22). Ap. 92.
gather = gather out.
closet = bridal canopy. See notes on Ps. 19. 5 and Isa. 4. 5. The only three occurrences of Heb. *chuppāh*.

17 the priests, the ministers of the LORD. See note on 1. 9.
between, &c. Cp. Ezek. 8. 16.
Spare Thy People, &c. Ref. to Pent. (Ex. 32. 11, 12. Deut. 9. 26, 29). Ap. 92. Cp. Neh. 13. 22.
Thine heritage. Ref. to Pent. (Deut. 32. 9). Ap. 92.
heathen = nations.
wherefore . . . ? Fig. *Erotēsis*. Ap. 6. Ref. to Pent. (Deut. 9. 26–29). Ap. 92. Cp. Pss. 42. 10; 79. 10; 115. 2. Mic. 7. 10.
people = peoples.

2. 18—3. 21 (*L*, p. 1226). CONSEQUENCES.
(*Repeated Alternation.*)

L | M¹ | 2. 18, 19. Good bestowed. Land and People.
N¹ | 2. 20. Evil removed. Enemy cut off.
M² | 2. 21–32. Good bestowed. Land and People.
N² | 3. 1–16–. Evil removed. Enemy cut off.
M³ | 3. –16–18. Good bestowed. Land and People.
N³ | 3. 19. Evil removed. Enemies cut off.
M⁴ | 3. 20, 21. Good bestowed. Land and People.

18 jealous for His land, &c. Ref. to Pent. (Deut. 32. 36–43). Ap. 92. These remind us of the concluding words of the "Song of Moses", and sum up the object and outcome of all the events which go to make up "the day of the LORD". **19** Behold. Fig. *Asterismos* (Ap. 6), to call attention to the "blessing" mentioned in *v.* 14. corn, &c. Cp. 1. 10; Mal. 3. 11, 12. The Article is used with each of these in the Hebrew text. wine. Heb. *tīrōsh*. Ap. 27. II. make you a reproach. See note on "rule", *v.* 17. **20** the northern army. This is what the "locusts" of 1. 4 are the symbol of. The prophet does not "forget for a moment" the locusts of 1. 4; but, here explains the symbol. Locusts do not come from the north. The armies of Rev. 9, Dan. 11 do. the east sea: i. e. the Dead Sea. Cp. Ezek. 47. 18. Zech. 14. 8. the utmost sea = the Great Sea. Ref. to Pent. (Deut. 11. 24; 34. 2). Ap. 92. Cp. "hinder" in Zech. 14. 8. stink shall come up. Referring to the destruction of Isa. 66. 24. he. The invader, the antichrist or beast of Dan. 7 and 8. hath done great things = he magnified himself to do great things. Cp. Dan. 8. 9–11; 11. 36, and notes there. This is quite inapplicable to locusts.

M² O¹ P (p. 1228)

21 °Fear not, O °land; be glad and rejoice:
for [1]the LORD °will do great things.

O¹

P²

22 °Be not afraid, ye beasts of the field: for
488-477 the °pastures of the wilderness do spring,
for the tree beareth her fruit, the fig tree and
the vine do yield their °strength.

P³

23 °Be glad then, ye °children of Zion, and
rejoice in [1]the LORD your [13]God:

Q³

for He hath given you the former rain °moderately, and He will cause to come down for you
the rain, the former rain, and the latter rain
°in the first *month*.
24 And the °floors shall be full of °wheat,
and the °fats shall overflow with [19]wine and oil.
25 And I will °restore to you the years that
the °locust hath eaten, the cankerworm, and
the caterpiller, and the palmerworm, °My great
army which I sent among you.
26 And °ye shall °eat in plenty, and be satisfied, and °praise the name of [1]the LORD your
[13]God, That hath dealt wondrously with you:
and My people °shall never be ashamed.
27 And °ye shall know that ℑ *am* in the
midst of Israel, and *that* ℑ *am* [1]the LORD your
[13]God, and none else: and My people [26]shall
never be ashamed.

O² R

28 And it shall come to pass °afterward, *that* °I will pour out My °spirit upon °all flesh; and your sons °and your daughters shall °prophesy, your old men shall dream dreams, your young men shall see visions:
29 And also upon the °servants and upon the handmaids in those days will I pour out My [28]spirit.

S

30 And °I will shew wonders in the heavens and in the earth, °blood, and fire, and pillars of smoke.
31 The [10]sun shall be turned into darkness, and the moon into blood, before the [11]great and °the terrible day of [1]the LORD come.

R

32 And it shall come to pass, *that* whosoever shall call on the name of [1]the LORD shall be delivered: for °in mount Zion and in °Jerusalem shall be °deliverance, °as [1]the LORD °hath said, and in the °remnant whom [1]the LORD °shall call.

2. 21 32 (M², p. 1227). GOOD BESTOWED. LAND AND PEOPLE. (*Division.*)

M² | O¹ | 21–27. Temporal blessings.
| O² | 28–32. Spiritual blessings.

2. 21–27 (O¹, above). TEMPORAL BLESSINGS. (*Repeated Alternation.*)

O¹ | P¹ | 21–. Apostrophe to the Soil.
| Q¹ | –21. Reason.
| P² | 22–. Apostrophe to the Beasts.
| Q² | –22. Reason.
| P³ | 23–. Apostrophe to the People.
| Q³ | –23–27. Reason.

21 Fear not. Fig. *Apostrophe*. Ap. 6.
land = soil. Heb. *'ădāmāh*. See note on 1. 10.
will do great things. Greater than the foe himself (*v.* 20).
22 Be not afraid, &c. Fig. *Apostrophe* (Ap. 6), as in *v.* 21. Cp. 1. 18, 20.
pastures, &c. Cp. 1. 19.
strength = abundance.
23 Be glad, &c. Fig. *Apostrophe* (Ap. 6), to the people. children = sons.
moderately = in due measure. Ref. to Pent. (Lev. 26. 4. Deut. 11. 14; 28. 12). Ap. 92.
in the first month = [as at] the first, or [as] aforetime. Obviously, the two rains do not come in one and the same month.
24 floors = threshing-floors.
wheat = corn.
fats = vats. Anglo-Saxon (northern) *faet*, (southern) *vat* = a vessel, or cask. Lit. = that which contains. Heb. *yeḳeb* = the reservoir for receiving the wine; not *gath*, the press where the grapes are pressed. See note on Isa. 5. 2. **25** restore: make good.
locust, &c. See note on 1. 4.
My great army. Here the symbol, and what is symbolized, are joined together, and the army of men (*vv.* 11, 20) is implied by the Fig. *Hypocatastasis* (Ap. 6).
26 ye shall eat, &c. Ref. to Pent. (Lev. 26. 5). Ap. 92.
eat = eat on.
praise, &c. Ref. to Pent. (Lev. 19. 24. Deut. 12. 7; 16. 11; 26. 11). Ap. 92.
shall never be ashamed. This is repeated at the end of the next verse by the Fig. *Epistrophe* (Ap. 6) for emphasis. Not "a copyist's error", as alleged.
27 ye shall know, &c. Ref. to Pent. (Lev. 26. 11–13. Deut. 28. 14). Ap. 92. Cp. Ezek. 37. 26–28.

2. 28–32 (O², above). SPIRITUAL BLESSINGS. (*Introversion.*)

O² | R | 28, 29. Afterward. After the restoration. Gifts from God.
| S | 30, 31. Before the day of the LORD.
| *R* | 32. Afterward. After the restoration. Deliverance from God.

28 afterward: i. e. after the "good bestowed" had begun to be enjoyed (2. 21–27, O¹ above): for the nation had been restored under Ezra and Nehemiah; "the light had sprung up" (Isa. 42. 7. Matt. 4. 12–16. Luke 2. 32); "the days of the Son of **Man**" were then present (Luke 17. 22). "Afterward" would come the days of the Spirit; and "this is that" which was seen on "the day of Pentecost", when Joel 2. 28, 29 began to be fulfilled. Had the nation repented at the summons of Peter in Acts 3. 18–21, "all things which God had spoken by the mouth of all His holy prophets" would have been fulfilled, including Joel 2. 30, 31, and 32 (S and *R*). Mal. 4. 5 also would have been taken of John the Baptist *if they had received it* (Matt. 11. 14): the Heb. *'achărēi-kēn* always referring to what follows. I will pour out My spirit. Note the Fig. *Epanadiplosis* (Ap. 6) used to emphasise the statement included within this sentence, and the repetition of it at the end of *v.* 29. spirit. Heb. *rūach*. Ap. 9. This must be put by Fig. *Metonymy* (of Cause), Ap. 6, for the "power from on high", or spiritual gifts. See note on Acts 2. 4. God the Holy Spirit cannot be "poured out". all flesh. Put by Fig. *Synecdoche* (of Genus), Ap. 6, for all sorts and conditions of men, as described in the words which follow. and your daughters. Women are not excluded from spiritual gifts. prophesy. Not necessarily foretelling, but forthtelling, by speaking for God. Only such as were thus called and gifted could be His spokesmen. Cp. Num. 11. 16, 17, 29. See Ap. 78. **29** servants, &c. Any whom God might call. Elisha was a ploughman, Amos a herdsman. **30** I will shew. Cp. Matt. 24. 29. Mark 13. 24. blood, and fire. These are symbols of Divine judgment; not of salvation by grace. **31** the terrible, &c. This is the time for the fulfilment of Joel's prophecy. Cp. 2. 1, 11. Mal. 4. 5. **32** in mount Zion. Cp. Isa. 46. 13; 59. 20. Obad. 17. Zech. 14. 1–5. Rom. 11. 26. Jerusalem. As distinct from Mount Zion. See Ap. 68. deliverance = a delivered remnant. Cp. 2. 3. as = according as. hath said: by Joel and other prophets. remnant = an escaped set. shall call = is going to call.

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3 °For, °behold, °in those days, and in that time, when I shall °bring again the captivity of Judah and Jerusalem,

2 °I will also gather °all nations, and will bring them down into °the valley of °Jehoshaphat,

U¹ and °will plead with them there for °My People and *for* °My heritage °Israel, whom they have scattered among the nations, and parted My land.

3 And °they have cast lots for My People; and have given a boy for an harlot, and sold a girl for °wine, that they might drink.

V¹ **4** Yea, and what have ye to do with Me, O Tyre, and Zidon, and all the °coasts of °Palestine? will ye °render Me a recompence? and °if ye recompense Me, swiftly *and* speedily will I return your recompence upon your own head;

5 Because ye have taken My silver and My gold, and have carried into your temples My goodly °pleasant things:

6 The °children also of Judah and the °children of Jerusalem have ye sold unto °the Grecians, that ye might remove them far from their border.

7 [1]Behold, °I will raise them out of the place whither ye have sold *them*, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the [6]children of Judah, and they shall sell them to the °Sabeans, to a °people far off: for °the LORD hath spoken *it*.

T² **9** °Proclaim ye this among the °Gentiles; °Prepare war, wake up the mighty men, let all the °men of war draw near; let them come up:

10 °Beat your plowshares into swords, and your °pruninghooks into spears: let the weak say, "I *am* strong."

11 °Assemble yourselves, and come, [2]all ye °heathen, and gather yourselves together round about: °thither cause °Thy mighty ones to come down, O [8]LORD.

12 Let the [11]heathen be °wakened, °and come up to [2]the valley of [2]Jehoshaphat:

U² for °there will I sit to judge all the heathen round about.

V² **13** °Put ye in the °sickle, for °the harvest is ripe: come, °get you down; for the °press is full, the °fats overflow; for °their °wickedness *is* great.

T³ **14** °Multitudes, multitudes in the valley of °decision:

U³ for °the day of [8]the LORD *is* near in the valley of °decision.

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3. 1-16- (N², p. 1227). EVIL REMOVED.
(*Extended and Repeated Alternation.*)

N² | T¹ | 1, 2-. Assemblage.
U¹ | -2, 3. Place and Act. "I will plead."
V¹ | 4-8. Judgment. Threatened.
T² | 9-12-. Assemblage.
U² | -12. Place and Act. "I will judge."
V² | 13. Judgment. Executed.
T³ | 14-. Assemblage.
U³ | -14. Place and Act. Time.
V³ | 15, 16-. Judgment. Threatened.

1 For. Binding this portion to what immediately precedes.
behold. Fig. *Asterismos*. Ap. 6.
in those days, &c. The prophecy, instead of contracting, widens out to the final judgment of the nations (Matt. 25. 31-46, "when the Son of Man shall come in His glory . . . and sit upon the throne of His glory"). There is no resurrection in this chapter or in that. Here we have the nucleus of the nations of Rev. 21. 24.
bring again the captivity. The idiom for restoring the fortunes of. Ref. to Pent. (Deut. 30. 3). Ap. 92. Cp. Job 42. 10. Ps. 126. 1, 4. Ezek. 16. 53, &c. Amos 9. 14.
2 I will also gather. Cp. Zech. 14. 2-4.
all nations. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for representatives or people from all nations.
the valley of Jehoshaphat. Between Jerusalem and the Mount of Olives. The name then existing is still preserved in the village of *Sh'afat*; now the *Wady Sitti Miriam* and *Wady Far'aūn*. Mentioned only here, and in *v.* 12; the event recorded in 2 Chron. 20. 21-26 being typical of this scene of the future judgment of the nations. Note "to this day".
Jehoshaphat = Jehovah hath judged.
will plead with them = will judge them. Note the Fig. *Paronomasia* (Ap. 6) for emphasis. Heb. *y'hōshāphāṭ v'nishpaṭtī*. Cp. Isa. 66. 16. Ezek. 38. 22.
My. Note the force of this pronoun when Jehovah calls Israel again "*Ammi*" (Hos. 2. 23). The judgment of Matt. 25 turns on how the nations had treated "My brethren", and not upon the grounds of justification by faith.
My heritage. Ref. to Pent. (Deut. 32. 9). Ap. 92.
Israel. Note this; not merely Judah, but the twelve-tribed nation.
3 they have, &c. This describes past sufferings. Cp. Obad. 16. Nah. 3. 11.
wine. Heb. *yayin*. Ap. 27. I.
4 coasts = circuit, or region.
Palestine = Philistia.
render = pay back. Cp. Ezek. 25. 15-17.
if = though.
5 pleasant things = things of desire, or valuable things. Cp. Dan. 11. 38.
6 children = sons.
the Grecians. Heb. the sons of the Greeks.
7 I will raise, &c. Cp. Isa. 43. 5, 6, with 49. 12. Jer. 23. 8.
8 Sabeans. Defined as a distant nation. See note on Job 1. 15.
people = nations.
the LORD. Heb. Jehovah. Ap. 4. II.
9 Proclaim, &c. Cp. Isa. 8. 9, 10. Jer. 46. 3, 4. Ezek. 38. 7. **Gentiles** = nations.
Prepare = Hallow.
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
10 Beat your plowshares, &c. This precedes the opposite command to be given after this in Isa. 2. 4 and Mic. 4. 3, when Hos. 2. 18 shall be fulfilled.
pruninghooks: or, scythes. **11 Assemble yourselves.** Cp. 3. 2. Heb. *'āsh'ū* = haste ye, as in Sept. and Vulg. Occurs only here. **heathen** = nations. **thither.** To the valley of Jehoshaphat. **Thy mighty ones.** Cp. Ps. 103. 20. Isa. 13. 3. **12 wakened.** Cp. 3. 2. **and come up.** Cp. Pss. 96. 13; 98. 9; 110. 6. Isa. 2. 4; 3. 13. Mic. 4. 3. **there will I sit,** &c. See *v.* 2. **13 Put ye in the sickle.** Cp. Matt. 13. 39. Rev. 14. 15, 18. **sickle** = vintage-knife. Heb. *maggāl*. Occurs only here and Jer. 50. 16. **the harvest** = the vintage. Cp. Jer. 51. 33. Hos. 6. 11. **get you down** = go in: i.e. into the winepress = tread ye. **press.** Heb. *gath*. **fats.** Heb. *yekeb*. See note on 2. 24. **their.** The 1611 edition of the A.V. reads "the". **wickedness.** Heb. *rā'a'*. Ap. 44. viii. **14 Multitudes.** Note the Fig. *Epizeuxis* (Ap. 6), to express "great multitudes". **decision** = threshing: i.e. judgment. Cp. Isa. 41. 15. **the day,** &c. Defining the time as well as the place. Cp. 2. 1.

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15 ° The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 ' The LORD also shall ° roar out of Zion, and utter His voice from Jerusalem; and ° the heavens and the earth ° shall shake:

M³ ° but [8] the LORD *will be* the ° hope of His People, and the ° strength of the [6] children of [2] Israel.

17 ° So shall ye know that ℑ *am* [8] the LORD your ° God [21] dwelling in Zion, ° My holy mountain: then shall Jerusalem be ° holy, and there shall ° no ° strangers pass through her any more.

18 And it shall come to pass in ° that day, *that* the ° mountains shall ° drop down ° new wine, and the ° hills shall flow with milk, and all the ° rivers of ° Judah shall flow with waters, and ° a fountain shall come forth of the house of [8] the LORD, and shall water the valley of ° Shittim.

N³ 19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the ° violence *against* the [6] children of Judah, because they have shed ° innocent blood in their land.

M⁴ 20 But [18] Judah shall ° dwell for ever, and Jerusalem from generation to generation.

21 For I will ° cleanse their blood *that* I ° have not ° cleansed: for [8] the LORD ° dwelleth in Zion.

15 The sun and the moon, &c. Cp. 2. 10, 31.

16 The LORD But Jehovah. Ap. 4. II.

roar out of Zion. Cp. Jer. 25. 30. Ezek. 38. 18-22. Amos 1. 2. **roar** = thunder.

the heavens . . . shall shake. Cp. 2. 10. Hag. 2. 6.

but the LORD. Cp. Isa. 51. 5, 6.

hope = refuge.

strength = stronghold.

17 So shall ye know, &c. Cp. 2. 27. See note on Ezek. 6. 7.

God. Heb. Elohim. Ap. 4. I.

My holy mountain. Cp. Dan. 11. 45. Obad. 16. Zech. 8. 3.

holy = holiness. See note on Ex. 3. 5.

no strangers. Cp. Isa. 35. 8; 52. 1. Nah. 1. 15. Zech. 14. 21. Rev. 21. 27. **strangers** = foreigners.

18 that day. Cp. *v.* 1.

mountains . . . hills. Cp. Amos 9. 13.

drop down = distil.

new wine = sweet wine, or mead. Heb. *'aṣîṣ*. Ap. 27. V.

rivers. Heb. *'aphîḳîm*. See note on "channels", 2 Sam. 22. 16.

Judah. The country; not the People.

a fountain, &c. Ezek. 47. 1. Zech. 14. 8. Rev. 22. 1. See Ap. 68.

Shittim = the acacias. Ref. to Pent. (Num. 33. 49). Ap. 92.

19 violence against. Genitive of Relation. Ap. 17. 5.

innocent blood. Ref. to Pent. (Deut. 19. 10; 27. 25).

20 dwell = remain, or be established.

21 cleanse . . . cleansed = clear . . . cleared. This could be done only by avenging it; for God will "by no means clear the guilty" (Ex. 34. 7. Num. 14. 18); and Egypt, Edom, &c., were guilty (*v.* 19), and are not to be "cleansed", but punished for shedding Judah's blood. The Heb. *nāḳāh* is not used of cleansing, naturally or ceremonially. Not the same word as Isa. 4. 4. The Sept. and Syr. render it "make inquisition for" in 2 Kings 9. 7; and evidently read *nāḳam* = to avenge (akin to *nāḳah*). This would be a vivid ref. to Pent. in Deut. 32. 42, 43, the parallel event. Cp. Rev. 6. 10, 11. **have not** = had not. **dwelleth in Zion** = is about to make His dwelling in Zion. Thus ending like Ezekiel (Ezek. 48. 35), Jehovah Shammah. Cp. 3. 17. Ps. 87. 3. Rev. 21. 3.

AMOS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Repeated Alternation.*)

1. 1, 2. THE TITLE.

𝔅²	A¹	1. 3—6. 14. LITERAL. PROPHETIC.
	B¹	7. 1–9. SYMBOLIC. GRASSHOPPERS. FIRE. PLUMBLINE.
	A²	7. 10–17. LITERAL. PROPHETIC.
	B²	8. 1–3. SYMBOLIC. BASKET OF SUMMER FRUIT.
	A³	8. 4–14. LITERAL. PROPHETIC.
	B³	9. 1–4. SYMBOLIC. STRIKING THE LINTEL.
	A⁴	9. 5–15. LITERAL. PROPHETIC.

For the Canonical order and place of the Prophets, see Ap. 1 and p. 1207.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Inter-relation of the Minor (or Shorter) Prophets, see p. 1206.
For the Formulae of prophetic utterances. See Ap. 82.
For references to the Pentateuch by the Prophets, see Ap. 92.

Amos corresponds to Hosea, the link being Jeroboam II (2 Kings 14. 27). See p. 1206. A native of Judah, he prophesied *in* Israel (1. 1; 7. 10), and *against* Israel. As Jeroboam II died in the fourteenth year of Uzziah king of Judah, Amos was among the earliest of all the prophets (chronologically). Hence:

The references to Israel's *Religious* History show that the Law and Commandments were known (2. 4) though not kept, but despised (2. 4); that Israel was oppressive (2. 6), impure (2. 7), luxurious (6. 1–6), idolatrous (2. 8); that they had had earlier prophets (2. 11; 7. 14; 8. 11); that Israel alone knew the true God (3. 2); that Beth-el and Gilgal had been places of transgression (3. 14; 4. 4; 5. 5).

The references to Israel's *Internal* History show that the nation had once been one (3. 1); that Joseph's history was well known (6. 6); that the high places of Israel were known (7. 9); as was David (6. 5).

The references to Israel's *External* History show that the Exodus was known (2. 10; 3. 1; 5. 25; 9. 7); that the nation had wandered in the wilderness (2. 10; 5. 25); and were idolaters there (5. 25, 26); that the Amorites had been destroyed (2. 9, 10); that Gilead (1. 13) and Sodom (4. 11) had been destroyed.

The references to the *Ceremonial* Law show that it could not have been written after the days of Amos. Note the references to Burnt offerings (4. 4; 5. 22), and the Altar of Burnt offerings (9. 1); Meal offerings (5. 22); Peace offerings (5. 22); Thank offerings (4. 5); Free-will offerings (4. 5); Feast days (5. 21); Feast of New Moon (8. 5); the Sabbath laws (8. 5); laws as to debt (8. 6); to vows (2. 11, 12); to baldness for the dead (8. 10); to pledges (2. 8), and many other things.

As to the dating of Amos, it is "concerning Israel in the days of Uzziah and Jeroboam II, two years before the earthquake" (1. 1).

Uzziah and Jeroboam II were contemporary from the twenty-seventh year of Jeroboam till his forty-second year: i.e. fourteen years (from 701–687 B.C.). See Ap. 50.

The inference is that the earthquake and Jeroboam's end coincide; and that the "gap" of twenty-four years in the history of Israel (see Ap. 50, p. 59) was caused by, or in some way related to, the earthquake (687 B.C.), and before Zachariah began his reign of six months.

"Two years before the earthquake" would be 689–688 (a jubilee year). *At that time the prophecy of Amos commenced* (689 B.C.). He declared the death of Jeroboam by the sword (7. 11), and the captivity (7. 11), which took place seventy-eight years later (in 611 B.C.).

Possibly he was "chased out" of Israel into Judah by Amaziah the priest of Beth-el, on the charge of treason against Jeroboam (7. 10–17); or he may have remained (most probably) and perished in the earthquake, as there is no reference to that catastrophe, which might be expected, if his prophecies had extended *beyond* that great landmark in the history of Israel. It would, in that case, follow that the period covered by Amos was during those two years, which would be 689–687 B.C.

The death of Jeroboam II presumably took place before, or about the time of, the earthquake.

AMOS.

TITLE 689–687

1 °THE words of °Amos, who was among the °herdmen of °Tekoa, °which he °saw concerning °Israel °in the days of Uzziah king of Judah, and in the days of °Jeroboam the son of Joash king of Israel, °two years before °the earthquake.

A¹ B¹ D¹ a (p. 1232)

2 And °he said, °"The LORD will °roar from Zion, and °utter His voice from Jerusalem; and the °habitations of the °shepherds shall mourn, and the °top of Carmel shall °wither."

3 °Thus saith ²the LORD; "For °three °transgressions of Damascus, and for four,

b I will not °turn away° *the punishment* thereof;

a because they have °threshed Gilead °with threshing instruments of iron:

b **4** But °I will send a fire into the house of °Hazael, which shall devour the °palaces of °Ben-hadad.

5 I will break also °the bar of Damascus, and cut off °the inhabitant from the plain of °Aven, and him that holdeth the sceptre from °the house of Eden: and the people of Syria shall go into captivity unto °Kir," saith ²the LORD.

TITLE. 1 The words of Amos. But the words of Jehovah by Amos. See *v.* 3.

Amos = Burden.

herdmen = shepherds. Heb. *nōḳᵉdīm*; so called from a peculiar breed of stunted sheep (with fine wool). Mesha was called a *nōḳēd*, rendered "sheepmaster" (2 Kings 3. 4). See Ap. 54. Occurs only in these two places. But Amos was also a herdman, as is clear from 7. 14; where *bōḳēr* is from *bāḳār*, an ox, and hence is connected with ploughing (1 Kings 19. 19, 21, &c.). See note on 7. 14.

Tekoa. Now *Khan Tekū'a*, five miles south of Bethlehem, and ten from Jerusalem. Cp. 2 Sam. 14. 2. 2 Chron. 20. 20.

which = which [words].

saw = saw [in a vision]. Cp. Num. 24. 4, 16. Isa. 30. 10. Ezek. 12. 27.

Israel. This gives us the subject of the book.

in the days. Cp. Hos. 1. 1.

Jeroboam. See 7. 10.

two years before the earthquake: i.e. before the one well known and remembered. Cp. Zech. 14. 5.

the earthquake. Fig. *Hysterēsis.* Ap. 6.

2 he said. Thus writing the words down.

The LORD. Heb. Jehovah. Ap. 4. II. This title is not the usual one in this book.

roar = roar as a lion, or thunder. It is always, when predicated of the LORD, connected with the end of Gentile dominion. Cp. Jer. 25. 30. Joel 3. 16.

utter = give out. **habitations** = pastures.

shepherds. Not the same word as in *v.* 1, but the usual word (*rā'āh* = tenders). **top of Carmel.** Mount Carmel in the north, thus embracing the whole land; now *Jebel Kürmül*; not Carmel in Judah (south of Hebron); now *el Kürmül*. Cp. 1 Sam. 25. 2. Isa. 33. 9. **wither** = be dried up.

1. 2—6. 14 (A¹, p. 1231). LITERAL. PROPHETIC. (*Division.*)

A¹ | A¹ | 1. 2—2. 16. Israel, Judah, and other nations.
A² | 3. 1—6. 14. Israel alone.

1. 2—2. 16 (A¹, above). ISRAEL, JUDAH, AND OTHER NATIONS. (*Repeated Alternation, and Introversion.*)

A¹ | B¹ | D¹ | 1. 2–5. North. (Damascus.)
E¹ | 1. 6–8. South. (Gaza.)
C¹ | 1. 9, 10. Middle. (Tyre.)
B² | E² | 1. 11, 12. South. (Edom.)
D² | 1. 13–15. North. (Ammon.)
C² | 2. 1–3. Middle. (Moab.)
B³ | E³ | 2. 4, 5. South. (Judah.)
D³ | 2. 6–16. North. (Israel.)

1. 2–5 (D¹, above). NORTH. DAMASCUS. (*Alternation.*)

D¹ | a | 2–. Transgressions. (General.)
b | –3–. Threatening. (Negative.)
a | –3. Transgressions. (Particular.)
b | 4, 5. Threatening. (Positive.)

3 Thus saith the LORD. Jehovah's words: not the words of Amos. The prophetic formula. See Ap. 82. See the twelve with Jehovah, in *vv.* 3, 6, 9, 11, 13; 2. 1, 4, 6; 3. 12; 5. 4; 16; 7. 17; and the two with Adonai Jehovah in 3. 11; 5. 3. **three . . . four.** Hebrew idiom to express several, or many (Job 33. 29, marg.). Cp. Prov. 30. 15, 18, 21, 29. **transgressions.** Heb. *pāsha'*. Ap. 44. ix. **turn away** = turn it back, or avert it. **the punishment thereof.** There is no *Ellipsis* to be supplied, and no separate Heb. word for "thereof". The Heb. is *lō' 'āshibennū*, I will not cause it to turn back: i.e. I will not avert it. The pronoun "it" is masc., agreeing with and referring to earthquake (*v.* 1), and means that Jehovah would not avert it. So in all the eight occurrences (*vv.* 3, 6, 9, 11, 13; 2. 1, 4, 6). **threshed Gilead.** Cp. Joel 3. 14. The very term used in 2 Kings 13. 7. **with** = [as it were] with. Fig. *Hypocatastasis.* Ap. 6.

4 I will send a fire. Cp. 1. 7, 10, 12; 2. 2, 5. Ref. to Jer. 17. 27; 49. 27; 50. 32. Hos. 8. 14. **Hazael.** Cp. 2 Kings 8. 12; 10. 32, 33; 13. 3. **palaces:** or fortresses. Heb. *'armōn*. Occurs in pl.) twelve times in Amos: see Ap. 10: 1. 4, 7, 10, 12, 14; 2. 2, 5; 3. 9, 9, 10, 11; 6. 8; seven times with the verb "devour" = Heb. *'ākal*). **Ben-hadad.** An official title of the Syrian kings—son of Hadad: i.e. the sun-god. The Ben-hadad of 2 Kings 13. 3; not of 2 Kings 8. 7–15. **5 the bar.** Note the Fig. *Metalepsis* Ap. 6, by which "bar" is put by Fig. *Metalepsis*. Ap. 6, for the gates, and then the gates put for defence of the city. Cp. Deut. 3. 5. 1 Kings 4. 13. Jer. 51. 30. Lam. 2. 9. **the inhabitant:** or, him that is seated: i.e. the ruler, corresponding with the next line. **Aven.** Same as Beth-aven, east of Beth-el, belonging to Benjamin. Cp. Hos. 4. 15; 5. 8; 10. 5, 8. **the house of Eden** = Beth-eden. **Kir.** So in 9. 7. 2 Kings 16. 9. Isa. 22. 6.

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6 [3]Thus saith [2]the LORD; "For [3]three
[3]transgressions of °Gaza, and for four,
d [3]I will not turn away [3]*the punishment* thereof;
c because they carried away captive °the whole
°captivity, to deliver *them* up to Edom:
d 7 But I will send a fire on the °wall of [6]Gaza,
which shall devour the [4]palaces thereof:
8 And I will cut off [5]the inhabitant from
°Ashdod, and him that holdeth the sceptre
from °Ashkelon, and I will turn Mine hand
against °Ekron: and the remnant of the
Philistines shall perish, °saith °the Lord GOD.
C¹ e 9 Thus [3]saith [2]the LORD; "For [3]three
[3]transgressions of °Tyrus, and for four,
f [3]I will not turn away [3]*the punishment* thereof;
e because they delivered up [6]the whole captivity
to Edom, and remembered not °the brotherly
covenant:
f 10 But [4]I will send a fire on the [7]wall of Ty-
rus, which shall devour the [4]palaces thereof."
E² g 11 [3]Thus saith [2]the LORD; "For [3]three
[3]transgressions of °Edom, and for four,
h [3]I will not turn away [3]*the punishment* thereof;
g °because he did pursue °his brother with the
sword, and did cast off all pity, and his anger
did °tear perpetually, and °he kept his wrath
for ever:
h 12 But [4]I will send a fire upon °Teman,
which shall devour the [4]palaces of °Bozrah."
D² i 13 [3]Thus saith [2]the LORD; "For [3]three
[3]transgressions of the °children of °Ammon,
and for four,
k [3]I will not turn away [3]*the punishment* thereof;
i because they have °ripped up the women with
child of Gilead, °that they might enlarge their
border:
k 14 But I will kindle a fire in the [7]wall of
°Rabbah, and it shall devour the [4]palaces
thereof, with °shouting in °the day of battle,
with a tempest in the day of the whirlwind:
15 And their king shall go into captivity, °he
and his princes together, [8]saith the LORD.

C² l 2 °Thus saith °the LORD; "For °three
°transgressions of °Moab, and for °four,
m °I will not turn away °*the punishment* thereof;
l °because he burned the bones of the king of
Edom into lime:

1. 6-8 (E¹, p. 1232). SOUTH. GAZA.
(*Alternation.*)

E¹ | c | 6–. Transgressions. (General.)
| d | –6–. Threatening. (Negative.)
| c | –6. Transgressions. (Particular.)
| *d* | 7, 8. Threatening. (Positive.)

6 Gaza. Now *Ghŭzzeh*, in Philistia.
the whole captivity = a wholesale captivity.
captivity = captives. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for a whole body of captives. See Jer. 13. 19. Cp. Jer. 47. 1. 2 Chron. 21. 16, 17; 28. 17.
7 wall. Put by Fig. *Synecdochē* (of Part), Ap. 6, for the whole city.
8 Ashdod. Afterward called by the Greeks, "Azotus". Now *Esdūd*, in the plain of Philistia, thirty-five miles north of Gaza.
Ashkelon. Now *'Askalān*, on the coast of Philistia.
Ekron. Afterward, Greek, "Accaron" (1 Macc. 10. 89). Now *'Akĭr*, six miles west of Gezer. For "Gezer" see note on 1 Kings 9. 15–17.
saith = hath said.
the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II. This Divine title occurs twenty-one times (7×3. See Ap. 10) in this book (1. 8; 3. 7, 8, 11, 13; 4. 2, 5; 5. 3; 6. 8; 7. 1, 2, 4, 4, 5, 6; 8. 1, 3, 9, 11; 9. 5, 8). For "thus hath said Adonai Jehovah" see 3. 11.

1. 9, 10 (C¹, p. 1232). MIDDLE. TYRE.
(*Alternation.*)

C¹ | e | 9–. Transgressions. (General.)
| f | –9–. Threatening. (Negative.)
| *e* | –9. Transgressions. (Particular.)
| *f* | 10. Threatening. (Positive.)

9 Tyrus. Now *es Sūr*. See notes on Isa. 23. Jer. 25. 22; 47. 4. Also Ezek. 26–28. Joel 3. 4, 5.
the brotherly covenant = a covenant of brethren. Cp. 2 Sam. 5. 11. 1 Kings 5. 1; 9. 11–14.

1. 11, 12 (E², p. 1232). SOUTH. EDOM.
(*Alternation.*)

E² | g | 11–. Transgression. (General.)
| h | –11–. Threatening. (Negative.)
| *g* | –11. Transgression. (Particular.)
| *h* | 12. Threatening. (Positive.)

11 Edom. Cp. Isa. 21. 11; 34. 5. Jer. 49. 8, &c. Ezek. 25. 12–14; 35. 2, &c. Joel 3. 19. Obad. 1. Mal. 1. 4.
because, &c. Ref. to Pent. (Gen. 27. 41. Cp. Deut. 23. 7). Ap. 92. Cp. Mal. 1. 2.
his brother. Ref. to Pent. (Gen. 25. 24–26).
tear perpetually: or, tear [his prey] perpetually. Ginsburg thinks = kept his grudge. Cp. 2 Chron. 28. 17.
he. The 1611 edition of the A.V. omits "he".
12 Teman. Cp. Jer. 49. 7. Obad. 9. Hab. 3. 3. Eliphaz was a Temanite (Job 2. 11, &c.).
Bozrah. Now *el Buseirah*, south-east of the Dead Sea.

1. 13-15 (D², p. 1232). NORTH. AMMON.
(*Alternation.*)

D² | i | 13–. Transgressions. (General.)
| k | –13–. Threatening. (Negative.)
| *i* | –13. Transgressions. (Particular.)
| *k* | 14, 15. Threatening. (Positive.)

13 children = sons.
Ammon. Cp. 1 Sam. 11. 1. **ripped up, &c.** Foretold in Hos. 13. 16. 2 Kings 8. 12; 15. 16. **that they might, &c.** Cp. Jer. 49. 1. **14 Rabbah.** Now *'Amman* (on the highlands of Gilead), "the city of waters", twenty-five miles north of the Dead Sea. Cp. 2 Sam. 11. 1, and 12. 26, 27. Jer. 49. 2. Ref. to Pent. (Deut. 3. 10, 11). Ap. 92. **shouting** = a great war-cry. **the day of battle**: i.e. the day of their foe's tumultuous assault. **15** הֵ. Ginsburg thinks it = his priests, with Sept.

2. 1-3 (C², p. 1232). MIDDLE. MOAB. (*Alternation.*)

C² | l | 1–. Transgressions. (General.)
| m | –1–. Threatening. (Negative.)
| *l* | –1. Transgressions. (Particular.)
| *m* | 2, 3. Threatening. (Positive.)

1 Thus saith the LORD. See note on 1. 3. **the LORD.** Heb. Jehovah. Ap. 4. II. **three . . . four.** See note on 1. 3. **transgressions.** See note on 1. 3 **Moab.** Cp. Isa. 15 and 16. Jer. 48. Ezek. 25. 8–11. Zeph. 2. 8. **I will not, &c.** See note on 1. 3. **the punishment thereof.** See note on 1. 3. **because he, &c.** Cp. 2 Kings 3. 27.

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2 But I will send a fire upon [1]Moab, and it shall devour the °palaces of °Kirioth: and Moab shall die with tumult, with °shouting, *and* with the sound of the °trumpet:

3 And I will cut off the °judge from °the midst thereof, and will slay all the princes thereof with him," saith [1]the LORD.

B³ E³ n

4 [1]Thus saith [1]the LORD; "For [1]three [1]transgressions of Judah, and for four,

o

[1]I will not turn away [1]*the punishment* thereof;

n

°because they have despised the law of [1]the LORD, and have not kept His °commandments, and °their lies caused them to err, after the which their fathers have walked:

o

5 But I will send a fire upon Judah, and it shall devour the [2]palaces of Jerusalem."

D³ p

6 [1]Thus saith [1]the LORD; "For [1]three [1]transgressions of Israel, and for four,

q

I will not [1]turn away [1]*the punishment* thereof;

p

because °they sold °the righteous for silver, and °the poor for °a pair of shoes;

7 That °pant after the dust of the earth on the head of °the poor, and °turn aside the way of °the meek: and °a man °and his father will go in unto the *same* °maid, °to profane My °holy name:

8 And they °lay *themselves* down upon clothes laid to pledge by °every altar, and they drink the °wine °of the condemned *in* the house of their god.

9 °Yet destroyed ℑ °the Amorite before °them, whose °height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also °ℑ brought you up from the land of Egypt, °and led you forty years through the wilderness, to possess the land of the Amorite.

11 And °I raised up of your sons for prophets, and of your young men °for Nazarites. °*Is it* not even thus, O ye °children of Israel? °saith [1]the LORD.

12 But °ye gave the Nazarites wine to drink; and commanded the prophets, saying, 'Prophesy not.'

q

13 Behold, ℑ am pressed under you, °as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver °himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* neither shall he that rideth the horse deliver [14]himself.

16 And *he that is* °courageous among the mighty shall flee away °naked in that day, [11]saith [1]the LORD.

2 palaces. See note on 1. 4.

Kirioth: or, his cities. Now *el Kŭreiyat*, or Kiriathaim, between Dibon and Medeba. Mentioned by Mesha on the Moabite Stone. See Ap. 54.

shouting = war-cry. Cp. 1. 14.

trumpet. Heb. *shophar*.

3 judge = sceptre-holder (Num. 24. 17).

the midst thereof = her midst. Fem. to agree with *'erez* (understood) = the midst of her [land].

2. 4, 5 (E³, p. 1232). SOUTH. JUDAH. (*Alternation.*)

E³ | n | 4–. Transgressions. (General.)
| o | –4–. Threatening. (Negative.)
| *n* | –4. Transgressions. (Particular.)
| *o* | 5. Threatening. (Positive.)

4 because . . . despised, &c. Ref. to Pent. (Lev. 26. 14, 15, 43). Ap. 92.

commandments = statutes.

their lies = their idols. Cp. 2 Kings 17. 15. Ps. 40. 4. Isa. 28. 15. Jer. 16. 17–20.

2. 6–16 (D³, p. 1232). NORTH. ISRAEL. (*Alternation.*)

D³ | p | 6–. Transgressions. (General.)
| q | –6–. Threatening. (Negative.)
| *p* | –6–12. Transgressions. (Particular.)
| *q* | 13–16. Threatening. (Positive.)

6 they sold. Ref. to Pent. (Lev. 25. 39. Deut. 15. 12). Ap. 92. A Hebrew might sell himself, but not his brother or an insolvent debtor (2 Kings 4. 1. Neh. 5. 5).

the righteous = a righteous one.

the poor = a needy one. Heb. *'ebyōn*. See note on "poverty", Prov. 6. 11.

a pair of shoes. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the title-deeds of which it was the token. Cp. Ruth 4. 7.

7 pant = crush. Heb. *shā'aph*. A *Homonym*, meaning (1) to gasp or long for (Job 7. 2; 36. 20. Ps. 119. 131. Ecc. 1. 5. Jer. 2. 24; 14. 6); (2) to crush (like *shūph* in Gen. 3. 15). Rendered "swallow up" in 8. 4. Job 5. 5. Pss. 56. 1, 2; 57. 3. Ezek. 36. 3. So here it = crush. See Oxford *Gesenius*, p. 983, col. 2. Render: "crush the head of the poor ones in the dust of the earth".

the poor = impoverished ones. Heb. *dal* (pl.). See note on "poverty", Prov. 6. 11. Not the same word as in *v.* 6.

turn aside the way = pervert their whole way.

the meek = humble ones. Heb. pl. of *'anī*. See note on "poverty", Prov. 6. 11.

a man. Heb. *'īsh*. Ap. 14. II.

and his father. This was done in the Canaanite idolatry, with the women of the temples, called *Ḳadēshōth* (fem.) and *Ḳadēshīm* (masc.).

maid = a young person (male or female). So called because of youthful vigour.

to profane, &c. This marks the result, not the intention, and shows the enormity of the sin in Jehovah's sight. Ref. to Pent. (Lev. 18. 21; 20. 3). Ap. 92. Cp. Isa. 48. 11. Ezek. 20. 9, 14; 36. 20–23. Rom. 2. 24. 1 Cor. 5. 1.

holy. See note on Ex. 3. 5.

8 lay themselves down, &c. Ref. to Pent. (Ex. 22. 26. Deut. 24. 12). Ap. 92.

every altar. The sin lay in the fact that the law of the one altar had been known as an ancient commandment as well as the law concerning the restoration of pledged garments.

wine. Heb. *yayin*. Ap. 27. I.

of the condemned: or, exacted wine.

9 Yet. Former blessings now cited to heighten the crime of their fivefold rebellion. the Amorite. Ref. to Pent. (Num. 21. 24. Deut. 2. 32–34). Ap. 92. Cp. Josh. 24. 8. These being the descendants of the *Nephilim* were all to have been destroyed, with the other Canaanite nations, by the sword of Israel. See Ap. 23 and 25. them. Some codices, with three early printed editions, read "you". height. Ref. to Pent. (Num. 13. 32, 33). Ap. 92. **10** ℑ brought, &c. Ref. to Pent. (Ex. 12. 51. Deut. 4. 47 (Sihon)). Ap. 92. and led you, &c. Ref. to Pent. (Deut. 2. 7; 8. 2). Ap. 92. **11** I raised up, &c. Not till the priests had failed in their duty to teach the law. See Lev. 10. 8, 11. Deut. 33. 8, 10. Prophets were not provided originally. for Nazarites. Ref. to Pent. (Num. 6. 2). Ap. 92. Is it not . . .? Fig. *Erotēsis*. Ap. 6. children = sons. saith the LORD = [is] Jehovah's oracle. **12** ye gave, &c. Ref. to Pent. (Num. 6. 2, 3). Ap. 92. **13** as a cart = according as [a full] cart. **14** himself = his soul. Heb. *nephesh*. Ap. 13. **16** courageous = stout in heart. Ap. 92. naked: or, armourless.

F¹ G (235) -687

3 Hear this word that °the LORD hath spoken against you, O °children of Israel, against the whole family which °I brought up from the land of Egypt, saying,

H

2 °"You only have I known of all the families of the °earth:

J

therefore I will °punish you for all your °iniquities.

G

3 °Can two walk together, except they °be agreed?

4 °Will a lion roar in the °forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 [3] Can a bird fall in a °snare upon the earth, where no °gin *is* for him? shall *one* take up a °snare from the earth, and have taken nothing at all?

6 °Shall a °trumpet be blown in the city, and the people °not be afraid? °shall there be °evil in a city, °and [1] the LORD hath not °done *it?*

7 °Surely °the Lord GOD °will do nothing, but He °revealeth His °secret unto His servants the prophets.

8 °The lion hath roared, who will not fear? [7] the Lord GOD hath spoken, °who can but prophesy?

9 Publish in the °palaces at Ashdod, and in the °palaces in the land of Egypt, and say, 'Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and °the oppressed in the midst thereof.'

H

10 For °they know not to do °right, °saith [1] the LORD, who store up violence and robbery in their [9] palaces.'

J

11 Therefore °thus saith [7] the Lord GOD; °"An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy [9] palaces shall be spoiled."

12 °Thus saith [1] the LORD; °"As the shepherd °taketh out of the mouth of the lion two legs, or °a piece of an ear; so shall the [1] children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus °*in* a couch.

13 Hear ye, and testify in °the house of Jacob, °saith [7] the Lord GOD, the God of hosts,

14 That °in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the °ground.

15 And I will smite the °winter house with the °summer house; and the °houses of ivory shall perish, and °the great houses shall have an end, [10] saith [1] the LORD.

3. 1—6. 14 (A², p. 1232). ISRAEL ALONE. (*Division.*)

A² | F¹ | 3. 1–15. The whole family from Egypt.
A² | F² | 4. 1–13. The Northern Kingdom. (Kine of Bashan.)
A² | F³ | 5. 1—6. 14. Lamentations. "Woe, Woe."

3. 1–15 (F¹, above). THE WHOLE FAMILY FROM EGYPT. (*Extended Alternation.*)

F¹ | G | 1. Call to Hear.
F¹ | H | 2–. Jehovah. "I have known."
F¹ | J | –2. Threatening.
F¹ | G | 3–9. Call to Answer.
F¹ | H | 10. Israel. "They know not."
F¹ | J | 11–15. Threatening.

1 the LORD. Heb. Jehovah. Ap. 4. II.
children = sons. Some codices, with one early printed edition, Aram., and Sept., read "house". Either reading shows that these chapters relate to the twelve-tribed nation (see p. 1206).
I brought up, &c. Ref. to Pent. (Ex. 12. 51, &c.).
2 You only have I known, &c. See the Structure above. Ref. to Pent. (Deut. 7. 6). Ap. 92. Cp. Ps. 147. 19, 20.
earth = soil. Heb. *'ădāmāh.*
punish you = visit upon you, as in *v.* 14. Ref. to Pent. (Ex. 32. 34). Ap. 92.
iniquities. Heb. *'āvāh.* Ap. 44. iv.
3 Can two . . .? Fig. *Erotēsis* (in neg. affirmation). Ap. 6. This is the first of five parables. The answer to each is self-evident.
be agreed = have met together by appointment [of time and place].
4 Will . . .? Fig. *Erotēsis.* Ap. 6.
forest = thicket.
5 snare = net. Heb. *phah.*
gin = a snare, or trap. Gin is short for the Old French *engin,* which is from Latin *ingenium*; hence, something *ingenious.*
6 Shall . . .? Fig. *Erotēsis.* Ap. 6.
trumpet. Heb. *shophar.*
not be afraid = not run together.
evil = calamity; as in 5. 13. Ps. 141. 5. Heb. *rā'a'.* Ap. 44. viii. = evil: not moral evil, but evil inflicted in judgment, as in 5. 13. Isa. 45. 7. Jer. 18. 11. Lam. 3. 38.
and the LORD hath not done it? With the true meaning of "evil" there is no need to do violence to the Heb. to defend Jehovah's righteous dealings.
done = inflicted.
7 Surely = [No:] for. Cp. Job 31. 13. Mic. 6. 4. The reason follows and is explained.
the Lord GOD. See note on 1. 7.
will do = doeth. Heb. *'āsah* = work, execute (Ex. 12. 12. Num. 5. 30; 33. 4. Deut. 10. 18; 33. 21, &c.).
revealeth. As He did to Abraham, His "prophet" (Gen. 20. 7) in Gen. 18. 17, &c., and has since done by His prophets. Cp. Gen. 6. 13. Ps. 25. 14. John 15. 15.
secret = secret counsel. Heb. *sōd.* Cp. Job 15. 8; 29. 4. Prov. 3. 32.
8 The lion hath roared. Fig. *Hypocatastasis.* Ap. 6.
the Lord GOD hath spoken. Fig. *Hermeneia.* Ap. 6. Explaining the Fig. *Hypocatastasis* in the preceding line.
who can but prophesy? Fig. *Erotēsis.* Ap. 6. Some modern critics alter the Heb. to "be frightened", not seeing that it is through the prophets that God speaks (Heb. 1. 1).
9 palaces. See note on 1. 4.
the oppressed = oppressive acts. Heb. *'āshūkim* = oppressed by violent and forcible exactions. Occurs only here; Job 35. 9; and Ecc. 4. 1. Ref. to Pent. (Lev. 19. 13. Deut. 24. 14). Ap. 92.
10 they know not. Marking the Structure.
right = straightforward. Heb. *nākah.* A rare word. Occurs only in 2 Sam. 15. 3. Prov. 8. 9 ("plain"); 24. 26. Isa. 26. 10 ("uprightness"); 30. 10 ("right things"); 57. 2 ("uprightness"); 59. 14 ("equity").
saith the LORD = [is] Jehovah's oracle.
11 thus saith the Lord GOD. The first of three occurrences of this formula in Amos. See note on 1. 3.
An adversary = An adversary [shall come]. Fig. *Ellipsis.* Ap. 6. Cp. 2 Kings 17. 3, 6; 18. 9, 10, 11.
12 Thus saith the LORD. See note on 1. 3.
As = Just as, or according as.
taketh = rescueth, like a brand plucked from the burning.
a piece = the tip.
in a couch = [in the corner of] a couch: i.e luxuriously. Cp. 6. 1–4. *Ellipsis* (of Repetition). Ap. 6.
13 the house of Jacob: i.e. the whole of the natural seed. See note on *v.* 1.
God. Heb. *Elohim.* Ap. 4. I.
saith the Lord GOD, the God of hosts = [is] the oracle of Adonai Jehovah, the Elohim of Zebaioth.
14 in the day that, &c. Ref. to Pent. (Ex. 32. 34). Ap. 92.
ground = earth. Heb. *'erez.*
15 winter house. Cp. Jer. 36. 22.
summer house. Cp. Judg. 3. 20.
houses of ivory. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for the parts inlaid, panelled, or overlaid with ivory. Cp. 1 Kings 22. 39. Ps. 45. 8.
the great = many.

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4 °Hear this word, ye °kine of Bashan, that *are* in the °mountain of Samaria, which °oppress °the poor,

L which crush °the needy, which °say to °their masters, 'Bring, and let us drink.'

M **2** °The Lord GOD hath °sworn by His holiness, that, °lo, the days shall come upon you, that He will take you away with °hooks, and °your posterity with fishhooks.

3 And ye shall go out at the breaches, every °*cow* °*at that which is* °before her; and °ye shall cast *them* into the palace, °saith °the LORD.

K **4** °Come to Beth-el, and °transgress; at °Gilgal multiply °transgression; and bring your sacrifices every morning, *and* your tithes °after three years:

5 And °offer a sacrifice of thanksgiving °with leaven, and proclaim *and* publish the °free offerings: for °this liketh you, O ye °children of Israel, °saith ²the Lord GOD.

L r¹ **6** And ℨ also have given you °cleanness of teeth in all your cities, and want of bread in all your places:

s¹ °yet have ye not returned unto Me, ³saith ³the LORD.

r² **7** And also °ℨ have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one °piece was rained upon, and the °piece whereupon °it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied:

s² ⁶yet have ye not returned unto Me, ³saith ³the LORD.

r³ **9** °I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, °the palmerworm devoured *them:*

s³ ⁶yet have ye not returned unto Me, ³saith ³the LORD.

4. 1-13 (F², p. 1235). THE NORTHERN KINGDOM. (THE KINE OF BASHAN.) (*Extended Alternation.*)

F² | K | 1–. Call to Hear.
L | –1. Judgments deserved.
M | 2, 3. Threatening.
K | 4, 5. Call to Come.
L | 6–11. Judgments inflicted.
M | 12, 13. Threatening.

1 Hear . . . ye. Masc.
kine = heifers: the women. Cp. Ps. 22. 12 (masc.). Ezek. 39. 18 (masc.).
mountain = hill country.
oppress. Heb. *'āshaḳ*, as in 3. 9 (fem.). Ref. to Pent. (Lev. 19. 13. Deut. 24. 14). Cp. 1 Sam. 12. 3, 4.
the poor = exhausted ones. Heb. *dal* (masc.). See note on "poverty", Prov. 6. 11.
the needy = needy ones. Heb. *'ebyōn* (masc.). See note on "poverty", Prov. 6. 11.
say (fem.). **their** (masc.).
2 The Lord GOD. See note on 1. 7.
sworn by His holiness. Ref. to Pent. (Gen. 22. 16).
lo. Fig. *Asterismos.* Ap. 6.
hooks. In the Assyrian monuments we see the captives with literal "hooks" in their noses. Cp. 2 Chron. 33. 11. Job 40. 24; 41. 2. Isa. 37. 29. Ezek 29. 4.
your posterity = the remnant of you. Heb. *'aḥarīth*, as in Ezek. 23, 25. Not posterity.
3 cow: i. e. woman.
at that which is before her = each woman through the breach [in the wall of Samaria].
before her: i. e. without turning to the left or right. Cp. Josh. 6. 5, 20.
ye shall cast them into the palace. Palace, Heb. *harmōn* (see note on 1. 4). Here it is *haharmōnah*, which forms the Fig. *Paronomasia* (Ap. 6) with *'armōn* (3. 11). The clause is to be interpreted by 3. 11, 12, and 5. 27, and would then read:—"ye shall be cast forth toward *Ha-Harmon*". The place is not known, but it may mean "ye women who are at ease in your palaces" (*'armōn*, 3. 11, 12) will be cast forth into *Ha-Harmōnah*: i. e. into exile. The text is not necessarily "corrupt" because we do not happen to know a place of that name.
saith the LORD = [is] Jehovah's oracle.
the LORD. Heb. Jehovah. Ap. 4. II.
4 Come to Beth-el, &c. Here we have Divine irony, as though it meant "Fill up the measure of your iniquity". Cp. Matt. 23. 32.
transgress . . . transgression. Heb. *pāsha'*. Ap. 44. ix.
Beth-el . . . Gilgal. Cp. 3. 14; 5. 5. Hos. 4. 15; 9. 15; 12. 11.
after three years. The ref. is to the Pent. (Num. 28. 3. Deut. 14. 28), Ap. 92; not to "days", or to modern "Mohammedan pilgrimages".
5 offer a sacrifice = offer as incense. Heb. *ḳaṭar*. Ap. 43. I. vii. Ref. to Pent. (Lev. 7. 13; 23. 17). Ap. 92. Cp. Ps. 56. 12. Jer. 17. 26; 33. 1. Heb. 13. 15.
with leaven. Leavened bread might be eaten by the offerer, but *not consumed on the altar* (Lev. 2. 11, 12). Leaven is mentioned five times in Exodus: four in Leviticus: one in Deuteronomy: *and not elsewhere.* The Mosaic law was well known. Ap. 92. There was no "historic growth" of the Pentateuch.
free offerings. Ref. to Pent. (Lev. 22. 18, 21. Deut. 12. 6). Ap. 92.
this liketh you = so ye have loved [to have it].
children = sons.
saith the Lord GOD = [is] Adonai Jehovah's oracle.

4. 6-11 (*L*, above). JUDGMENTS INFLICTED. (*Repeated Alternation.*)

L | r¹ | 6–. Judgment. (Famine.)
s¹ | –6. Impenitence.
r² | 7, 8–. Judgment. (Drought.)
s² | –8. Impenitence.
r³ | 9–. Judgment. (Blasting.)
s³ | –9. Impenitence.
r⁴ | 10–. Judgment. (Pestilence.)
s⁴ | –10. Impenitence.
r⁵ | 11–. Judgment. (Overthrow.)
s⁵ | –11. Impenitence.

6 cleanness of teeth. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for famine.
yet have ye not, &c. Note the Structure above, showing the Fig. *Anaphora* (Ap. 6). Cp. Isa. 26. 11. Jer. 5. 3. Hag. 2. 17.
7 ℨ have withholden, &c. Ref. to Pent. (Deut. 28. 22-24).
piece = portion of land.
it. Ginsburg thinks this should be "I".
9 I have smitten, &c. Ref. to Pent. (Deut. 28, 22). Ap. 92. Cp. Hag. 2. 17.
the palmerworm = the gnawer. Heb. *gāzām.* See note on Joel 1. 4.

r[1] 10 °‹I have sent among you °the pestilence
-687 °after the manner of Egypt: your young men
have I slain with the sword, and have °taken
away your horses; and °I have made the
stink of your camps to come up unto your
nostrils:

s[4] 6 yet have ye not returned unto Me, [3]saith
[3]the LORD.

r[5] 11 I have overthrown *some* of you, °as
°God overthrew Sodom and Gomorrah, and
°ye were as a firebrand plucked out of the
burning:

s[5] [6]yet have ye not returned unto Me, [3]saith
[3]the LORD.

M 12 Therefore thus will I do unto thee, O Is-
rael: *and* because I will do this unto thee,
°prepare to meet thy [11]God, O Israel.
13 For, [2]lo, He That formeth the mountains,
and °createth the °wind, and °declareth unto
°man what *is* his thought, °That maketh the
morning darkness, °and treadeth upon the
high places of the earth, [3]The LORD, The
[11]God of hosts, °*is* His name.

F[3] N 237) 5 Hear ye this word which ℨ °take up
against you, *even* a °lamentation, O
°house of Israel.
2 The °virgin of Israel is fallen; °she shall
no more rise: she is forsaken upon her °land;
°*there is* none to raise her up.

O[1] t[1] 3 For thus saith °the Lord GOD; ‹The city
that °went out °*by* a thousand shall leave an
hundred, and that which went forth °*by* an
hundred shall leave ten, °to the house of
Israel.'

u[1] 4 For °thus saith °the LORD unto the [1]house
of Israel, °‹Seek ye Me, and °ye shall live:
5 But seek not °Beth-el, nor enter into °Gilgal,
and °pass not to °Beer-sheba: for °Gilgal shall
surely go into °captivity, and °Beth-el shall
come to nought.
6 ‹Seek ‹the LORD, and ‹ye shall live;

t[2] lest He break out like fire in the house of
°Joseph, and devour *it*, and *there be* none to
quench *it* in Beth-el.

O[2] t[3] 7 Ye who turn judgment to °wormwood, and
°leave off righteousness °in the earth,

u[2] 8 ‹*Seek Him* That maketh °the seven stars
and °Orion, and turneth °the shadow of death
into the morning, and °maketh the day dark

10 I have sent, &c. Ref. to Pent. (Lev. 26. 25. Deut. 28. 21, 27, 60). Ap. 92.
the pestilence = a pestilence. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the death resulting from it. Sept. renders it "death". See note on 6. 10.
after the manner, &c. Ref. to Pent. (Ex. 9. 3, 6; 12. 29. Deut. 28. 27). Ap. 92. Cp. Ps. 78. 50. Isa. 10. 24, 26.
taken away, &c. Cp. 2 Kings 13. 7.
I have made, &c. Cp. Joel 2. 20.
11 as God overthrew, &c. Ref. to Pent. (Gen. 19. 24, 25. Deut. 29. 23). Ap. 92. Cp. Isa. 13. 19. Jer. 49. 18.
God. Heb. Elohim. Ap. 4. I.
ye were as a firebrand, &c. Cp. Zech. 3. 2. Jude 23.
12 prepare to meet, &c.: i.e. in judgment. Cp. Ezek. 13. 5; 22. 30. Verses 11 and 12 are not "out of place" or an "interpolation", but are required by the Structure, "*M*", p. 1236.
13 createth. Some modern critics allege that this word (Heb. *bārā*, Gen. 1. 1) was not used before the time of Jeremiah; but it is used, besides the Pentateuch, in Pss. 51. 10; 89. 12, 47; 102. 18; 104. 30; 148. 5. Eccles. 12. 1; and in Isaiah frequently.
wind. Heb. *rūach*. Ap. 9.
declareth unto man, &c. Cp. Ps. 139. 2. Dan. 2. 28.
man. Heb. *'ādām*. Ap. 14. I.
That maketh, &c. Cp. 5. 8; 8. 9.
and treadeth, &c. Ref. to Pent. (Deut. 32. 13; 33. 29). Ap. 92. Cp. Mic. 1. 3.
is His name. Ref. to Pent. (Ex. 15. 3). Ap. 92. Cp. 5. 8; 9. 6. Isa. 47. 4. Jer. 10. 16.

5. 1—6. 14 (F[3], p. 1235). LAMENTATIONS.
(*Introversions.*)

F[3] | N | 5. 1, 2. Lamentation.
O[1] | t[1] | 5. 3. Threatening.
u[1] | 5. 4–6–. Exhortation. "Seek Him."
t[2] | 5. –6. Threatening.
O[2] | t[3] | 5. 7. Incrimination.
u[2] | 5. 8, 9. Exhortation. "Seek Him."
t[4] | 5. 10, 11–. Incrimination.
O[3] | t[5] | 5. –11–13. Threatening.
u[3] | 5. 14, 15. Exhortation. "Seek Good."
t[6] | 5. 16, 17. Threatening.
N | 5. 18—6. 14. Lamentation.

1 take up = lift up as a burden.
lamentation = dirge.
house of Israel. See note on 3. 1.
2 virgin. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the house of Israel, a young girl who is beloved, as in Hosea. Cp. Isa. 37. 22; 47. 1. Jer. 14. 17; 46. 11, &c.
she. Some codices, with one early printed edition, Syr. and Vulg., read "and shall not": i.e. cannot rise again.
land = soil. Heb. *'ădāmāh*.
there. Some codices read "and [there]".
3 the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II.
went out = goeth out [to war].
by a thousand = a thousand strong. Ref. to Pent. (Deut. 32. 30). Ap. 92.
by an hundred = a hundred strong.
to = [belonging] to.
4 thus saith. Note the prophetic formula (see Ap. 82), introducing the exhortation, and emphasising it.
the LORD. Heb. Jehovah. Ap. 4. II.
Seek ye Me, &c. Note this word "seek" in the several exhortations ("u[1]", "u[2]", and "u[3]"). Ref. to Pent. (Deut. 12. 5). Ap. 92. As in Ps. 9. 10. Isa. 9. 13. Jer. 10. 21. Hos. 10. 12. Zeph. 1. 6.
ye shall live. Ref. to Pent. (Lev. 18. 5, see note there. Deut. 30. 19). Ap. 92. Cp. Isa. 55. 3.
5 Beth-el . . . Gilgal . . . Beer-sheba. Cp. Hos. 4. 15; 10. 8. These were the seats of Israel's idolatrous worship.
pass not = pass not through; which was necessary in order to get from the north to Beer-sheba in the south. Cp. 4. 4; 8. 14.
Gilgal shall surely go into captivity. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *Gilgal gālōh yigleh* = *The Roller, rolling, shall roll away*: i.e. be utterly removed. This is emphasised by the Fig. *Polyptōton* (Ap. 6).
6 Joseph. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole Northern Kingdom.
7 wormwood. Ref. to Pent. (Deut. 29. 18). Ap. 92.
leave off . . . in = cast down . . . to.
8 the seven stars. Heb. *kīmah* = cluster. Modern name, the Pleiades. See notes on Job 9. 9; 38. 31, 32. Cp. Isa. 13. 10; and see Ap. 12.
Orion. Heb. *kesēl* = rigidity, strength; from *kesālīm* = loins (Job 15. 27): hence, "confidence" derived from strength (Job 8. 14; 31. 24, where the Sept. has *ischun* = strength. Ps. 78. 7. Prov. 3. 26). In the Denderah Zodiac his name is *oar*, from Heb. root *'Or* = light: hence, the glorious One. See Ap. 12. p. 17. Cp. Job 9. 9; 38. 31.
the shadow of death. Heb. *tzalmāveth*. Not "a late word". We find it ten times in Job; four times in the Psalms. Isa. 9. 2. Jer. 2. 6; 13. 16.
maketh the day, &c. Cp. Ps. 104. 20.

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with night: °That °calleth for the waters of the sea, and poureth them out upon the face of the earth: 4 The LORD °*is* His name:

9 8 That °strengtheneth the spoiled against the strong, °so that the spoiled shall come against the fortress.

i4 (p. 1237)

10 °They hate °him that rebuketh °in the gate, and they abhor him that speaketh °uprightly.

11 Forasmuch therefore as your treading *is* upon° the poor, and ye take from him °burdens of wheat:

O3 t5

°ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted °pleasant vineyards, but ye shall not drink °wine of them.

12 For I know your manifold °transgressions and your mighty °sins: °they afflict °the just, they °take a bribe, and they °turn aside °the poor 10 in the gate *from their right*.

13 °Therefore the prudent shall keep silence in that time; for it *is* °an evil time.

u3

14 °Seek good, and not 13 evil, that 4 ye may live: and so 4 the LORD, the °God of hosts, shall be with you, °as ye have spoken.

15 °Hate the 13 evil, and love the good, and establish judgment 10 in the gate: °it may be that 4 the LORD 14 God of hosts will be gracious unto the remnant of °Joseph.'

t6

16 Therefore 4 the LORD, the 14 God of hosts, °the LORD*, saith thus; 'Wailing *shall be* in all °streets; and they shall say in all the highways, 'Alas! alas!' and they shall call the husbandman to mourning, and such as are °skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will °pass through thee," saith the LORD.

N P1 w (p. 1238)

18 °'Woe unto you that desire °the day of 4 the LORD! to what end *is* it for you?

x

°the day of 4 the LORD 8 *is* °darkness, and not light.

19 14 As if a °man did flee from °a lion, and °a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 °*Shall* not 18 the day of 4 the LORD *be* 18 darkness, and not light? even very dark, °and no brightness in it?

w

21 °'I hate, I despise your feast days, and °I will not smell in your °solemn assemblies.

22 Though ye °offer Me °burnt offerings and your °meat offerings, °I will not accept *them:* neither will I regard the °peace offerings of your fat beasts.

23 °Take thou away from Me the noise of thy songs; for I will not hear the melody of thy °viols.

That=[Seek Him] That.
calleth, &c. Cp. 9. 6. Job 38. 34. Isa. 48. 13.
is=it [is].

9 strengtheneth the spoiled against the strong =that makes destruction to come suddenly to flash upon the strong.
so that the, &c.=and destruction will come upon the fortress.

10 They hate, &c. The connection is not "difficult". The Structure is the commentary. Cp. Isa. 29. 21.
him that rebuketh, &c.=the reprover.
in the gate: i.e. before the judge.
uprightly=truthfully.

11 the poor=an impoverished one. Heb. *dal*. See note on "poverty", Prov. 6. 11.
burdens=exaction. Sing.
ye have built, &c. Ref. to Pent. (Deut. 28. 30, 39).
pleasant vineyards=vineyards of desire.
wine. Heb. *yayin*. Ap. 27. I.

12 transgressions. Heb. *pāsha'*. Ap. 44. ix.
sins. Heb. *chaṭā'*. Ap. 44. i.
they afflict=oppressors [as ye are] of.
the just=a righteous one.
take a bribe. Ref. to Pent. (Num. 35. 31, 32, the same word). Ap. 92.
turn aside. Ref. to Pent. (Ex. 23. 6. Deut. 16. 19; 24. 17. The same Heb. word in all three cases). Ap. 92. Cp. Isa. 29. 21. Mal. 3. 5.
the poor=needy ones. Heb. *'ebyōn*. See note on "poverty", Prov. 6. 11. Cp. 2. 7. Isa. 29. 21.

13 Therefore, &c. Cp. Prov. 28. 12, 28.
an evil time=a time of calamity. Heb. *rā'a'*. Ap. 44. viii. See note on 3. 6.

14 Seek good. Note the Structure ("u1", "u2", "u3", p. 1237). God. Heb. Elohim. Ap. 4. I.
as=according as. Cp. Mic. 3. 11.

15 Hate the evil, &c. Cp. Pss. 34. 14; 97. 10. Rom. 12. 9. This concludes the last of the three exhortations.
it may be. Heb. *'ulay*. The whole verse is the exhortation: but the Heb. accent marks off this sentence, calling attention, not to *uncertainty* on the part of Jehovah, but to the *difficulty* on Israel's part; and this in order to stimulate obedience to the exhortation. Cp. Ex. 32. 30. 2 Kings 19. 4. Joel 2. 14.
Joseph. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole of the Northern Kingdom.

16 the LORD*. One of the 134 places where the *Sōpherīm* say they altered "Jehovah" (Ap. 4. II) of the primitive text to "Adonai" (Ap. 4. VIII (2)). See Ap. 32.
streets=open places.
skilful of lamentation: i.e. the professional mourners. Cp. 2 Chron. 35. 25. Ecc. 12. 5. Jer. 9. 17.

17 pass through. Ref. to Pent. (Ex. 12. 12). Ap. 92.

5. 18—6. 14 (*N*, p. 1237). LAMENTATION.

(*Division.*)

N | P1 | 5. 18-27. The First Woe. Presumption, &c.
P2 | 6. 1-14. The Second Woe. Security, &c.

5. 18-27 (P1, above). THE FIRST WOE.

(*Alternation.*)

P1 | w | 18-. Incrimination. Presumption.
x | -18-20. Threatening. Darkness.
w | 21-26. Incrimination. Idolatry.
x | 27. Threatening. Captivity.

18 Woe. The first woe. See the Structure above.
the day of the LORD. See notes on Isa. 2. 12; 13. 6.

Joel 2. 1. darkness, and not light. Note the Fig. *Pleonasm* (Ap. 6) for emphasis. Cp. Jer. 30. 7. Joel 2. 2. Zeph. 1. 15. **19** man. Heb. *'ish*. Ap. 14. II. a lion. Heb. the face of a lion. A special various reading called *Sevir* (Ap. 34) reads "the mouth of a lion". a bear. The Syrian bear is fiercer than a lion (Dan. 7. 5. Cp. 2 Kings 2. 24. Lam. 3. 10. **20** Shall not . . . ? Fig. *Erotesis* (Ap. 6), for emphasis. and no brightness. Note the Figs. *Pleonasm* and *Erotesis* (Ap. 6). Some codices omit "and". **21** I hate, &c. Cp. Prov. 21. 27. Isa. 1. 11-14. Jer. 6. 20. I will not smell, &c. Ref. to Pent. (Lev. 26. 31). Ap. 92. solemn assemblies. Ref. to Pent. (Lev. 23. 36. Num. 29. 35. Deut. 16. 8). Ap. 92. **22** offer=offer up. burnt offerings . . . meat offerings. See Ap. 43. II, and III. I will not accept, &c. Ref. to Pent. (Lev. 1. 4). Ap. 92. peace offerings. See Ap. 43. II. iv. **23** Take thou away, &c. Cp. Isa. 1. 13. viols=lutes.

687 **24** But let judgment °run down as waters, and righteousness as a °mighty °stream.

25 °**Have ye offered** °**unto Me sacrifices and offerings in the wilderness forty years, O** [1]**house of Israel?**

26 **But** °**ye have borne the** °**tabernacle of your Moloch and** °**Chiun your images,** °**the star of your god which ye made to yourselves.**

x **27** **Therefore will I cause** you **to go into**
38) **captivity** °**beyond Damascus,"** °saith the LORD, Whose name *is* The [14] God of Hosts.

[2] y[1] 39) **6** °Woe to °them *that are* °at ease in Zion, and °trust in the mountain of Samaria, °*which are* named °chief of the nations, to whom °the house of Israel °came!

2 °Pass ye °unto °Calneh, and °see; and from thence go ye to °Hamath the great: then go down to °Gath of the Philistines: °*be they* better than °these kingdoms? °or their border greater than °your border?

3 Ye that °put far away °the evil day, and cause the °seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That °chant to the sound of the viol, *and* invent to themselves °instruments of musick, °like David;

6 That drink °wine in °bowls, and anoint themselves with the chief ointments: but they °are not grieved for the °affliction of °Joseph.

z[1] **7** Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

y[2] **8** °The Lord GOD hath °sworn °by Himself, °saith °the LORD the °God of Hosts, °I abhor the °excellency of Jacob, and hate his palaces:

z[2] therefore will I deliver up the city with °all that is therein.

9 And it shall come to pass, if there °remain ten °men in one house, that they shall °die.

10 And °a man's uncle shall take °him up, and he that °burneth him, to bring out the

24 **run down** = roll on. Ref. to "Gilgal".
mighty = inexhaustible.
stream. Heb. *naḥal* = a wady, or intermittent stream; not *nahar*, a constant-flowing river.

25 **Have ye offered, &c. . . .?** Fig. *Erotēsis*. Ap. 6. This is a question in some codices and three early printed editions; but other codices, and four early printed editions, read it as an affirmative statement. If a question, the answer is No. See Deut. 32. 17. Josh. 5. 5–7. Jer. 7. 22, 23. Ezek. 20. 8, 16, 24.
unto Me. Not "unto demons". Ref. to Pent. (Lev. 17. 7. Deut. 32. 17). Ap. 92. Cp. Ps. 106. 37. 1 Cor. 10. 7.

26 **ye have borne** = borne aloft. Fig. *Hysterēsis*. Ap. 6. **tabernacle** = booth. Heb. *sikkuth*.
Chiun. The Egyptian or Greek equivalent was *Remphan* (Sept. *Raiphan*; another spelling preserved in the Sept. and in Acts 7. 43). Proper names frequently differ in spelling: e.g. Ethiopia is the Heb. *Kūsh*; Egypt is *Mizraïm*; Mesopotamia and Syria is *'Ăram*, or *'Aram-nahăraïm*, &c.
the star of your god: or, your star-god.

27 **beyond Damascus.** In Acts 7. 43 beyond Babylon, which was of course "beyond Damascus", and included it, showing what was in the Divine purpose in the words of Jehovah (*v.* 27) by Amos. Moreover, the road to Assyria lay through Damascus. Cp. 2 Kings 15. 29; 16. 9. Isa. 8. 4. Amos 3. 12. May not the Holy Spirit quote and adapt His own words as He pleases?
saith = hath said.

6. 1–14 (P[2], p. 1238). **THE SECOND WOE. SECURITY.** (*Repeated Alternation.*)

P[2] | y[1] | 1–6. Incrimination. Security.
z[1] | 7. Threatening. Captivity.
y[2] | 8–. Incrimination. Pride.
z[2] | –8–11. Threatening. Depopulation.
y[3] | 12, 13. Incrimination. Injustice.
z[3] | 14. Threatening. Invasion.

1 **Woe.** The second woe. See 5. 18.
them: i.e. the nobles of Judah, in comparison with the nobles of Israel (in Samaria) in the next clause.
at ease = careless, secure, or easy-going.
trust = confide. Heb. *bāṭaḥ*. Ap. 69. i. Here Part. = them that confide.
which are named = [the men of] name. Cp. Num. 1. 17.
chief of the nations: i.e. Israel. Ref. to Pent. (Ex. 19. 5). Ap. 92.
the house of Israel: i.e. the Northern Kingdom = the People of Israel.
came. Supply the *Ellipsis*: "came [for judgment and justice]", as shown by the rest of this member ("y[1]").

2 **Pass** = Pass over: i.e. the Euphrates. Cp. Jer. 2. 10.
unto Calneh. The sequence of these cities is logical rather than geographical.
Calneh. On the Tigris. Built by Nimrod (Gen. 10. 10). Called Calno (Isa. 10. 9); Canneh (Ezek. 27. 23).
see = consider [its fate]. So in the next two clauses. **Hamath.** On the north. Now called *Hama*, on the Orontes, north of Damascus. Ref. to Pent. (Gen. 10. 18. Num. 34. 7, 8). Cp. *v.* 14. Ap. 92. **Gath.** Now *Tell es Sāfi*, in the south. See 1 Sam. 5. 8. **be they better:** i.e. these nobles and chief men. **these kingdoms:** which have been overthrown. **or their border** = or [is] their border or boundary greater? &c. **your:** i.e. the borders of Israel and Judah. Supply the logical *Ellipsis*: "[yet I overthrew them; how much more shall I judge you!]".

3 **put** = thrust. **the evil day** = the day of calamity. Heb. *rā'a'*. Ap. 44. viii. Cp. 3. 6; 5. 13; 9. 10. **seat:** or, throne.

5 **chant** = break out [in song]. Heb. *pārat*. Occurs only here. **instruments of musick.** Heb. *kĕlai shīr* = instruments of song. **like David** = as David did.

6 **wine.** Heb. *yayin*. Ap. 27. I. **bowls** = sacred bowls; not in goblets. **are not grieved** = do not afflict themselves. **affliction** = breach: i.e. the breach of the two kingdoms (1 Kings 12). Cp. Isa. 30. 26. Jer. 6. 14. **Joseph.** Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole of the ten tribes. A reference to the Patriarch, by application.

8 **The Lord GOD.** Heb. Adonai Jehovah. Ap. 4. VIII (2) and II. See note on 1. 8. **sworn, &c.** Ref. to Pent. (Gen. 22. 16). Cp. Jer. 51. 14. **by Himself** = by His soul. Heb. *nephesh*. Ap. 13. **saith the LORD the God of Hosts** = [is] the oracle of Jehovah, the God of Hosts. **the LORD.** Heb. Jehovah. Ap. 4. II. **God.** Heb. Elohim. Ap. 4. I. **I abhor.** Heb. *tāab*, a *Homonym*, with two meanings. Here, to abhor. In Ps. 119. 20, 40, 174, to desire or long for. **excellency.** Fig. *Ampliatio*. It was once such (cp. 8. 7. Ps. 47. 4. Ezek. 24. 21), but is now no longer so. **all that is therein** = the fulness thereof.

9 **remain:** i.e. survive after the siege. **men.** Pl. of *'ĕnōsh*. Ap. 14. III. **die:** i.e. by pestilence.

10 **a man's uncle** = a relative. **him:** i.e. the corpse. **burneth.** See note on 4. 10. Here, and 1 Sam. 31. 12 are the only two places where burning of corpses is mentioned. Both are exceptional cases, but it was a common practice of the Horites (cp. Gen. 14. 6. Deut. 2. 12, 22), whose remains were found in the excavations at Gezer. See note on 1 Kings 9. 15–17.

689-687 °bones out of the house, and shall say unto °him that *is* °by the sides of the house, '*Is there* yet °*any* with thee?' and he shall say, 'No.' Then shall he say, °'Hold thy tongue: for we may not °make mention of the name of [8]the LORD.'

11 For, °behold, [8]the LORD commandeth, and He will smite the great house with breaches, and the little house with clefts.

y^3 (p. 1239) 12 °Shall horses run upon the rock? °will *one* plow °*there* with oxen? °for ye have turned judgment into gall, and the fruit of righteousness into °hemlock:

13 Ye which rejoice in a thing of nought, which say, 'Have we not taken to us °horns by our own strength?'

z^3 14 But, [11]"behold, °I will raise up against you a nation, O house of Israel, saith [8]the LORD the [8]God of hosts; and °they shall afflict you °from the entering in of °Hemath °unto °the river of °the wilderness."

B^1 Q^1 a^1 (p. 1240) **7** Thus hath °the Lord GOD shewed unto me; and, °behold, He °formed °grasshoppers in the beginning of the shooting up of the latter growth; and, °lo, *it was* the latter growth after °the king's mowings.

b^1 2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, [1]"O Lord GOD, forgive, I beseech Thee: °by whom shall °Jacob arise? for *he is* small."

c^1 3 °The LORD °repented for this: "It shall not be," saith °the LORD.

Q^2 a^2 4 Thus hath [1]the Lord GOD shewed unto me: and, behold, [1]the Lord GOD °called to contend by fire, and it devoured the great deep, and °did eat up °a part.

b^2 5 Then said I, "O [1]Lord GOD, cease, I beseech Thee: [2]by whom shall [2]Jacob arise? for *he is* small."

c^2 6 [3]The LORD [3]repented for this: "This also shall not be," saith [1]the Lord GOD.

Q^3 a^3 7 Thus He shewed me: and, [1]behold, °the LORD* stood upon a wall °*made* by a °plumbline, with a °plumbline in His hand.

b^3 8 And [3]the LORD said unto me, °"Amos, what seest thou?" And I said, "A [7]plumbline."

c^3 Then said [7]the LORD*, "Behold, I will °set a plumbline in the midst of My People Israel: I will not again °pass by them any more:

9 And the °high places of °Isaac shall be desolate, and the sanctuaries of °Israel shall be laid waste; and °I will rise against the house of °Jeroboam with the sword."

A^2 R (p. 1241) 10 Then Amaziah °the priest of °Beth-el sent to Jeroboam king of Israel, saying, "Amos hath °conspired against thee °in the midst of the house of Israel: the land is not able to °bear all his words.

bones: i.e. one reduced to a mere skeleton. Cp. Job 7. 15; 19. 20.

him that is, &c.: i.e. the survivor.

by the sides of=in the midst of, or hinder part.

any: i.e. any alive or dead.

Hold thy tongue=Hush!

make mention of=call upon, or invoke. Cp. Isa. 26. 13; 49. 1; 62. 6.

11 behold. Fig. *Asterismos*. Ap. 6.

12 Shall horses...? will...? Fig. *Erotēsis*. Ap. 6.

there: or, supply "[the sea]".

for. Supply "[with equal madness]".

hemlock. Ref. to Pent. (Deut. 29. 18, same word as "wormwood"). Ap. 92.

13 horns=powers. "Horns" put by Fig. *Metonymy* (of Cause), Ap. 6, for the power put forth by them.

14 I will raise up, &c. Ref. to Pent. (Deut. 28. 49).

they shall afflict you. Ref. to Pent. (Ex. 3. 9; Deut. 26. 7).

from ... unto: i.e. through the length and breadth of the land.

Hemath. Same as Hamath (*v.* 2), in the north.

the river. Heb. *nahal*=torrent, or wady.

the wilderness. Heb. *hā'ărābāh*=the *'Ărābāh*: i.e. the plain, south of Judah. Ref. to Pent. (Deut. 1. 1, &c.).

7. 1-9 (B^2, p. 1231). SYMBOLIC.
(*Repeated Alternation.*)

B^1 Q^1 a^1 | 1. SYMBOL. Grasshoppers.
b^1 | 2. Signification. Deprecated.
c^1 | 3. Judgment averted.
Q^2 a^2 | 4. SYMBOL. Fire.
b^2 | 5. Signification. Deprecated.
c^2 | 6. Judgment averted.
Q^3 a^3 | 7. SYMBOL. Plumbline.
b^3 | 8-. Signification. Deprecated.
c^3 | -8, 9. Judgment averted.

1 the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II.

behold ... lo. Fig. *Asterismos*. Ap. 6.

formed=was forming.

grasshoppers=locusts. Cp. Nah. 3. 17.

the king's mowings. Exacted by the king from the People (1 Kings 4. 7; 18. 5). These are the symbols of the army of 6. 14.

2 by whom shall Jacob arise? Fig. *Erotēsis*. Ap. 6. Some codices, with Sept., Syr., and Vulg., read "who shall raise up Jacob?"

Jacob. Put by Fig. *Metonymy* (of the Subject), Ap. 6, for the whole nation

3 The LORD. Heb. Jehovah. Ap. 4. II.

repented. Fig. *Anthropopatheia*. Ap. 6 Ref. to Pent. (Deut. 32. 36). Ap. 92. Cp. Jonah 3. 10.

4 called, &c.=was calling for fire, to contend [with Israel].

did eat up a part=would have eaten up the land.

a part. Heb. *hahēlek*, with *'eth*=the very portion [of the earth given to Israel]. Cp. Mic. 2. 4.

7 The LORD*. One of the 134 passages in which the *Sōpherim* say they altered Jehovah of the primitive text to Adonai (Ap. 32).

made, &c.: i.e [made perpendicular] by a plummet.

plumbline=plummet. Occurs only here.

8 Amos. Note this personal touch.

set, &c.: i.e. measure [the doings of Israel] with the plummet of righteousness and judgment. Cp. 2 Kings 21. 13. Isa. 28. 17; 34. 11. Lam. 2. 8, &c.

pass by them=forgive them.

9 high places. Used for idolatrous altars, &c.

Isaac ... Israel. Used only by Amos in this sense. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the nation of Israel. Cp. Ps. 105. 9, 10. Jer. 33. 26, &c.

I will rise against, &c. Fulfilled in 2 Kings 15. 10. Jeroboam. Cp. Hos. 1. 4.

7. 10-17 [For Structure see next page].

10 the priest. The idolatrous priest.

Beth-el. Cp. 3. 14; 4. 4; 5. 5, 6. Israel's state policy (1 Kings 12. 26-33).

conspired=formed a conspiracy; the calves being connected with

in the midst, &c.: i.e. openly. Cp. *v.* 8.

bear=endure.

11 For thus Amos saith, °'Jeroboam shall
die by the sword, and [9]Israel shall surely be
led away captive out of their own land.'"

12 Also Amaziah said unto Amos, "O thou
seer, go, flee thee away °into the land of
°Judah, and there eat bread, and prophesy
there:

13 But prophesy not again any more at
[10]Beth-el: for it *is* the king's °chapel, and it
is the king's °court."

14 Then answered Amos, and said to Ama-
ziah, "I *was* no prophet, neither *was* I °a
prophet's son; but I *was* an °herdman, and
a °gatherer of sycomore fruit:
15 And [3]the LORD °took me °as I followed
the flock, and [3]the LORD said unto me, 'Go,
prophesy unto My People Israel.'

16 Now therefore hear thou the word of [3]the
LORD: Thou sayest, 'Prophesy not against
Israel, and °drop not *thy word* against the
house of [9]Isaac.'
17 Therefore °thus saith [3]the LORD; 'Thy
wife shall °be an harlot in the city, and thy
sons and thy daughters shall fall by the sword,
and thy °land shall be °divided by line; and
thou shalt die °in a polluted land:

and Israel shall surely go into captivity °forth
of his land.'"

8 Thus hath °the Lord GOD shewed unto
me: and behold a basket of °summer
fruit.
2 And He said, °"Amos, what seest thou?"
And I said, "A basket of °summer fruit."

Then said °the LORD unto me, °"The end is
come upon My People of Israel; I will not
again °pass by them any more.
3 And the songs of the °temple shall °be
howlings in that day, °saith [1]the Lord GOD:
there shall be many °dead bodies in every
place; they shall °cast *them* forth °with
silence.

4 Hear this, O ye that °swallow up °the
needy, even to °make °the poor of the land
°to fail,
5 Saying, 'When will °the new moon be
gone, that we may sell corn? and °the sabbath,
that we may °set forth wheat, making the
°ephah small, and the °shekel great, and falsi-
fying the balances by deceit?
6 That we may °buy °the poor for silver, and
°the needy for a pair of shoes; *yea,* and °sell
the refuse of the wheat?'

7 [2]The LORD °hath sworn by °the Excellency
of Jacob, Surely I will never forget any of
their works.
8 Shall not the land tremble for this, and
every one mourn that dwelleth therein? and
it shall rise up wholly as a °flood; and it shall
be cast out and °drowned, as *by* the °flood of
Egypt.

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shekel. Weighing the money. See Ap. 51. II. 5. **impoverished ones.** Heb. *dal* (pl.). See note on "poverty", Prov. 6. 11. **the needy** = a needy one. Heb. *'ebyōn*, as in *v.* 4. **sell** = sell [as good wheat]. **7 hath sworn, &c.** See note on 6. 8. **the Excellency of Jacob:** i. e. by Himself, as in 6. 8. Ref. to Pent. (Ex. 15. 7). Ap. 92. Cp. 4. 2; 6. 8. Hos. 5. 5; 7. 10. **8 flood.** Heb. *'ōr.* Referring to the overflowing of the Nile. **drowned** = subside.

7. 10-17 (**A**[2], p. 1231). LITERAL. PROPHETIC.
(*Introversion and Alternation.*)

A[2] | R | 10, 11. Threatening. Captivity.
S | d | 12. Rejection by Amaziah.
e | 13. Prophecy rejected.
S | *d* | 14, 15. Justification by Amos.
e | 16, 17–. Prophecy repeated.
R | –17. Threatening. Captivity.

11 Jeroboam shall die, &c. This charge was not true. Cp. Acts 17. 6, 7; 24. 5. Note what Amaziah omitted to repeat.
12 into . . . Judah. Though belonging to Judah (1. 1) Amos was a prophet to Israel.
13 chapel = sanctuary. **court:** or, palace.
14 a prophet's son. Prophets were not hereditary as priests were. Cp. Heb. 1. 1.
herdman. See notes on 1. 1. **gatherer** = preparer.
15 took me: i. e. called me. Prophets were called by Jehovah; not born prophets, or made prophets by man. See notes on 1 Sam. 10. 5. Heb. 1. 1.
as I followed, &c. Cp. Ps. 78. 70, 71.
16 drop not, &c. Ref. to Pent. (Deut. 32. 2). Ap. 92. Cp. Ezek. 20. 46; 21. 2. Mic. 2. 6, marg.
17 thus saith the LORD. See note on 1. 3.
be an harlot: i. e. become a victim to the lust of the invader. **land** = soil. Heb. *'ădāmāh.*
divided, &c.: i. e. partitioned.
in a polluted land = on polluted (i. e. heathen) soil.
forth of = from upon.

8. 1-3 (**B**[2], p. 1231). SYMBOLICAL.
(*Division.*)

B[2] | T[1] | 1, 2–. The Symbol. Basket of Summer Fruit.
T[2] | –2, 3. The Signification.

1 the Lord GOD. Heb. Adonai Jehovah. See note on 1. 8.
summer fruit. Heb. *qāyitz* = ripe: "summer" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for ripe fruits characterizing the summer. Cp. 2 Sam. 16. 2. Jer. 40. 12.
2 Amos. See note on 7. 8.
summer fruit . . . The end. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Cp. Jer. 1. 11, 12. Heb. *qāyitz hakkēlz*, meaning that *ripe* was the fruit; *ripe* will be the time.
the LORD. Heb. Jehovah. Ap. 4. II.
The end. See note above.
pass by = forgive, as in 7. 8.
3 temple. The 1611 edition of the A.V. reads "temples". **be** = become.
saith the Lord GOD = [is] Adonai Jehovah's oracle.
dead bodies = corpses. See notes on 6. 9, 10.
cast them forth: i. e. and burn them.
with silence = with "Hush!" as in 6. 10.

8. 4-14 (**A**[3], p. 1231). LITERAL.
(*Alternation.*)

A[3] | U | 4–6. Incrimination.
V | 7–13. Threatening. Mourning.
U | 14–. Incrimination.
V | –14. Threatening. Fall.

4 swallow up = devour.
the needy = a needy one. Heb. *'ebyōn.* See note on "poverty", Prov. 6. 11.
make . . . to fail = destroy, or cause to cease.
the poor = meek ones. Heb. *'ānāh.* See note on "poverty", Prov. 6. 11.
5 the new moon. Ref. to Pent. (Num. 10. 10, &c.).
the sabbath. Ref. to Pent. (Ex. 20. 10). Ap. 92. Stopping their business for a day.
set forth wheat. Heb. = wheat market: "wheat" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the place where it is kept = open granaries, or sell grain.
ephah. Measuring the goods. See Ap. 51. III. 3 (5).
6 buy the poor, &c. See note on 2. 6. **the poor** =

689-687 9 And it shall come to pass in that day,
[3]saith [1]the Lord GOD, that I will °cause the
sun to go down at noon, and I will darken the
earth in the clear day:
10 And I will turn °your feasts into mourning,
and all your songs into lamentation; and I
will bring up °sackcloth upon all loins, and
°baldness upon every head; and I will make
°it as the mourning of an only *son*, and [2]the
end thereof as a bitter day.
11 °Behold, the days come, [3]saith [1]the Lord
GOD, that I will send a famine in the land,
not a famine of bread, nor a thirst for water,
but °of hearing the °words of [2]the LORD:
12 And they shall °wander from sea to sea,
and from the north even to the east, they shall
run to and fro to seek the [11]word of [2]the LORD,
and shall not find *it*.
13 In that day shall the fair °virgins and
young men faint for thirst.

U 14 They that swear by the °sin of Samaria,
(p. 1241) and say, 'Thy god, O °Dan, liveth;' and, 'The
°manner of °Beer-sheba liveth;'
V even °they shall fall, and never rise up
again."

B[3] W[1] 9 I saw °the LORD* standing °upon °the
(p. 1242) altar: and He said, "Smite the °lintel of
the door, that the posts may shake: and cut
them in the head, all of them;
W[2] °and I will slay °the last of them with the
sword: he that fleeth of them shall not flee
away, and he that escapeth of them shall not
be delivered.
2 °Though they dig into °hell, thence shall
Mine hand take them; though they °climb up
to heaven, thence will I bring them down:
3 And though they hide themselves in the
top of Carmel, I will search and take them
out thence; and though they be hid from My
sight in the bottom of the sea, thence will I
command the serpent, and he shall bite them:
4 And though they go into captivity before
their enemies, thence will I °command the
sword, and it shall slay them: and °I will set
Mine eyes upon them for °evil, and not for
good.

A[4] X 5 And °the Lord GOD of hosts *is* He That
toucheth the land, and it shall melt, and all
that °dwell therein shall mourn: and it shall
rise up wholly like a °flood; and shall be
drowned, as *by* the °flood of Egypt.
6 *It is* He That buildeth His °stories in the
heaven, and hath founded His °troop °in the
earth; He that °calleth for the waters of the
sea, and poureth them out upon the face of
the earth: °The LORD °*is* His name.

Y 7 *Are* ye not as °children of the Ethiopians
unto Me, O °children of Israel? °saith [6]the
LORD. Have not I °brought up Israel out of
the land of Egypt? and the Philistines from
°Caphtor, and the Syrians from °Kir?"
8 °Behold, the eyes of [5]the Lord GOD *are*
upon the °sinful kingdom, and "I will destroy
it from off the face of the °earth; saving that
I will not utterly destroy the house of Jacob,
[7]saith [6]the LORD.
9 For, °lo, 3 will command, and I will sift

9 cause the sun. This determines the time of the fulfilment of this "threatening". See Isa. 13. 10; 59. 9, 10. Jer. 15. 9. Joel 2. 2; 3. 15. Mic. 3. 6. Can this refer to the earthquake of 1. 1?
10 your feasts. Ref. to Pent. (Ex 12. 14; 23. 15, 16. Lev. 23). Ap. 92.
sackcloth . . . baldness. The outward symbols of mourning. Cp. *v.* 3. Isa. 15. 2. Ezek. 7. 18.
it: i.e. the land.
11 Behold. Fig. *Asterismos*. Ap. 6.
of hearing, &c. Cp. 1 Sam. 3. 1. Ps. 74. 9. Ezek. 7. 26.
words. With *'eth* = the very words. Some codices, with Aram., Sept., Syr., and Vulg., read "word" (sing.).
12 wander. Heb. go tottering, or staggering.
13 virgins. Heb. *bethûlah* (pl.). See note on Gen. 24. 43.
14 sin = guilt, trespass. Heb. *'âshâm*. Ap. 44. ii. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the idol itself.
Dan . . . Beer-sheba. The two places where the calves were set up (1 Kings 12. 26–30).
manner = mode [of worship]; Acts 9. 2. So used in Acts 16. 17; 18. 25, 26; 19. 9, 23; 24. 14.
they: i.e. the two calves, or "they that swear".

9. 1-4 (**B**[3], p. 1231). SYMBOLIC
(*Division.*)

B[3] | W[1] | 1–. Symbol. Striking the lintel.
| W[2] | –1–4. Signification.

1 the LORD*. One of the 134 places where the *Sôpherîm* say they altered "Jehovah" of the primitive text to "Adonai" (Ap. 32). See Ap. 4. VIII (2) and II. Here it is combined with *'eth* = Jehovah Himself.
upon = beside, or by.
the altar. Probably the same altar at Beth-el where Jeroboam had once stood (1 Kings 13. 1). Cp. 7. 13.
lintel = capital. Render: "smite the capital, shake the foundations, cut them off [i.e. the pillars] by the head, all of them".
and I will slay. This is the signification of the symbolical act.
the last of them: i.e. the remnant of the People.
2 Though they dig, &c. Note the Fig. *Catabasis* (Ap. 6).
hell. Heb. Sheôl = THE grave. Ap. 35. Cp. Ps. 139. 8, &c.
climb up. Cp. Job 20. 6. Jer. 51. 53. Obad. 4.
4 command the sword. Ref. to Pent. (Lev. 26. 33. Deut. 28. 25). Ap. 92. Cp. Ezek. 5. 12.
I will set Mine eyes, &c. Ref. to Pent. (Lev. 17. 10; 20. 5). Ap. 92. Cp. Jer. 44. 11.
evil = calamity. Heb. *râ'a'*. Ap. 44. viii. Cp. 3. 6.

9. 5-15 (**A**[4], p. 1231). LITERAL.
(*Alternation.*)

A[4] | X | 5, 6. The Land. Touched.
| Y | 7–10. Exile from it.
| X | 11–13. The Land. Blessed.
| Y | 14, 15. Restoration to it.

5 the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II. See note on 1. 8.
dwell. The 1611 edition of the A.V. reads "dwelleth".
flood. See notes on 8. 8.
6 stories = chambers above. Cp. Ps. 104. 3, 13.
troop = band: i.e. the blue vault.
in = over. calleth. Cp. 5. 8.
The LORD. Heb. Jehovah. Ap. 4. II.
is His name. Ref. to Pent. (Ex. 15. 3). Ap. 92.
7 children = sons.
saith the LORD = [is] Jehovah's oracle.
brought up Israel. Ref. to Pent. (Ex. 13. 3, 9, 14, 16; 33. 1. Deut. 5. 15; 6. 21, &c.). Ap. 92.
Caphtor = Crete. Ref. to Pent. (Deut. 2. 23). Ap. 92.
Kir. Supposed to be Lower Mesopotamia.
8 Behold. Fig. *Asterismos*. Ap. 6.
sinful. Heb. *châṭâ'*. Ap. 44. i.
earth = ground, or soil. Heb. *'ădâmâh*.
9 lo = behold. Fig. *Asterismos*. Ap. 6

-687 the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not °the least grain fall upon the °earth.

10 All the °sinners of My People shall die by the sword, which say, 'The evil shall not overtake nor °prevent us.'

X 242) **11 °In that day will I raise up the tabernacle °of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:**

12 That they °may possess the remnant of °Edom, and of all the °heathen, °which are called by My °name, 7saith 6the LORD **That doeth this.**

13 8Behold, the days come, 7saith 6the LORD, that °the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and °the mountains shall drop °sweet wine, and all the hills shall °melt.

·Y 14 And °I will bring again the °captivity of My People of Israel, and °they shall build the waste cities, and inhabit *them;* and °they shall plant vineyards, and drink the °wine thereof; they shall also make gardens, and eat the fruit of them.

15 And °I will plant them upon °their land, and they shall °no more be pulled up out of their land °which I have given them, °saith 5the LORD thy God.

the least grain. Heb. *tzᵉrōr.* A usage common to-day with the *fĕllahheen* (see James Niel's *Palestine Explored*, p. 250).

earth. Heb. *'eretz.* Not the same word as in *v.* 8.

10 sinners. Heb. *ḥāṭā*, as in *v.* 8.

prevent = surprise.

11 In that day. Passing to the subject of the future restoration (see the Structure). Quoted in Acts 15. 14–18.

of David. Erected on Zion by David (2 Sam. 6. 17. Cp. 7. 6) before the Temple was built on Moriah by Solomon. In 7. 7–9, it was seen to be "out of plumb", therefore on the point of falling. Here it is fallen down: hence the prophecy here given. In Acts 15 the time had come, had the People obeyed Peter's call in Acts 3. 18–21. But it was finally rejected (Acts 28. 25–28), and this prophecy, therefore, yet awaits its fulfilment.

12 may possess = may take possession of.

Edom. Cp. Num. 24. 18. 2 Sam. 8. 14.

heathen = nations.

which are called, &c.: or, on whom My name is called.

name: i.e. Israel.

13 the plowman, &c. This shows that the fulfilment of this prophecy is yet in abeyance, for these temporal blessings were postponed on the rejection of the call to repentance in Acts 3. 18–26. Cp. Acts 28. 25–28. Note the ref. to Pent. (Lev. 26. 5). Ap. 92.

the mountains, &c. Cp. Joel 3. 18.

sweet wine = new wine. Heb. *'āsīs.* See Ap. 27. V.

melt: i.e. dissolve into wine and oil. Fig. *Hyperbole* (Ap. 6), for emphasis.

14 I will bring again. Ref. to Pent. (Deut. 30. 5). Ap. 92. Cp. 5. 11. Ps. 53. 6. Jer. 30. 3, 18; 31. 23. Ezek. 16. 53; 39. 25. Joel 3. 1, 2.

captivity = the captives. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for captives. **they shall build.** Cp. Isa. 61. 4; 65. 21. Jer. 30. 18; 31. 38–40. Ezek. 36. 33–36; 37. 25–28. **they shall plant.** Cp. 5. 11. Isa. 62. 8, 9; 65. 21. Ezek. 28. 26. Hos. 2. 21–23. Joel 3. 18, &c. **wine.** Heb. *yayin.* Ap. 27. I. **15 I will plant.** Ref. to Pent. (Lev. 25. 18, 19; 26. 5). Ap. 92. **their land.** Ref. to Pent. (Gen. 13. 15, &c.). Ap. 92. Cp. Isa. 60. 21. Jer. 24. 6; 32. 41. Ezek. 34. 28; 37. 25. Joel 3. 20. Mic. 4. 4. **no more be pulled up.** Cp. Jer. 32. 41, marg. **which I have given them.** This is the ground of all the blessing. Ref. to Pent. (Num. 32. 7, 9. Deut. 3. 18; 26. 15; 28. 52). Ap. 92. Cp. Josh. 2. 6, 15; 18. 3; 23. 13, 15. Jer. 25. 5. The so-called "Priests' Code", according to most modern critics, was compiled by the priests in Babylon, and most of the Pentateuch is "post-exilic" (see *Encycl. Brit.*, eleventh (Cambridge) edition, vol. 3, p. 852, col. 1). Yet it was well known to Amos (cent. 7 B.C.). Cp. 2. 4, 7, 8, 12; 4. 4, 5; 5. 12, 21, 22; 9. 4, &c. **saith** = hath said.

OBADIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Division.*)

$\mathfrak{D}^1$	$\mathfrak{F}^1$	$\mathbf{A}^1$	1–16. EDOM. DESTRUCTION.
		$\mathbf{A}^2$	17–21. ISRAEL. RESTORATION.

For the CANONICAL order and place of the Prophets, see Ap. 1, and p. 1206.
For the CHRONOLOGICAL order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the *Formulæ* of Prophetic utterance, see Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

The Minor Prophets do not profess to be chronological. The order seems to be logical; hence, Obadiah corresponds with Joel, and takes up Joel's theme, and shows (by contrast) what Joel's "day of the LORD" shall be for Israel's enemies. See pp. 1206 7. Edom is the one enemy in Joel (3. 19) as in Obadiah: indeed, from the first, Gen. 27. 39, 40 was fulfilled (see notes on 1 Kings 22. 47 and 2 Kings 8. 20–22. 2 Chron. 21. 8–10). After that we find prophecies against Edom (Isa. 34. 5–17. Jer. 49. 17–22. Ezek. 25. 12–14; 35; and Obadiah).

The correspondence between Jer. 49 and Obadiah may be thus shown:

Obad. 1–	= Jer. 49. 7–.	Obad. –5	= Jer. 49. 9–.
,, –1, 2 =	,, 14, 15.	,, 6 =	,, 10.
,, 3, 4 =	,, 16.	,, 8 =	,, –7.
,, 5– =	,, –9.	,, 9 =	,, 22.

The two prophecies are independent and original. There is no need to discuss which of the two quoted the other, or whether both refer to an earlier prophet. All beyond the Scripture record is conjecture.

That Obadiah gives details which are complementary may well be explained by the Fig. *Hysteresis* (Ap. 6).

For the partial fulfilment of the prophecy, see the notes.

The prophecy of Obadiah is undated: but, from the internal evidence, referred to above, it was almost certainly subsequent to the captivity of Jehoiachin 489 B.C., or to the destruction of Jerusalem by Nebuchadnezzar, and the end of Judah. This would bring it to either 482 B.C. or 472 B.C.

OBADIAH.

A a
245)
472

1 THE vision of °Obadiah. °Thus saith °the Lord GOD °concerning Edom; °"We have heard °a rumour from °the LORD, °and an ambassador is sent among the °heathen, °Arise ye, and let us rise up against her °in battle."

2 °Behold, I have made thee small among the [1] heathen: thou art greatly despised.

b

3 The pride of thine heart hath deceived thee, thou that dwellest in °the clefts of the rock, whose habitation *is* high; that saith in his heart, 'Who shall bring me down to the ground?'

4 °Though thou exalt *thyself* as the eagle, and though thou °set thy nest °among the stars, thence will I bring thee down, °saith [1] the LORD.

B

5 °If thieves came to thee, if robbers by night, (°how art thou cut off!) would they not have stolen till they had enough? °if the grapegatherers came to thee, °would they not leave *some* grapes?

6 °How are *the things* of Esau °searched out! *how* are his hidden things sought up!

A b

7 All the °men of thy °confederacy have brought thee *even* to the border: °the men that were at peace with thee have deceived thee, °*and* prevailed against thee; °*they that eat* thy bread have laid a °wound under thee: *there is* none °understanding in him.

8 Shall I not in °that day, [4]saith [1] the LORD, even destroy the wise *men* out of Edom, and understanding out of the °mount of Esau?

9 And thy mighty *men*, O °Teman, shall be dismayed, to the end that every one of the [3] mount of Esau may be cut off by slaughter.

a

10 For °*thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 °In the day that thou stoodest on the other side, °in the day that the °strangers carried away captive his forces, and foreigners entered into his °gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

12 But °thou shouldest not have looked on the day of thy brother [11] in the day that he became a [11] stranger; neither shouldest thou have rejoiced over the °children of Judah [11] in the day of their destruction; neither shouldest thou have °spoken proudly [11] in the day of distress.

13 [12] Thou shouldest not have entered into the gate of My people [11] in the day of their calamity; yea, thou shouldest not have looked on their affliction [11] in the day of their calamity, nor have laid *hands* on their substance [11] in the day of their calamity;

14 Neither shouldest thou have °stood in the °crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain [11] in the day of distress.

1-16 (**A**[1], p. 1244). EDOM. DESTRUCTION.
(*Alternation and Introversion.*)

A[1] | A | a | 1, 2. Remote Cause. Jehovah's Purpose.
b | 3, 4. Deceived by Self.
B | 5, 6. Devastation.
A | *b* | 7–9. Deceived by Others.
a | 10–14. Immediate Cause. Edom's Sin.
B | 15, 16. Extermination.

1 Obadiah = Servant of Jehovah. Cp. 1 Kings 18. 3.
Thus saith, &c. The words of this prophecy, therefore, are not Obadiah's, but Jehovah's. Cp. *vv.* 8, 18.
the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II.
concerning Edom. See notes on p. 1244.
We have heard. The rhetorical difficulty may be removed by regarding these words as the words of Edom's foes. **a rumour** = tidings.
the LORD. Heb. Jehovah. Ap. 4. II. Supply the logical *Ellipsis* (Ap. 6): "from Jehovah [that Edom is to be attacked]". **and**: or, and [already].
heathen = nations.
Arise ye. These are the words of the embassage.
in battle = the war.
2 Behold. Fig. *Asterismos.* Ap. 6. Calling attention to the words of Jehovah.
3 the clefts, &c. Referring to the natural position of the Edomites. Cp. 2 Kings 14. 7.
4 Though, &c. The words of Jehovah.
set thy nest. Ref. to Pent. (Num. 24. 21). Ap. 92. Cp. Hab. 2. 9.
among the stars. Fig. *Hyperbole.* Ap. 6.
saith the LORD – [is] Jehovah's oracle.
5 If . . . ? Fig. *Erotēsis.* Ap. 6.
how. Fig. *Ejaculatio*, or *Erotesis.* Ap. 6.
if the grapegatherers. Some codices, with Aram., Sept., and Syr., read "or if", &c.
would they not . . . ? Ref. to Pent. (Deut. 24. 21). Ap. 92. Cp. Isa. 17. 6; 24. 13.
6 How . . . ! Fig. *Erotēsis.* Ap. 6.
searched out: i.e. discovered by the enemies. Ginsburg thinks it should be read "stripped bare".
7 men. Pl. of *'ĕnōsh.* Ap. 14. III.
confederacy. See Ps. 83. 5–8.
the men, &c. = the men who were wont to salute thee.
and. Some codices, with three early printed editions and Syr., read this "and" in the text.
they that eat. The *Ellipsis* is thus correctly supplied.
wound = snare.
understanding in him: or, no discernment of it: in spite of their renown for wisdom. Cp. *v.* 8. Jer. 49. 7.
8 that day: i.e. the day of the fulfilment of the prophecy. Cp. 15, 16, and Isa. 63. 1–6. Jer. 49 13.
mount = hill country.
9 Teman. Cp. Jer. 49. 7.
10 thy violence, &c. Ref. to Pent. (Gen. 27. 41–44. Deut. 23. 7). Ap. 92.
11 in the day. See Ap. 18. Note the Fig. *Repetitio* (Ap. 6) in *vv.* 12, 13, 14. **strangers** = aliens.
gates. Heb. text = gate; but Heb. marg., with some codices and two early printed editions, read "gates" (pl.).
12 thou shouldest not have looked on, &c. All these are Prohibitives in Heb.: i.e. they are addressed to Edom as from a spectator looking on and saying; "Look not thou," &c. **children** = sons.
spoken proudly. Heb. enlarged thy mouth [with laughter]. Cp. Ps. 35. 21. Isa. 57. 4. Ezek. 35. 13.
14 stood in the crossway. Referring to some antecedent event by Fig. *Hysterēsis* (Ap. 6).
crossway = fork of the roads, or a mountain pass.

B (p. 1245) 482 or 472

15 For °the day of [1]the LORD *is* near upon all the [1]heathen: °as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For [15]as ye have drunk upon My °holy mountain, *so* shall all the heathen drink °continually, yea, they shall drink, and they shall °swallow down, and they shall be °as though they had not been.

A[2] C (p. 1246,

17 But °upon mount Zion °shall be °deliverance, °and there shall be holiness;

D and the house of Jacob °shall possess their possessions.

E 18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and °there shall not be °*any* remaining of the house of Esau; for [1]the LORD hath spoken *it*.

D 19 And *they of* °the south shall possess the [8]mount of Esau; and *they of* °the plain the Philistines: and °they shall possess the °fields of Ephraim, and the °fields of Samaria: °and Benjamin *shall possess* Gilead.

20 And the °captivity of °this host of the [12]children of Israel °*shall possess* that of the Canaanites, °*even* unto °Zarephath; and the °captivity of Jerusalem, which *is* in °Sepharad, shall possess °the cities of [10]the °south.

C 21 And °saviours shall come up on mount Zion to judge the mount of Esau; and °the kingdom shall be [1]the LORD'S."

15 the day of the LORD. See note on Isa. 2. 11, 17. The prophecy is now enlarged, and includes all the nations who were Israel's enemies.

as = according as. This prophecy was fulfilled, so far as Edom was concerned, later on (see 1 Macc. 5. 4, 65. Josephus, *De Bell.* iv. 5); likewise will the judgment on "all the nations" be literally fulfilled.

16 holy. See note on Ex. 3. 5.

continually. Some codices, with four early printed editions (one Rabbinic in marg.), read "round about".

swallow down: or, stagger. Only elsewhere in Job 6. 3.

as though, &c. Solemn and noteworthy words.

17–21 (**A**[2], p. 1244). ISRAEL. RESTORATION. (*Introversion.*)

A[2] | C | 17–. Deliverance.
D | –17. Possession.
E | 18. Victory.
D | 19, 20. Possession.
C | 21. Deliverers.

17 upon mount Zion. Cp. Isa. 46. 13. Joel 2. 32.
shall be. Cp. Jer. 46. 28. Joel 3. 16. Amos 9. 8.
deliverance = a delivered remnant. Cp. Joel 2. 32.
and there shall be, &c. Cp. Isa. 1. 26; 4. 3, 4. Joel 3. 17.
shall possess, &c. Ref. to Pent. (Num. 24. 18, 19). Ap. 92. Cp. Isa. 14. 1, 2. Joel 3. 19–21. Amos 9. 11–15.
18 there shall not be. Cp. *vv.* 9, 10, 16.
any remaining = him that remaineth. Twenty-four centuries ago this prophecy was written, and to-day no Edomites can be identified. Cp. *v.* 14, and Num. 24. 19 (the same word). There will be a restored Edom, "in that day", or Isa. 63. 1–6. Jer. 49. 7–22 could not be fulfilled.
19 the south = the south [country], the Negeb. See note on Ps. 126. 4. Cp. Amos 9. 12.
the plain = the lowlands, the Shephelah [shall possess]. Cp. Zeph. 2. 7.
they = they [of the mountain], or [of the centre].
fields = territory. **and Benjamin** = and [they of] Benjamin. **20 captivity** = the captives: "captivity" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the captives. **this host:** i. e. the whole of the twelve tribes. **shall possess.** Supply the *Ellipsis* thus: "they who are scattered among [the Canaanites]". **even, &c.** Supply "[shall possess] as far as". **Zarephath** = Sarepta, belonging to Sidon and Tyre. **Sepharad** is mentioned with Ionia and Greece (in the west) in the inscriptions of *Behistun*, col. 1, line 15. See Ap. 57, p. 81. Jews were sold as slaves, and were taken to Spain by the Phœnicians to work in the mines near the great city of Ampuria, now being unearthed, near Figueras, in the province of Gerona. The "Jews' houses" are still shown at Besalu. **the cities, &c.** Jewish tradition declares for Spain. **south.** After *v.* 20, supply the logical *Ellipsis* of thought thus: "[yea, My People shall enlarge their borders on all sides], and saviours", &c. **21 saviours** = deliverers: i. e. earthly and human, as in Judges 3. 9, 15. Cp. Mic. 5. 4, 5. See the Structure ("C" and "C'"), above. **the kingdom shall be the LORD'S.** Cp. Ps. 22. 28. Dan. 2. 44; 7. 14, 27. Zech. 14. 9. Rev. 11. 15; 19. 6.

JONAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Extended Alternation.*)

G[1] | **A** | 1. 1. THE WORD OF JEHOVAH.
B | 1. 2. MISSION TO NINEVEH.
C | 1. 3. JONAH. DISOBEDIENCE.
D | 1. 4—2. 10. CONSEQUENCES. RESURRECTION OF JONAH.
A | 3. 1. THE WORD OF JEHOVAH.
B | 3. 2. MISSION TO NINEVEH.
C | 3. 3, 4–. JONAH. OBEDIENCE.
D | 3. –4—4. 11. CONSEQUENCES. CORRECTION OF JONAH.

NOTES ON THE STRUCTURE OF JONAH (PAGE 1246).

For the CANONICAL order and place of the Prophets, see Ap. 1, and p. 1206.

For the CHRONOLOGICAL order of the Prophets, see Ap. 77.

For the Inter-relation of the Prophetic Books, see Ap. 78.

For the *Formulæ* of prophetic utterance, see Ap. 82.

For References to the Pentateuch by the Prophets, see Ap. 92.

For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206–7.

The clue to the date is given in 1. 1: which, by comparison with 2 Kings 14. 25, falls within the time of Jeroboam II and the earlier years of Uzziah: therefore about 690 B.C. (see Ap. 50, p. 59).

Modern critics are practically unanimous in declaring that the book is a "combination of allegory and myth". But the fact that Jonah the prophet was a historic personage is settled by 2 Kings 14. 25. And the fact that the prophecy, with its great miracle, was referred to by Christ as a type of Himself, places the book in as high a position as any other prophecy.

The Century Bible says that "we are not to conclude that the literal validity of the history of Jonah is established by this reference" (note on Matt. 12. 40, p. 206). But, apart from the fact that the Lord referred to the Queen of Sheba in the very next sentence, and thus places Jonah on the same level of "literal validity", the question is placed beyond all controversy by the further fact that seven times in John's Gospel the Lord declared that every one of His words that He uttered was given Him to speak by the Father (see below). Those who strike at these words of Christ are striking at God Himself, and are making the whole of Divine Revelation of none effect. All the puerile and fanciful assumptions used for arguments are swept away with one stroke, and are overwhelmed by this decisive and conclusive fact. Modern critics must now perforce find the answers to their own objections. We need not be at the pains to repeat the refutation of their assumption, that, because certain words have not been required or necessitated by the subjects of the earlier Scriptures, therefore such words did not exist before, and are thus evidences of the book's being written at a later period of time. Only a mind already hostile could invent such a proposition, and only those who are ignorant of "the laws of evidence" could make use of it.

The prophecy of Jonah is literal history, and is besides a twofold type.

(1) He was a type of the death, burial, and resurrection of our Lord: see Matt. 12. 40, where the "as" and the "so" are sufficient to show us that a man's being miraculously *kept alive* for a particular period can be no type of another's being *dead and buried* for the same period.

As our Lord was raised from the dead at the end of that period (see Ap. 156), so Jonah must have been, as miraculously, *raised from the dead*.

Jonah's prayer could have been uttered in the last few moments of life. In any case the words of the prayer were not written down till after he had been vomited up alive (Jonah 2. 1–10).

(2) "As Jonah was a sign unto the Ninevites, so shall also the Son of Man be to this generation" (Luke 11. 30).

That generation were as grieved and angry at the faith and repentance of those to whom the resurrection of our Lord was proclaimed, as Jonah was at the repentance of the Ninevites.

Both these types were hidden in the history by the One Who knew the end from the beginning, and are declared to be so by Him of Whom Jehovah said, "I will put My words in His mouth".

Seven times in John's Gospel our Lord testified to the fulfilment of that promise:—

"My doctrine (i.e. teaching) is not Mine, but His that sent Me" (7. 16).

"As My Father hath taught Me, I speak these things" (8. 28).

"Why do ye not believe Me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (8. 46, 47).

"I have not spoken of (or from) Myself; but the Father which sent Me, He gave me a commandment, what I should say, and what I should speak" (12. 49).

"The words that I speak unto you I speak not of (i.e. from) Myself: but the Father that dwelleth in Me" (14. 10).

"The word which ye hear is not Mine, but the Father's Which sent Me" (14. 24).

"I have given unto them the words which Thou [the Father] gavest Me" (17. 8).

The Century Bible (Jonah; Introduction, p. 200) may say: "It is humiliating for a commentator to collect doubtful stories of sailors swallowed by sharks and vomited out alive." There is truth in this. But if we recognise the fact that the word "alive", includes the thought of *resurrection*, then we have ample evidence that this is conveyed and taught by the "as" and "so" in Matt. 12. 40. In any case we have to remember the words of Jehovah in Deut. 18. 18, 19: "I will put My words in His mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken to My words which He shall speak in My name, I will require it of him." We leave the question with these solemn words: "I will require it of him."

The notes will show us Jonah, not as a wayward, thoughtless child, but as a "man of God", willing to sacrifice himself (mistakenly, of course) in order to save his nation. He knew that Assyria at that time was in great difficulties. There is a silence of eighteen years in Assyrian history at that time, and the surrounding nations were beginning to assert themselves. Jonah had just been commissioned to encourage Israel to a restored position (2 Kings 14. 25, 26). He must have known also that Nineveh (Assyria) was to be Jehovah's rod of judgment for Israel. He knew the well-known character of Jehovah, and feared that if he made Jehovah's proclamation Nineveh might repent, and her overthrow be averted. See Jehovah's words (4. 2).

If, however, for the sake of his nation, he did not make the proclamation at all, Nineveh might be overthrown and Israel saved. He was mistaken, and had to be corrected (ch. 4. 4–11).

The great lesson of the book is—not "Jehovah's care for children and cattle", &c., but that the devices of man shall not frustrate His purpose, and that what He hath said shall surely come to pass.

That is the lesson which gives to the book a dignity and importance which is worthy of it, and of its place in the Word of God.

JONAH.

690 A (p. 1248) B C D A D F G E H

1 NOW ° the word of ° the LORD came unto ° Jonah ° the son of °Amittai, saying,

2 ° "Arise, go to ° Nineveh, that great city, and ° cry against it; for ° their ° wickedness is come up before Me."

3 But [1] Jonah ° rose up to flee unto ° Tarshish ° from the presence of [1] the LORD, and went down to ° Joppa; and he found a ° ship going to ° Tarshish: so ° he paid the fare thereof, and went down into it, to go with them unto Tarshish ° from the presence of [1] the LORD.

4 But [1] the LORD sent out a great ° wind into the sea, and there was a mighty tempest in the sea,

so that the [3] ship ° was like to be broken.

5 Then the ° mariners were afraid, and ° cried ° every man unto his god, and cast forth the ° wares that *were* in the [3] ship into the sea, to lighten *it* of them. But Jonah was gone down ° into the sides of the ° ship; and he lay, and was fast asleep.

6 So the ° shipmaster came to him, and said unto him, "What meanest thou, O sleeper? arise, call upon thy ° God, if so be that ° God will think upon us, that we perish not."

1. 1 the word of the LORD came. This statement is unanswerable, and covers the truth of the whole contents of this book. This, or a like expression occurs *seven* times in Jonah (1. 1; 2. 10; 3. 1, 3; 4. 4, 9, 10).

the LORD. Heb. Jehovah. Ap. 4. II.

Jonah is the prophet named and described in 2 Kings 14. 25. He was a native of Gath-hepher, now *el Meshhed*, three miles north-east of Nazareth. Nazareth was in Galilee (see Ap. 169). The statement of the Pharisees in John 7. 52 was not true.

the son of Amittai. See 2 Kings 14. 25.

Amittai = the truth of Jehovah.

2 Arise, go. Contrast "rose up to flee" (*v.* 3).

Nineveh. Cp. Gen. 10. 11, 12. Mentioned again in 3. 2, 3; 4. 11. The capital of Assyria, on the left bank of the Tigris. Called first Nina, from the patron goddess of the city; of Babylonian origin; founded by a colony from Nina in South Babylonia (see *Records of the Past*, vol. iv, part ii, p. 61). Khammurabi, 1915 B.C. (on *Companion Bible* dating), code iv, pp. 60–62, spells it *Ni-nu-a*. Excavations reveal "the mound of *Nebi-Yunus* crowned by the tomb of Jonah, which could not then be explored" (see Art. "Nineveh" in the *Encycl. Brit.*, 11th (Cambridge) edition, 1911).

cry against it. Not whisper or speak softly, but cry, as making a general proclamation. Heb. *kara'*. Cp. Judg. 7. 3, 20. Isa. 58. 1. Joel 3. 9. Amos 4. 5, &c. Cp. also *vv.* 2. 6; 3. 2.

their wickedness. Nineveh was noted for violence and cruelty of all kinds, recorded in its own *bas-reliefs*, &c. (see Nah. 2. 8–13). Ref. to Pent. (Gen. 18. 20, 21).

wickedness. Heb. pl. of *rā'a'*. Ap. 44. viii.

3 rose up to flee. Jonah knew that Assyria was to be God's sword of judgment against Israel. If Nineveh perished, Israel might be saved. God's mercy might arrest this overthrow of Nineveh. Was this why Jonah would sacrifice himself to save his nation? This would explain his flight here, and his displeasure, as clearly stated in 4. 1–3. When he said (*v.* 12), "Take me up", &c., he had counted the cost. He confesses to the men (*vv.* 9, 10), but not to God. He gave his life to save his People. The type of Christ may have begun here. See Gal. 3. 13; and cp. Rom. 9. 1–3. **Tarshish.** See note on 1 Kings 10. 22. **from the presence of the LORD.** Ref. to Pent. (Gen. 4. 16). Ap. 92. **Joppa.** Now Jaffa. Cp. Josh. 19. 46. 2 Chron. 2. 16. Acts 9. 36. **ship.** Heb. *'ănîyāh* = any large merchant ship. Not the same word as in *v.* 5. **he paid the fare:** and counted the cost of his flight. See notes on the Structure, p. 1247.

1. 4—2. 10 (**D**, p. 1246). CONSEQUENCES. RESURRECTION OF JONAH. (*Extended Alternation.*)

D | A | 1. 4–15. Jonah's Punishment.
| B | 1. 16. Sacrifice and Vows of Mariners.
| C | 1. 17. The Fish. Preparation and Reception.
| *A* | 2. 1–7. Jonah's Prayer and Thanksgiving.
| *B* | 2. 8, 9. Sacrifice and Vow.
| *C* | 2. 10. The Fish. Ejection.

1. 4–15 (A, above). JONAH'S PUNISHMENT. (*Alternation and Introversion.*)

A | D | F | 4–. The Tempest.
| | G | –4. Danger.
| | E | H | 5, 6. Prayer of Mariners.
| | | J | 7–12. Jonah. Self-sacrifice.
| *D* | *G* | 13–. Danger.
| *F* | –13. The Tempest.
| *E* | *H* | 14. Prayer of Mariners.
| | *J* | 15. Jonah. Death.

4 wind. Heb. *rûach*. Ap. 9. **was like** = thought. Fig. *Prosōpopœia*. Ap. 6. **5 mariners** = salts. Heb. *mallāch* = salt. **cried** = cried in prayer. Heb. *ze'a'q*. Not the same word as in *vv.* 2, 14. **every man.** Heb. *'ish*. Ap. 14. II. **wares** = tackling. Heb. *k'li* = implements. **into the sides** = below deck, or cabins. Cp. Ezek. 32. 23. Amos 6. 10. **ship** = the deck, or covered part. Heb. *s'phinnāh*. A genuine Heb. word, borrowed by inland people, (Syrians, Chaldeans and Arabians), from a maritime people; not vice versa. Heb. root *saphan* = to cover (Deut. 33. 21 (marg. ceiled). 1 Kings 6. 9; 7. 3, 7. Jer. 22. 14. Hag. 1. 4). English "deck" is from Dutch *dekken*. **6 shipmaster** = chief of the rope. Phœnician for captain. Heb. *rab hachobēl*. Not a "later word", because a "captain" is not mentioned earlier. *Rab* = captain, or head. See 2 Kings 25. 8. Est. 1. 8. Dan. 1. 3. *Chobēl* occurs in Ezek. 27. 8, 27, 28, 29, where it is rendered "pilot". **God.** Heb. Elohim (with *'eth*) = the true God. With *'eth*, in the second occurrence. Ap. 4. I.

J a¹ 249) 690 b¹ a² b² a³ b³ D G 248) F E H J B C A K 230) L c

7 And they said every one to his fellow, "Come, and let us cast lots, that we may know for whose cause this °evil *is* upon us." So they cast lots, and the lot fell upon [1] Jonah.

8 Then said they unto him, "Tell us, we pray thee, °for whose cause this [7]evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?"

9 And °he said unto them, "I *am* an °Hebrew; and I fear [1] the LORD, °the God of heaven, °Which hath made the sea and the dry *land*."

10 Then were the °men °exceedingly afraid, and said unto him, °"Why hast thou done this?" For the °men knew that he fled [3] from the presence of [1] the LORD, because he had told them.

11 Then said they unto him, "What shall we do unto thee, that the sea may be calm unto us?" for the sea °wrought, and was tempestuous.

12 And he said unto them, °"Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for °I know that for my sake this great tempest *is* upon you."

13 Nevertheless the [10]men °rowed hard to °bring *it* to the land; but they could not:

for the sea [11] wrought, and was tempestuous against them.

14 Wherefore they [2] cried unto [1] the LORD, and said, "We beseech Thee, O [1] LORD, we beseech Thee, let us not perish for this °man's °life, and lay not upon us innocent blood: for Thou, O [1] LORD, hast done °as it pleased Thee."

15 So they °took up Jonah, and °cast him forth into the sea: and the sea °ceased from her raging.

16 Then the [10] men feared [1] the LORD exceedingly, and °offered a sacrifice unto [1] the LORD, and made vows.

17 Now [1] the LORD had °prepared a °great fish to °swallow up [1] Jonah. And [1] **Jonah °was in the °belly of the fish °three days and three nights.**

2 °Then Jonah prayed unto °the LORD his °God out of the fish's °belly,

2 And said, "I °cried by reason of mine affliction unto [1] the LORD, and He °heard me;

out of the belly of °hell °cried I, *and* Thou °heardest my voice.

1. 7-12 (J, p. 1248). JONAH. SELF-SACRIFICE. (*Repeated Alternation.*)

J | a¹ | 7–. Mariners. Counsel. Casting of lots.
b¹ | –7. Jonah taken.
a² | 8. Mariners. Inquiry.
b² | 9. Jonah. Confession.
a³ | 10, 11. Mariners. Fear.
b³ | 12. Jonah. Determination.

7 evil = calamity: as in Amos 3. 6. Heb. *rā'a'*. Ap. 44. viii.

8 for whose cause, &c. = for what cause. The lot had told them the person, but not the "cause". So they appeal to Jonah.

9 he said, &c. He does not tell them all. We find the real reason in 4. 1-3.

Hebrew. Referring to the language spoken. A title used in relation to foreigners (Gen. 40. 15. Ex. 3. 18, &c.).

the God of heaven. The title in relation to the Creator's creatures. See note on 2 Chron. 36. 23.

Which hath made, &c. Ref. to Pent. (Gen. 1. 1, 10).

10 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

exceedingly afraid. Fig. *Polyptōton* (Ap. 6) = feared a great fear.

Why . . .? They knew the *fact* of his flight, but not the *reason*, which is not revealed till 4. 1-3. This is not therefore "a later addition", as alleged.

11 wrought, &c. = grew more and more tempestuous. Heb. "was going on and raging".

12 Take me up . . . I know. He had counted the cost.

13 rowed hard. The tackling had gone. See note on "wares", *v.* 5. **bring it** = bring it back.

14 man's. Heb. *'ish*. Ap. 14. II.

life = soul. Heb. *nephesh*. Ap. 13.

as = according as. Cp. Ps. 115. 3.

15 took up = took up with reverence or care: as in Gen. 47. 30. Ex. 28. 12, 29, &c. Heb. *nāsā'*.

cast him, &c. Why are we to *assume* that the result was different in this case from that in every other, unless so stated? It must have been death. See note on p. 1247.

ceased, &c. Cp. Ps. 89. 9. Luke 8. 24.

16 offered, &c. = sacrificed: i.e. they vowed that they would offer [when they landed]. Heb. *zebach*. Ap. 43. I. iv, and II. xii.

17 prepared = appointed, or assigned. From Heb. *mānāh*, to number. Hence, to appoint, as in Job 7. 3. Dan. 1. 5, 10, 11; and Chald. *mᵉnah* (Dan. 5. 25, 26). Cp. 4. 6-8. Never means to create.

great fish. Large enough to swallow him. In Matt. 12. 40, Greek *kētos* = any large marine monster; whence *Cetacea* = the mammalian order of fish. No need for any name. Cp. Matt. 12. 20; 16. 4. Luke 11. 30.

swallow up . . . belly. Not therefore kept alive in the fish's *mouth*, as some imagine. When thus swallowed up, Jonah must have died, and thus became a type of Christ. The "as" and "so" in Matt. 12. 40 require Jonah's death. He would have been no type if he had been miraculously kept alive. See further notes below.

was = came to be. **belly** = bowels.

three days and three nights. The Heb. idiom "three days" can be used for parts of three days (and even of years): but not when the word "nights" is added. See Matt. 12. 40, and note the force of "as". See App. 144, and 156.

2. 1-7 [For Structure see next page].

1 Then = And. See note on *v.* 10. **the LORD.** Heb. Jehovah. Ap. 4. II. **God.** Heb. Elohim. Ap. 4. I. **belly** = bowels. Cp. 1. 17.

Note the Fig. *Exergasia* (Ap. 6), as shown by the *Alternation* in *v.* 2.

v. 2 | e | I cried, &c. Jonah's affliction.
f | And He heard Jonah's request.
e | Cried I, &c.
f | And Thou heardest.

2 cried = cried out. Not the same word as in next clause, or in 1. 5; but the same as in 1. 2, 5, 14. **heard** = answered. Heb. *'ānāh*. Not the same word as in the next clause. **hell.** Heb. *Sheōl*. Ap. 35. Cp. Ps. 18. 5; 116. 3. **cried** = cried for help in distress. Not the same word as in preceding clause, or in 1. 2, 5, 14. **heardest** = gavest heed to. Heb. *shāma'*. Not the same word as in preceding clause.

690 3 For Thou °hadst cast me into the deep, in the °midst of the seas; and the °floods compassed me about: °all Thy billows and Thy waves passed over me.

4 °Then ℨ said, 'I am cast out of Thy sight;

d yet I will look again °toward Thy °holy temple.'

(p. 1250)

L c 5 The °waters compassed me about, *even* to the °soul: the °depth closed me round about, the °weeds were wrapped about my head.

6 I went down to the °bottoms of the mountains; °the earth with her bars °*was* about me °for ever:

d yet hast Thou °brought up my life from °corruption, O [1] LORD my [1] God.

K 7 When my [5] soul °fainted within me I remembered °the LORD: and my prayer came in unto Thee, into Thine [4] holy temple.

B 8 They that °observe °lying vanities °forsake their own °mercy.

(p. 1248)

9 But ℨ will sacrifice unto Thee with the voice of thanksgiving; I will pay *that* that I have vowed. °Salvation *is* °of [1] the LORD."

C 10 °And [1] the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

A 3 And °the word of °the LORD came unto

(p. 1246) Jonah the second time, saying,

B 2 "Arise, go unto Nineveh, °that great city, and °preach unto it the preaching that ℨ bid thee."

C 3 So Jonah arose, and went unto Nineveh, according to the word of [1] the LORD. Now Nineveh was an exceeding [2] great city of °three days' journey.

4 And Jonah began to enter into the city °a day's journey, and he °cried, and said,

D M[1] j "Yet °forty days, and Nineveh shall be over-

(p. 1251) thrown."

k 5 So the °people of Nineveh °believed °God, and °proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

l 6 For word came unto the king of Nineveh,

2. 1–7 (*A*, p. 1248). JONAH'S PRAYER AND THANKSGIVING. (*Introversion and Alternation.*)

A | K | 1, 2–. Affliction.
L | c | –2–4–. Place. Sheöl.
d | –4. Deliverance. Jonah's words.
L | c | 5, 6–. Place. The Deep.
d | –6. Deliverance. Jehovah's deeds.
K | 7. Affliction.

Note the Fig. *Exergasia* (Ap. 6), as shown by the *Introversion* in *v.* 3.

v. 3 | g | "The deep" as a whole.
h | The seas which make it up.
h | The floods which make it up.
g | The deep as a whole. "All".

3 hadst cast = castedst, or didst cast.
midst = heart.
floods: or, tides. Heb. *nahar*. (Sing.)
all Thy billows, &c. Cp. Ps. 42. 7.
4 Then ℨ **said, &c.** Cp. Ps. 31. 22
toward, &c. Cp. 1 Kings 8. 38.
holy. See note on Ex. 3. 5.
5 waters. Cp. Ps. 69. 1.
soul. Heb. *nephesh*. Ap. 13.
depth = an abyss.
weeds = floating sea-weeds.
6 bottoms = roots.
the earth, &c. = as for the earth, her bars, &c. Some codices, with one early printed edition, and Syr., read "and as to the earth".
was. Substitute "were".
for ever. The thought of a drowning man.
brought = didst bring.
corruption = the pit or grave, the place of corruption. Heb. *shachath*.
7 fainted = swooned, or became unconscious to all else. Cp. Ps. 77. 3. Lam. 2. 12. From *'ataph*, to cover or involve in darkness.
the LORD. Heb. Jehovah (with *'eth*) = Jehovah Himself. Ap. 4. II.
8 observe = regard, or heed.
lying = empty.
forsake their own mercy = do not heed their chastisement.
forsake = not to heed. Heb. *'azab*. Cp. Gen. 2. 24.
mercy. Heb. *hesed*. A *Homonym*, with two meanings: (1) lovingkindness, as in Gen. 24. 12. 2 Sam. 7. 15. 1 Chron. 19. 2. 2 Chron. 6. 14. Ps. 103. 4, 8, 11, 17, &c.; (2) correction, or chastisement (Lev. 20. 17, a wicked thing bringing down punishment). Job 37. 13 (mercy = chastisement, synonymous with "correction" in preceding clause (marg. *rod*)). Prov. 25. 10 (put to shame: i. e. by correction).
9 Salvation is of = Salvation [belongeth] to: as in Ps. 3. 8. The prayer (*vv.* 2–9).
of = to.

10 And, &c. Jonah's rapid thoughts and words before he died were subsequently written down by him; for all the verbs are in the past tense, not the present. Cp. *v.* 6, "didst bring", &c. See notes on p. 1247.

3. 1 the word of the LORD. See note on 1. 1. **the LORD.** Heb. Jehovah. Ap. 4. II. **2 that great city.** Cp. 1. 1, 2; 4. 11. Diodorus Siculus (cent. 1 B.C.), ii. 3, and Herodotus (cent. 4 B.C.), v. 53, both say it was about sixty miles in circuit and about twenty miles across. We must remember that such cities included large areas for cultivation and pasturage. Cp. "much cattle", 4. 11. **preach** = proclaim. Heb. *kara'* = to cry aloud: as in *vv.* 4, 5, 8; 1. 2, 6, 14. **3 three days', &c.**: i. e. in circuit. See note above. **4 a** = one. **cried.** See note on "preach", *v.* 2.

3. –4–4. 11 [For Structures see next page].

–4 forty. The number of probation. See Ap. 10. **5 people** = men. Heb. pl. of *'ĕnōsh*. Ap. 14. III. **believed.** Heb. *'āman*. Ap. 69. III. **God.** Heb. Elohim. Ap. 4. I. **proclaimed a fast.** Professor Rawlinson has shown that just at this time Nineveh was in a time of trouble, and Assyrian history was "shrouded in darkness for forty years" (*Ancient Monarchies*, vol. ii. pp. 379, 380). Hope was given to all the neighbouring countries which were asserting their independence. This explains the readiness of Nineveh to hearken and obey, as was done on another occasion when the prophets of Nineveh declared it needful (see Professor Sayce, *The Higher Criticism and the Monuments*, pp. 489, 490); by the Persians in a national trouble; in Greece, a fast which included cattle (Herodotus, ix. 24); and by Alexander the Great (Plutarch, *Pelop.* §§ 33, 34). This decline of Nineveh gave hope to Israel: which hope had been encouraged by the prophet Jonah himself (2 Kings 14. 25–27). This may have been the reason for Jonah's not wishing to avert the overthrow (*v.* 4) of Nineveh, by giving it the opportunity to repent and thus secure Jehovah's favour (Joel 2. 14). See notes on p. 1247 We thus have veritable history, and not allegory.

and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his °nobles, saying, "Let neither °man nor beast, °herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let [7]man and beast be covered with sackcloth, and cry mightily unto [5]God: yea, let them turn every one from his °evil way, and from the violence that *is* in their hands.

9 °Who can tell °*if* [5]God will turn and repent, and turn away from His fierce anger, that we perish not?"

10 And [5]God saw their works, that they turned from their [8]evil way; and [5]God °repented °of the [8]evil, that He had said that He would do unto them; and He did *it* not.

4 But it °displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto °the LORD, and said, "I pray thee, O °LORD, *was* not this my saying, when I was yet in my country? °Therefore I fled before unto Tarshish: for °I knew that Thou *art* a gracious °GOD, and merciful, slow to anger, and of great kindness, and repentest Thee of the °evil.

3 Therefore now, O [2]LORD, take, I beseech Thee, my °life from me; for *it is* better for me to die than to live."

4 Then said [2]the LORD, "Doest thou well to be angry?"

5 So Jonah went out of the city, and sat on the east side of the city, and there °made him a °booth, and sat under it in the shadow, till he might see what would °become of the city.

6 And [2]the LORD °God °prepared a °gourd, and made *it* to come up over Jonah, that it might be a °shadow over his head, °to deliver him from his °grief.

So Jonah °was exceeding glad of the gourd.

7 But [6]God [6]prepared a °worm when the morning rose the next day, and it smote the [6]gourd that it withered.

8 And it came to pass, when the sun did arise, that [6]God [6]prepared a °vehement °east °wind; and the sun beat upon the head of Jonah, that he fainted,

and wished °in himself to die, and said, "*It is* better for me to die than to live."

9 And [6]God said to Jonah, "Doest thou well to be angry for the [6]gourd?"

And he said, °"I do well to be angry, *even* unto death."

10 Then said [2]the LORD, "Thou °hast had

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3. -4—4. 11 (*D*, p. 1246). CONSEQUENCES. CORRECTION OF JONAH. (*Division.*)

D | M[1] | 3. -4–10. Pardon of Nineveh.
| M[2] | 4. 1–11. Correction of Jonah.

3. -4-10 (M[1], above). PARDON OF NINEVEH. (*Introversion.*)

M[1] | i | -4. Jehovah. Proclamation.
k | 5. People.
l | 6. King. } Repentance.
k | 7–9. People. }
i | 10. Jehovah. Pardon.

7 nobles = great ones.
man. Heb. *'ādām*. Ap. 14. I.
herd nor flock. See note on "that great city", *v.* 2; and "much cattle", 4. 11.
8 evil = wicked. Heb. *rā'a'*. Ap. 44. viii.
9 Who can tell . . .? Cp. "Who knoweth . . .?" 2 Sam. 12. 22. Joel 2. 14. Jonah, for one, thought Jehovah might do so. Hence his reluctance to give Nineveh the opportunity to repent.
if = [but that].
10 repented. Fig. *Anthropopatheia*. Ap. 6.
of = concerning.

4. 1-11 (M[2], above). CORRECTION OF JONAH. (*Introversions and Alternations.*)

M[2] | N | m | 1. Jonah's anger.
n | 2, 3. Jonah's complaint to Jehovah.
O | 4. Jehovah's question. "Doest thou well?"
P | Q | o | 5. East side.
p | 6–. Gourd. Comes up.
R | –6. Jonah's gladness.
P | Q | p | 7. Gourd smitten.
o | 8–. East wind.
R | –8. Jonah's sorrow.
O | 9–. Jehovah's question. "Doest thou well?"
N | m | –9. Jonah's answer.
n | 10, 11. Jonah's correction by Jehovah.

1 displeased = vexed. Not the waywardness of a child, but the displeasure of a man of God, for great and sufficient reason to him. Now that Nineveh was spared, it might after all be used as God's rod for Israel, and thus destroy the hope held out by him to Israel in 2 Kings 14. 25–27. See note on 3. 5 and p. 1247.
2 the LORD. Heb. Jehovah. Ap. 4. II.
Therefore I fled = hasted to flee. The reason follows, as explained in note on *v.* 1.
I knew. This was well known, from Jehovah's revelation of Himself. Jonah knew, and referred to the Pent. (Ex. 34. 6. Num. 14. 18, 19). David knew (Ps. 86. 5). Hosea knew (Hos. 11. 8, 9). Joel knew (Joel 2. 13). Micah knew (Mic. 7. 18). Jonah's knowledge explains his flight (1. 3). No one could tell us this but himself.
GOD. Heb. El. Ap. 4. IV.
evil. Heb. *rā'a'*. Ap. 44. viii.
3 life = soul. Heb. *nephesh*. Ap. 13.
5 made him = made for himself.
booth = hut.
become of = happen to. Hoping for its overthrow.
6 God. Heb. Elohim (as Creator). Ap. 4. I.
prepared = appointed: as in *vv.* 7, 8; 1. 17.
gourd. Heb. *kīkāyōn*. An Egyptian word.
shadow . . . to deliver him. Note the Fig. *Paronomasia* (Ap. 6). Heb. *tzēl . . . lehatzīl*.
grief = evil, or evil case. Heb. *rā'a'*. Ap. 44. viii.
was exceeding glad. Note the Fig. *Polyptōton* (Ap. 6), for emphasis. Heb. = rejoiced with great rejoicing.

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7 worm. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for a blight of such; as in Deut. 28. 39. They were appointed during the night, and came at sunrise. **8 vehement** = silent, still. Hence, sultry. Occurs only here. Not a "late" word, but not required to be used before this. **east wind** = hot wind. Heb. *kādīm*, cognate of "vehement" (Heb. *hārīthīm*), both words referring to heat. East wind not the same kind as in western climes. Ref. to Pent. (Ex. 10. 13, 19). Ap. 92. **wind.** Heb. *rūach*. Ap. 9. **in himself** = in his soul. Heb. *nephesh*. Ap. 13. **9 I do well.** Supply "I do well [it is right]". **10 hast had pity on:** or, wouldst have spared: same word as in *v.* 11.

690 pity on the [6]gourd, for the which thou hast not laboured, neither madest it grow; which [c]came up in a night, and [c]perished in a night:
11 And [c]should not ☽ spare Nineveh, that great city, wherein [c]are more than sixscore thousand persons [c]that cannot discern between their right hand and their left hand; and *also* [c]much cattle?"

came up in a night = was the son of a night.
perished in a night = perished as the son of a night.
11 should not ☽ . . . ? Fig. *Erotēsis* (Ap. 6), no answer being required.
are = exist. Heb. *yēsh*. See note on Prov. 8. 21.
that cannot discern, &c. Put by Heb. Idiom (Ap. 6), for little children; a similar idiom in Deut. 1. 39. Ap. 92
much cattle. See notes on "great city", 3. 2; and "herd and flock", 3. 7. Nineveh's walls included large areas for pasturage and cultivation. In speaking of the innocent ones in the city these are naturally included. Thus the book suddenly ends; and we are left with the solemn reflection that, Nineveh being spared, the way was thus open for the execution of Jehovah's judgment on Israel by the sword of Assyria, which took place in due time.

MICAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Alternation.*)

1. 1. THE TITLE.

E^1 | **A** | 1. 2—3. 12. THREATENING.
B | 4. 1—5. 15. CONSOLATION.
A | 6. 1—7. 10. THREATENING.
B | 7. 11–20. CONSOLATION.

For the Canonical order and place of the Prophets, see Ap. 1, and p. 1206-7.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the *Formulæ* of Prophetic Utterance, see Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see p. 1206.

The Prophecy of Micah is dated as being given "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah".

Micah begins, apparently, a year or two before the end of Jotham's reign. Isaiah, in that case, had already been prophesying some seventeen or eighteen years.

By comparing 4. 10 with Isaiah 39. 6, we have another case of similar words occurring in two different prophets; and some, having concluded that one prophet copied from another, have built upon this, certain theories as to dates, &c. But no valid argument can be based on such coincidences: for the simple reason that we are not dealing with the words of the Prophets, but with the words which God spake by them (Heb. 1. 1, &c.). Surely God may speak the same message, even in identical words, by two, three, or more of His prophets. If the need were the same, why should not the words be the same?[1]

In this case, the period covered by Micah and Isaiah was almost exactly the same (cp. Mic. 1. 1 with Isa. 1. 1; and see Ap. 77). It is no wonder that the circumstances did call for similar utterances, constituting a confirmation of the Word of Jehovah "by the mouth of two or three witnesses". Both were independent, without any idea of "copying" one from the other, as is alleged by the writer in *The Encyclopædia Britannica*, eleventh (Cambridge) edition, 1910, 1911, vol. xviii, p. 357, who says: "it is impossible that much, if any, of these chapters (Mic. 4-7) can be ascribed to Micah himself". This is said in face of the fact that Jeremiah (26. 16-19) definitely quotes and refers to Micah.

Having regard to Mic. 1. 1, we see he must have been a contemporary of Isaiah for nine-and-twenty, or thirty years (Isaiah continuing for another seventeen or eighteen years if he died in the Manassean persecution. See Ap. 50, p. 68, and Ap. 77). We may thus date Micah as from 632 to 603 B.C.

[1] In connection with this we may well compare other passages as follows:—

Mic. 1. 9-16.	Isa. 10. 28-32.	Mic. 3. 12.	Isa. 32. 14.	Mic. 5. 6.	Isa. 14. 25.
,, 2. 1, 2.	,, 5. 8.	,, 4. 1.	,, 2. 2.	,, 6. 6-8.	,, 58. 6, 7.
,, 2. 6, 11.	,, 30. 10, 11.	,, 4. 4.	,, 1. 20.	,, 7. 7.	,, 8. 17.
,, 2. 11.	,, 28. 7.	,, 4. 7.	,, 9. 7.	,, 7. 12.	,, 11. 11.
,, 2. 12.	,, 10. 20-23.	,, 4. 10.	,, 39. 6.		
,, 3. 5-7.	,, 29. 9-12.	,, 5. 2-4.	,, 7. 14.		

MICAH.

TITLE (1252) 2-603

1 °THE word of °the LORD that came to °Micah the °Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, °which he saw °concerning Samaria and Jerusalem.

A C (1253)

2 °Hear, °all ye °people; hearken, O earth, and °all that therein is: and °let °the Lord °GOD be witness against you, °the LORD* °from His °holy temple.

3 For, °behold, [1]the LORD cometh forth out of His place, and will come down, and °tread upon the high places of the earth.

4 And °the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place.

D[1] a[1]

5 For the °transgression of Jacob *is* all this, and for the °sins of the house of Israel. °What *is* the °transgression of Jacob? °*is it* not Samaria? and °what *are* the °high places of Judah? °*are they* not Jerusalem?

b[1]

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will °discover the foundations thereof.

7 And all the °graven images thereof shall be beaten to pieces, and all the °hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the °hire of an harlot, and °they shall return to the °hire of an harlot.

c[1]

8 Therefore I will °wail and howl, I will go stripped and naked: I will make a °wailing like the °dragons, and mourning as the °owls.

9 For her °wound *is* incurable; for °it is come unto Judah; °he is come unto °the gate of My people, *even* to Jerusalem.

10 °Declare ye *it* not at °Gath, weep ye not

1. 1 **The word of the LORD.** The only occurrence of this expression in this book: bidding us to receive it from Jehovah, not Micah, and to note Micah's pen but Jehovah's words.

the LORD. Heb. Jehovah. Ap. 4. II.

Micah = Who is like Jehovah? An abbreviated form of *Micaiah* (2 Chron. 18. 7, &c.); it is used in Jer. 26. 18 (in the Heb.). Cp. 7. 18.

Morasthite: Mareshah (*v.* 15) or Moresheth-gath (*v.* 14); now *Tel Sandahanna*, in the Shephelah, or plain, between Judea and Philistia. In the excavations at Sandahanna the ancient name is seen as *Marissa*. *Marissa* was a Sidonian colony (cent. 3 B. C.), and was afterward used as the capital of Idumea by the Edomites during the captivity of Judah (see *Records of the Past*, vol. iv, part x, pp. 291–306).

which he saw. Cp. Isa. 1. 1. Obad. 1. Nah. 1. 1.

concerning, &c. This furnishes the subject.

1. 2—3. 12 (**A**, p. 1252). THREATENING.
(*Alternation.*)

A | A | 1. 2—2. 13. The People.
B | 3. 1–4. The Rulers.
A | 3. 5–8. The False Prophets.
B | 3. 9–12. The Rulers.

1. 2—2. 13 (A, above). THE PEOPLE.
(*Introversion and Extended Alternation.*)

A | C | 1. 2–4. The coming of Jehovah.
D[1] | a[1] | 1. 5. Incrimination.
b[1] | 1. 6, 7. Threatening.
c[1] | 1. 8–16. Lamentation.
D[2] | a[2] | 2. 1, 2. Incrimination.
b[2] | 2. 3. Threatening.
c[2] | 2. 4, 5. Lamentation.
D[3] | a[3] | 2. 6–. Incrimination.
b[3] | 2. –6. Threatening.
c[3] | 2. 7–11. Lamentation.
C | 2. 12, 13. The coming of Jehovah.

2 **Hear, all ye people.** Micah begins by taking up the concluding words of the other Micah or Micaiah (1 Kings 22. 28), and recurs to them in 3. 1, 9; 6. 1, 2. Five times, not three, as some say; and forms no part of the Structure of the whole book. Ref. to Pent. (Deut. 32. 1). Ap. 92.

all ye = ye peoples, all of them.

people = peoples. Including ourselves.

all that therein is = her fulness.

let the Lord GOD be witness. Ref. to Pent. (Gen. 31. 50).

the Lord. Heb. Adonai. Ap. 4. VIII (2).

GOD. Heb. Jehovah. Ap. 4. II.

the LORD*. One of the 134 places where the *Sopherim* say they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32.

from His holy temple. Cp. Ps. 11. 4. Jonah 2. 7. Hab. 2. 20.

holy. See note on Ex. 3. 5.

3 **behold.** Fig. *Asterismos*. Ap. 6.

tread upon, &c. Ref. to Pent. (Deut. 32. 13; 33. 29). Ap. 92. Cp. Amos 4. 13.

4 **the mountains, &c.** This verse foretells the calamities of 2 Kings 17 and 25.

5 **transgression** = rebellion. Heb. *pāsha'*. Ap. 44. ix.

sins. Heb. *ḥāṭā'*. Ap. 44. i. Aram. and Syr. read sing.

What = Whose.

is it not Samaria? = is it not Samaria's [idolatry]? Fig. *Erotēsis*. Ap. 6.

high places. Cp. 1 Kings 12. 31; 14. 23. Ezek. 6. 6. These existed in Jerusalem (Jer. 32. 35); hence the mention of them in the further question. Fig. *Erotēsis*. Ap. 6. Cp. 2 Kings 16. 4.

are they not Jerusalem? = is it not Jerusalem's [idol altars]?

6 **discover, &c.** This has now recently (1911) been done in the unearthing of Ahab's wine-cellars.

7 **graven images.** Heb. *pᵉsīlim*. Ref. to Pent. (Ex. 20. 4). Ap. 92.

hires. The technical Pentateuchal word for a harlot's hire, to which idolatry is compared. Cp. Hos. 8. 9, 10; 9. 1. Ref. to Pent. (Deut. 23. 18). Ap. 92.

they shall return, &c.: i.e. the wealth gained by idolatry shall be taken away by the Assyrian idolaters.

8 **wail** = lament. Cp. the Structure above; and note weight of the prophetic "burden".

dragons = jackals.

owls. Heb. daughters of a doleful cry.

9 **wound** = stroke. Heb. *makkah* (fem.).

it. Aram. and Syr. read "she".

Referring to her stroke, which is fem.

he = he, referring to some unnamed foe. Aram. and Syr. read "she", referring to the "stroke" of judgment.

the gate. Cp. Obad. 11, 13.

10 **Declare ye it not at Gath.** Cp. 2 Sam. 1. 20.

Gath. Now *Tell es Sāfi* (Josh. 11. 22, &c.).

632-603 °at all: °in the house of Aphrah roll thyself in the dust.

11 °Pass ye away, thou inhabitant of °Saphir, having thy shame naked: the °inhabitant of Zaanan came not forth °in the mourning of Beth-ezel; °he shall receive of you his standing.

12 For the inhabitant of °Maroth waited carefully for good: but °evil came down from °the LORD unto °the gate of Jerusalem.

13 O thou °inhabitant of °Lachish, bind the chariot to the °swift beast: °*she is* the beginning of the [5]sin to the daughter of Zion: for the [5]transgressions of Israel were found in thee.

14 Therefore shalt thou °give presents to [1]Moresheth-gath: the houses of °Achzib *shall be* °a lie to the kings of Israel.

15 Yet will I bring °an heir unto thee, O inhabitant of [1]Mareshah: °he shall come unto Adullam the glory of Israel.

16 °Make thee bald, and poll thee for thy delicate °children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

D² a² (p. 1253) **2** Woe to them that devise °iniquity, and °work °evil upon their beds! when the morning is light, they practise it, because it °*is* °in the power of their hand.

2 And they °covet fields, and take *them* by violence; and houses, and take *them* away: so °they oppress a °man and his house, °even a °man and his heritage.

b² 3 Therefore thus saith °the LORD; °"Behold, against °this family do °I devise an °evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* °evil.

c² 4 In that day shall *one* °take up a parable against you, and °lament with a doleful lamentation, *and* say, 'We be utterly spoiled: he hath °changed the portion of my People: how hath he removed *it* from me! °turning away he hath divided our fields.'

5 Therefore thou shalt have none that shall °cast a cord by lot in the °congregation of [3]the LORD."

D² a² 6 °"Prophesy ye not," °*say they to them that* prophesy:

b³ °they shall not prophesy to °them, °*that* they shall not take shame.

at all. Heb. *bakkō*, written *defectively* for *bᵉʿakkō*. Note the Fig. *Paronomasia* (Ap. 6). Heb. *bakko 'al tibkū* = "[in] *Weep*-town *weep* not".

in . . . Aphrah roll thyself in the dust. Note the Fig. *Paronomasia* (Ap. 6). Heb. in *'aphrah . . . 'āphār*. English, "in *Dust-house* roll thyself in *dust*."

11 Pass ye away: i.e. go into exile.

Saphir, having thy shame, &c. Here we have contrast. Saphir = Beauty-town, with beauty shamed; now *es Sūāfir*.

inhabitant of Zaanan came not forth. Heb. not gone forth hath . . . Zaanan. Heb. Fig. *Paronomasia* (Ap. 6): *lo yatsᵉ'āh . . . tsᵉ'ānān* = not gone out [to weep] hath the inhabitant of Outhouse.

in the mourning . . . his standing. Commence a fresh sentence here; thus: "The trouble of Beth-ezel (Neighbour-town) shall be a useless neighbour". Or, "the Bystander's house will, from you, get its standing-room".

he shall receive, &c.: or, he will take from you its support.

12 Maroth waited carefully. The inhabitress of Bitter town bitterly grieved for her goods [taken from her]. **evil** = calamity. Heb. *rā'a'*. Ap. 44. viii.

the LORD. Heb. Jehovah. Ap. 4. II. Not by chance.

the gate of Jerusalem. In Taylor's Cylinder, Sennacherib mentions his breaking of this gate (col. iii, lines 22, 23).

13 inhabitant = inhabitress.

Lachish . . . swift beast. Note the Fig. *Paronomasia* (Ap. 6). Heb. *lārekesh . . . lākish* = [bind the chariot] to the horse, O inhabitress of Horse-town.

Lachish. Now *Ummtum Lākis*, or *Tell el Hesy*. See notes on 2 Kings 14. 19; 19. 8.

she. Evidently Samaria. Cp. *vv.* 5, 9; 6. 16.

14 give presents to = give up possessions at.

Achzib . . . a lie. Note the Fig. *Paronomasia* (Ap. 6) = the houses of False-town (*'Akzīb*) shall prove false (*Vakzāb*).

Achzib. Now *es Zib* (Josh. 15. 44; 19. 29. Judg. 1. 31).

15 an heir . . . Mareshah. Heb. the possessor (*hayyorēsh*) . . . O Possession (*Mārēshāh*). The possessor whom Jehovah would bring was Assyria.

he shall come, &c. The glory: i.e. the nobility (Isa. 5. 13) of Israel shall go (or flee) unto [the cave] Adullam; as David had done (1 Sam. 22. 1).

16 Make thee bald, &c. The signs of mourning. Cp. Job 1. 20. Isa. 15. 2; 22. 12. Jer. 7. 29; 16. 6; 47. 5; 48. 37). This is addressed to Judah. It was forbidden under the law (Deut. 14. 1). Judah had become as the heathen: let them mourn as the heathen.

children = sons.

2. 1 iniquity. Heb. *'āven*. Ap. 44. iii. Not the same word as in 3. 10. Note the incrimination in *vv.* 1, 2. See the Structure, p. 1253. **work** = plan.

evil = wickedness. Heb. *rā'a'*. Ap. 44. viii.

is = exists. Heb. *yēsh*. See note on Prov. 8. 21.

in the power of their hand. A Pentateuchal idiom. Ref. to Pent. (Gen. 31. 29). Cp. Prov. 3. 27. Neh. 5. 5. Does not occur elsewhere.

2 covet fields. Ref. to Pent. (Lev. 6. 4. Deut. 5. 21). Ap. 92.

they oppress, &c. Ref. to Pent. (Lev. 19. 13, where the words are the same). Ap. 92. **man** = a human being. Heb. *geber*. Ap. 14. IV. **even.** So in some codices, with four early printed editions; but many codices, with six early printed editions, Aram., Sept., and Vulg., omit the word "even". **man.** Heb. *'ĕsh*. Ap. 14. II. **3 the LORD.** Heb. Jehovah. Ap. 4. II. **Behold.** Fig. *Asterismos*. Ap. 6. **this family.** Cp. Amos 3. 1. **I devise.** The contrast to *v.* 1. **evil** = calamity. Heb. *rā'a'*. Ap. 44. viii. **4 take up a parable.** Ref. to Pent. (Num. 23. 7, 18; 24. 3, 15, 20, 23). Twice in Job (Job 27. 1; 29. 1); once in Isaiah (Isa. 14. 4); once in Habakkuk (Hab. 2. 6). Not elsewhere. Ap. 92. Note the Fig. *Chleuasmos* (Ap. 6). **lament with a doleful lamentation.** Note the Figs. *Polyptōton* and *Paronomasia* (Ap. 6), for emphasis. Heb. *vᵉnāhāh nᵉhi nihyāh* = wail a wailing of woe. **changed** = changed [for the worse]. Heb. *mār*; not *halaph* = changed [for the better]. See note on Lev. 27. 10. **turning away** = to a heathen: i.e. our enemy the Assyrian. **5 cast a cord by lot.** Referring to the custom, by which, round every village in Palestine, the land was divided by lot every year to the various families; hence, the expression in Ps. 16. 6: "cord" being put by Fig. *Metonymy* (of Cause, Ap. 6, for the portion of land marked out by it. It therefore = divide your inheritances. Ref. to Pent. (Num. 26. 55, 56). Ap. 92. **congregation** = assembly. Cp. Deut. 23. 1–3, 8. **6 Prophesy** = Do not sputter. **say they to them that prophesy** = so they sputter. **they shall not prophesy.** Not the usual word for prophesy, but Heb. *nātaph*. **they:** i.e. these false prophets. **them** = as to these things: i.e. these doings of Jehovah. **that, &c.** Supply, "[saying], must He put away these suppressers".

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7 O *thou that art* named the house of °Jacob, °is the °Spirit of [3]the LORD straitened? *are* these His doings? °do not °My words °do good to him that walketh uprightly?

8 °Even of late My People is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

9 The women of My People have ye cast out from their pleasant houses; from their children have ye taken away My glory °for ever.

10 °Arise ye, and depart; for °this *is* not *your* rest: because °it is polluted, °it shall destroy *you*, even with a sore destruction.

11 If a °man walking in the [7]spirit and falsehood do lie, *saying*, 'I will [6]prophesy unto thee of °wine and of °strong drink;' he shall even be the °prophet of this people.

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12 °I will surely assemble, O [7]Jacob, all of thee; °I will surely gather the remnant of °Israel; °I will put them together as the sheep °of Bozrah, as the flock in the midst of their fold: they shall °make great noise by reason of *the multitude of* °men.

13 °The breaker is come up before them: they have °broken up, and have passed through the gate, and are °gone out by it: and their king °shall pass before them, and [3]the LORD °on the head of them."

B

3 And I said, °"Hear, I pray you, O heads of Jacob, and ye °princes of the house of Israel; *Is it* not for you to know judgment?

2 Who hate the good, and love the °evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of My People, and flay their skin from off them; and they break their bones, and °chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto °the LORD, but He will not °hear *them*: He will even °hide His face from them at that time, as they have behaved themselves ill in their doings."

A

5 Thus saith [4]the LORD concerning the prophets that make My People °err, that °bite with their teeth, and cry, "Peace;" °and he that putteth not into their mouths, they even prepare °war against him.

6 "Therefore night *shall be* unto you, that ye shall not have a vision, and it shall be dark unto you, °that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there is* no answer of °God."

8 But truly ℨ am full of power by the °Spirit of [4]the LORD, and of judgment, and of might, to declare unto °Jacob his °transgression, and to °Israel his °sin.

B

9 [1]Hear this, I pray you, ye heads of the house of [8]Jacob, and princes of the house of [8]Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with °iniquity.

11 The heads thereof °judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon [4]the LORD, and say, "*Is* not [4]the LORD among us? none [2]evil can come upon us."

7 Jacob. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.
is the Spirit, &c.? Ref. to Pent. (Num. 11. 23: the same word). Ap. 92.
Spirit. Heb. *rūach*. Ap. 9.
do not = are not?
My. Sept. reads "His", as in preceding clause: or = are not My words pleasant [saith Jehovah]?
do good = pleasant.
8 Even of late = Only yesterday, or recently: this highway robbery was a new and recent evil.
9 for ever: i.e. not to be restored for the rest of their lives.
10 Arise ye, &c. Usually misquoted in a good sense; but the Structure shows it to be part of the lamentation ("c[3]", p. 1253).
this = this [land]. Ref. to Pent. (Deut. 12. 9). Ap. 92.
it: i.e. this [land].
it is polluted. Ref. to Pent. (Lev. 18. 27, 28, the same word). Ap. 92.
it shall destroy. Ref. to Pent. (Lev. 18. 28; 20. 22; 26. 38). Ap. 92. Cp. Ezek. 36. 12–14.
11 man. Heb. *'ish*. Ap. 14. II.
wine. Heb. *yayin*. Ap. 27. I.
strong drink. Heb. *shēkār*. Ap. 27. IV.
prophet = sputterer; as in *v.* 6. Lit. dropper [of words].
12 I will, &c. See the Structure, p. 1253.
Israel. See note on Gen. 32. 28; 43. 6; 45. 26, 28.
of Bozrah: or, with Sept., in tribulation. The member "*C*" (*vv.* 12, 13) does not speak of mercy, but of judgment, corresponding with the member "C" (1. 2–4). Not "a complete change", and no "promise to a remnant" Cp. Isa. 34. 6. Amos 1. 12.
make great noise = be in commotion.
men = human beings. Heb. *'ādām*. Ap. 14. I.
13 The breaker = One making a breach. The Assyrian. Heb. *pāraṣ*, as in Ex. 19. 22, 24. 2 Sam. 5. 20. 1 Chron. 14. 11; 15. 13. Generally in a bad sense.
broken up = broken in.
gone out = gone forth . . . [into captivity].
shall pass = hath passed through.
on = at: for it is Jehovah's judgment. Cp. 1. 2–4.

3. 1 Hear. This is no indication of Structure. It is a continuation of the threatening against the rulers (see "B", 3. 1–4, p. 1253, corresponding with "*B*", 3. 9–12, below).
princes = judges.
2 evil. Heb. *rā'a'*. Ap. 44. viii.
3 chop them in pieces, as for the pot = spread them out, as flesh for the pot.
4 the LORD. Heb. Jehovah. Ap. 4. II.
hear = answer.
hide His face. Ref. to Pent. (Deut. 31. 17; 32. 20). Ap. 92. Cp. Isa. 59. 1–15. Jer. 33. 5.
5 err = go astray.
bite with their teeth. Alluding to the idolatrous practices of the heathen round the altars of Baal, biting an olive in their mouths and crying "peace", of which the olive was the symbol (Gen. 8. 11). Cp. Zech. 9. 7.
and he, &c. = but against him that putteth not [the olive] into his mouth they declare war.
war = crusade.
6 that ye shall not divine. Ref. to Pent. (Deut. 18. 10, 14. Num. 22. 7; 23. 23). Ap. 92.
7 God. Heb. Elohim. Ap. 4. I.
8 Spirit. Heb. *rūach*. Ap. 9.
Jacob . . . Israel. Cp. 1. 5. See note 2. 7.
transgression. Heb. *pāsha'*. Ap. 44. ix.
sin. Heb. *chaṭā'*. Ap. 44. i.
10 iniquity = deceit. Heb. *'āval*. Ap. 44. vi. Not the same word as in 2. 1.
11 judge for reward, &c. Ref. to Pent. (Ex. 23. 8. Deut. 10. 17; 16. 19; 27. 25. The same word in all these passages). Ap. 92.

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12 Therefore shall °Zion for your sake °be plowed *as* a field, and °Jerusalem shall become °heaps, and °the mountain of the house as °the high places of the forest.

B E¹ (p. 1256)

4 But °in the last days it shall come to pass, *that* °the mountain of the house of °the LORD shall be °established in the top of the mountains, and it shall be exalted above the hills; and °people shall flow unto it.

2 And many nations shall °come, and say, °"Come, and let us go up to the mountain of [1]the LORD, and to the house of °the °God of Jacob; and He will teach us of His ways, and we will walk in His paths:" for °the law shall go forth of Zion, and the word of [1]the LORD from Jerusalem.

3 And °He shall judge among many [1]people, and rebuke strong nations afar off; and they shall beat their swords into °plowshares, and their spears into °pruninghooks: °nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall °sit °every man °under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of [1]the °LORD of hosts hath spoken *it*.

5 For all [1]people will walk [4]every one in the name of his god, and we will walk in the name of [1]the LORD our [2]God for ever and ever.

E² F H

6 °"In that day, °saith [1]the LORD, will I assemble her that °halteth, and I will °gather her that is driven out, and her that I have afflicted;

7 And I will make her that °halted °a remnant, and her that was cast far off a strong nation: and [1]the LORD °shall reign over them °in mount Zion from henceforth, even for ever."

J d

8 °And thou, O °tower of the flock, °the strong hold of the daughter of Zion, unto thee shall it come, even the °first dominion; the kingdom shall come to the daughter of Jerusalem.

e

9 Now °why dost thou cry out aloud? *is there* no king in thee? is thy counseller perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail:

f

for °now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go °*even* to °Babylon;

g

°there shalt thou be delivered; °there [1]the LORD shall °redeem thee from the hand of thine enemies.

12 Zion. See Ap. 68.

be plowed as a field. This is true of the site on Ophel, but not true of the traditional site south-west of Jerusalem. See Ap. 68. I. Cp. 1. 6. Jer. 26. 18.

Jerusalem. The city proper, on Mount Moriah.

heaps = ruins. Note the Fig. *Paronomasia* (Ap. 6). Heb. *yirûshâlaim 'iyyim*. Cp. 1. 6.

the mountain of the house. Moriah and the Temple. See Ap. 68.

the high places of the forest = a height of a jungle.

4. 1—5. 15 (B, p. 1252). CONSOLATION. (*Division.*)

B | E¹ | 4. 1–5. General. The end.
| E² | 4. 6—5. 15. Particular. The means.

1 in the last days = at the end of the days. Here we are carried forward to a yet future day. Ref. to Pent. (Gen. 49. 1: the same phrase. Num. 24. 14). Ap. 92. Cp. Isa. 2. 2, &c. Ezek. 38. 8, 16. Hos. 3. 5

the mountain, &c. Cp. 3. 12; and see Isa. 2. 2–4. Both prophecies are independent, and complementary (see Ps. 24. 3. Ezek. 28. 16).

the LORD. Heb. Jehovah. Ap. 4. II.

established: abidingly: not merely for a time.

people = peoples.

2 come = go. **Come** = Come ye.

the God of Jacob. See notes on Ps. 20. 1.

God. Heb. Elohim. Ap. 4. I.

the law. As contained in the Pentateuch. Ap. 92.

3 He shall judge = He shall rule (Pss. 2. 5, 9; 72. 8, 11; 82. 8; 96. 13; 98. 9; 110. 5, 6. Isa. 11. 3–5; 51. 5. Matt. 25. 31, 32). **plowshares.** Cp. Isa. 2. 4. Joel 3. 10.

pruninghooks: or, scythes.

nation. Some codices, with four early printed editions (one Rabbinic, marg.), Sept., and Syr., read "and nation".

4 sit = dwell. **every man.** Heb. *'îsh*. Ap. 14. II.

under, &c. Cp. 1 Kings 4. 25. Zech. 3. 10.

LORD of hosts. See note on 2 Sam. 1. 3.

4. 6—5. 15 (E², above). PARTICULAR. THE MEANS. (*Alternation.*)

E² | F | 4. 6—5. 8. Good supplied.
| G | 5. 9. Enemies cut off.
| F | 5. 10–14. Evil removed.
| G | 5. 15. Enemies cut off.

4. 6—5. 8 (F, above). GOOD SUPPLIED. (*Introversion and Extended Alternation.*)

F H | 4. 6, 7. The Remnant gathered out.
J | d | 4. 8. The Kingdom. "But thou" (*ve'attâh*).
e | 4. 9, 10–. Travail.
f | 4. –10–. Departure.
g | –10. Deliverance.
K | 4. 11. Hostility.
L | 4. 12, 13. Victory.
K | 5. 1. Hostility.
J | d | 5. 2. The King. "But thou" (*ve'attâh*).
e | 5. 3–. Travail.
f | 5. –3–6–. Return.
g | 5. –6. Deliverance.
H | 5. 7, 8. The Remnant gathered in.

6 In that day: i.e. the day of *v.* 1.

saith the LORD = [is] Jehovah's oracle. **halteth** = is lame. **gather** = gather out. Cp. Ps. 147. 2. Ezek. 34. 13; 37. 21. **7 halted** = was lame. **a remnant.** Cp. 2. 12; 5. 3, 7, 8; 7. 18. **shall reign.** Cp. Isa. 9. 6; 24. 23. Dan. 7. 14, 27. Obad. 21. Luke 1. 33. Rev. 11. 15. **in mount Zion.** Contrast 3. 12. Ps. 2. 6. Isa. 24. 23. **8 And thou.** Cp. this with 5. 2 in the Structure above ("d" and "*d*"). *Ve'attâh* in both members. **tower of the flock.** Heb. tower of *'Êder*. Ref. to Pent. (Gen. 35. 21; nowhere else). Used here of Bethlehem (cp. Gen. 35. 19 with Mic. 5. 2). Ap. 92; coupled here with "Ophel" in next clause, "David's birth-place" and "David's city". **the strong hold.** Heb. *'Ophel*. See Ap. 68. I and Ap. 54, line 21, "citadel", p. 78. See note on 2 Chron. 27. 3. **first** = former. For this rendering cp. Ex. 34. 1 (tables). Num. 21. 26 (kings). Deut. 4. 32; 10. 10, &c. (days). 2 Chron. 9. 29; 16. 11; 20. 34 acts. Ezra 3. 12. Ps. 89. 49 (loving-kindnesses). Isa. 9. 1 (time). Hag. 2. 3, 9 (glory). Zech. 1. 4; 7. 7, 12 (prophets). **9 why dost thou cry . . . ?** This refers to the birth-pangs of the new nation which will be brought forth in that day and at that time. Cp. Isa. 13. 8; 21. 3; 26. 17; 41. 14. Jer. 22. 23; 30. 6; 50. 43. Hos. 13. 13. Matt. 24. 8. **10 now** = meanwhile: i.e. before that day. Cp. *v.* 11 and 5. 1. **even to** = as far as. Cp. Isa. 39. 7; 43. 14. **Babylon.** May "not have been on Micah's political horizon", but it was on Jehovah's. Cp. Amos 5. 25–27. Acts 7. 42, 43. **there . . . there.** Note the repetition for emphasis: i.e. there and then in that future day. **redeem** = redeem [as a kinsman]. Heb. *gâ'al*. See note on Ex. 6. 6.

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11 °Now also °many nations are gathered against thee, that say, "Let her be defiled, and let our °eye look upon Zion."

12 But °they know not the °thoughts of [1]the LORD, neither understand they His °counsel: °for He shall gather them as the sheaves into the °floor.

13 Arise and °thresh, O daughter of Zion: for I will make thine °horn iron, and I will make thy °hoofs brass: and thou shalt beat in pieces many people: and °I will °consecrate their gain unto [1]the LORD, and their substance unto °THE LORD of the whole earth.

K

5 °Now °gather thyself in troops, O daughter of troops: °he hath laid siege against °us: they shall smite °the judge of Israel with a °rod upon the cheek.

Jd

2 °**But** thou, °**Beth-lehem Ephratah,** ***though*** **thou be °little among the °thousands of Judah,** ***yet*** **out of thee shall He °come forth °unto me** ***That is*** **to be ruler in Israel;** Whose goings forth *have been* from of old, from °everlasting.

e

3 Therefore will he give them up, °until the time *that* °she which travaileth hath brought forth:

f

then the remnant of his brethren shall return unto the °children of Israel.

4 And °He shall stand and °feed in the strength of °the LORD, in the majesty of the name of °the LORD His °God; and °they °shall abide: for now °shall He be great unto the ends of the earth.

5 And °this *Man* shall be the peace, when the °Assyrian shall come into our land: and °when he shall tread in our palaces, °then shall we raise against him °seven shepherds, and eight principal °men.

6 And they shall °waste the land of Assyria with the sword, and °the land of Nimrod in the °entrances thereof:

g

thus shall He deliver *us* from the Assyrian, °when He cometh into our land, and °when he treadeth within our borders.

H

7 And the remnant of Jacob shall be in the midst of many people °as °a dew from °the LORD, as the showers upon the grass, that tarrieth not for °man, nor waiteth for the sons of [5]men.

8 And the remnant of Jacob °shall be among the Gentiles in the midst of many °people °as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

11 Now = Meanwhile: as in *v.* 10; 5. 1. Referring to the then immediately impending hostility.
many nations. Cp. Isa. 33. 3. Lam. 2. 16. Obad. 11–13.
eye. So some codices, with two early printed editions, Aram., Syr., and Vulg.; but Heb. text reads "eyes". Cp. Ps. 54. 3.
12 they know not. Cp. Isa. 55. 8. Jer. 29. 11.
thoughts = purposes, or plans: i.e. for Israel in purging him of idolatry by his tribulation.
counsel: i.e. with regard to themselves. The reason follows.
for: or, that. **floor** = threshing-floor.
13 thresh = tread as oxen.
horn . . . hoofs. Referring to the strength of the oxen, and to the completeness of the destruction. Ref. to Pent. (Deut. 25. 4). Ap. 92. Cp. Isa. 41. 15. Jer. 51. 33.
I will. Aram., Sept., Syr., and Vulg. read "thou shalt".
consecrate = devote; as in Josh. 6. 19, 24. Cp. Zech. 14. 14. Ref. to Pent. (Lev. 27. 28).
THE LORD. Heb. *'Ădōn.* The Divine title, relating to dominion in the earth. See Ap. 4. VIII (1).

5. 1 Now = Meanwhile; as in 4. 10, 11. Showing that 5. 1 relates to the interval between the then present time and "that day" of 4. 1, 6. Cp. the members "K" and "*K*".
gather thyself, &c.: or, thou shalt have sore tribulation [for thy sins], thou daughter of affliction.
he: i.e. the enemy. The Assyrian.
us. The prophet includes himself.
the judge. Or, the then ruler (cp. 1 Kings 22. 24. Lam. 3. 30; 4. 20; 5. 8, 12), who would thus be the type of the Messiah (Matt. 27. 30).
rod = sceptre. Heb. *shēbet* = the club (of defence), as in 7. 14; hence, of office; not *matteh*, the rod or staff (of support), as in 6. 9. See note on Ps. 23. 4.
2 But thou. This marks out the Structure. Cp. 4. 8 ("d") with 5. 2 ("*d*"). Quoted in Matt. 2. 5, 6. John 7. 42.
Beth-lehem Ephratah. The full name given, as in Gen. 35. 19, thus connecting Gen. 35. 21 with Mic. 4. 8.
little = too little [to rank among]. Cp. 1 Cor. 1. 27–29.
thousands = districts (1 Sam. 23. 23). Like our old English divisions, called "hundreds". Cp. Ex. 18. 25. Ref. to Pent. (Ex. 18. 25).
come forth. Note the difference between Heb. here (*yātzā'*) and *bō'* = come unto, in Zech. 9. 9. All the events between these two make up the period we call "the first Advent", and thus are typical of the "second Advent"; the *coming forth* being 1 Thess. 4. 16, and the *coming unto* being 1 Thess. 5. 2, 3, and 2 Thess. 2. 8: the former being in grace, the latter in judgment. A similar period may elapse in the antitypical comings as in the typical comings of 5. 2, and Zech. 9. 9.
unto = for.
everlasting. Cp. Ps. 90. 2. Prov. 8. 22, 23. John 1. 1, 2.
3 until the time: i.e. the end of the "meanwhile" (*v.* 1).
she which travaileth. Cp. 4. 9, 10– ("e"), above, and note there; also John 16. 21, 22, and Rev. 12. 1–6.
children = sons.
4 He: i.e. the Shepherd of Israel. Ref. to Pent. (Gen. 49. 24). Ap. 92. Cp. Ps. 80. 1. Jer. 31. 10. Ezek. 34. 23.
feed = tend, or shepherd (as a flock). Cp. 7. 14. Isa. 40. 11; 49. 10.
the LORD. Heb. Jehovah. Ap. 4. II.
shall abide. In everlasting security.
shall He be great. Cp. Pss. 22. 27; 72. 8; 98. 1. Isa. 49. 5, 7; 52. 13. Zech. 9. 10. Luke 1. 32. Rev. 11. 15.
5 this Man, &c. = this [great Shepherd of Israel]. Cp. Ps. 72. 7. Isa. 9. 6, 7. Zech. 9. 10. **Assyrian.** This is emphatic in Heb. **when, &c.** Cp. Isa. 7. 20; 8. 7–10; 37. 31–36. **then, &c.** Cp. Isa. 44. 28; 59. 19. Zech. 1. 18–21; 9. 13; 10. 3; 12. 8. **seven shepherds . . . men.** When that time comes the meaning of this will be seen. **men.** Heb. *'ādām.* Ap. 14. I. **6 waste** = eat up. **the land of Nimrod.** Ref. to Pent. (Gen. 10. 8–10). Ap. 92. The name occurs elsewhere only in 1 Chron. 1. 10. **entrances** = passes. Cp. Nah. 3. 13. **when.** See note on *v.* 5. **7 as a dew, &c.** Ref. to Pent. (Deut. 32. 2, the same verbal idiom). Ap. 92. **a dew** = a night mist. See note on Ps. 133. 3. **the LORD.** Heb. Jehovah. Ap. 4. II. **man.** Heb. *'ish.* Ap. 14. II. **8 shall be, &c.** This refers to restored Israel "in that day"; not to any other people now. **people.** Heb. = peoples. **as a lion, &c.** Ref. to Pent. (Num. 23. 24; 24. 9). Ap. 92.

G (p. 1256) 632-603 F h (p. 1258)

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies °shall be cut off.

10 "And it shall come to pass °in that day, °saith ⁴the LORD, that °I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

i 11 And ¹⁰I will cut off the cities of thy land, and throw down all thy strong holds:

h 12 And ¹⁰I will cut off °witchcrafts out of thine °hand; and thou shalt have no *more* °soothsayers:

13 Thy °graven images also will ¹⁰I cut off, and thy °standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will °pluck up °thy groves out of the midst of thee:

i so will I destroy °thy cities.

G 15 And I will execute vengeance in anger and fury upon the °heathen, such as they have not heard."

A M 6 °Hear ye now what °the LORD saith; "Arise, contend thou before the mountains, and let the hills hear thy voice.

2 °Hear ye, O mountains, ¹the LORD'S controversy, and ye strong foundations of the earth:

N for ¹the LORD hath a controversy with His People, and He will plead with Israel.

O P 3 O My People, what have I done unto thee? and wherein have I wearied thee? °testify against Me.

Q 4 For °I brought thee up out of the land of Egypt, °and redeemed thee out of the °house of servants; and °I sent before thee Moses, Aaron, and °Miriam.

5 O My People, °remember now what °Balak king of Moab consulted, and what °Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the °righteousness of ¹the LORD."

P 6 °Wherewith shall I come before ¹the LORD, *and* bow myself before °the °high °God? shall I come before Him with °burnt offerings, with calves °of a year old?

7 °Will ¹the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? °shall I give my firstborn *for* my °transgression, °the fruit of my body *for* the °sin of my °soul?

Q 8 He hath shewed thee, O °man, what *is* good; and what doth ¹the LORD require of thee, but to do justly, and to love °mercy, and to °walk humbly with thy ⁶God?

M 9 ¹The LORD'S voice crieth unto the °city,

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9 shall be cut off. Note the Fig. *Anaphora* (Ap. 6), in the repetition, "cut off", four times in *vv.* 9–13. All this refers eventually to restored Israel.

5. 10–14 (*F*, p. 1256). EVIL REMOVED.
(*Alternation.*)

F | h | 10. Evil people, &c. Military.
i | 11. Cities.
h | 12–14–. Evil people, &c. Idolaters, &c.
i | –14. Cities.

10 in that day. The Structure connects 5. 10–14 ("*F*") with 4. 6—5. 8 ("F"), and shows it to be the same, and yet future time, called in 4. 1 "the last days".
saith the LORD = [is] Jehovah's oracle.
I will cut off, &c. See note on *v.* 9. Ref. to Pent. (Deut. 17. 16). Ap. 92. Cp. Isa. 2. 7. Zech. 9. 10.
12 witchcrafts = sorceries. Ref. to Pent. (Ex. 22. 18. Lev. 19. 26. Deut. 18. 10). Ap. 92.
hand. Some codices, with Sept., and Syr., read "hands".
soothsayers: i.e. users of secret or occult arts.
13 graven images. See 1. 7, the same word.
standing images = pillars. Probably = *'Ashērahs.* See Ap. 42. Cp. "groves", *v.* 14. Ref. to Pent. (Ex. 23. 24; 34. 13. Deut. 7. 5). Ap. 92.
14 pluck up = root up, or tear down.
thy groves = thine *'Ashērahs.* Ap. 42. Ref. to Pent. (Ex. 34. 13. Deut. 7. 5; 12. 3). Ap. 92.
thy cities. Ginsburg thinks "thine idols". A.V. marg. suggests "enemies". **15 heathen** = nations.

6. 1—7. 10 (*A*, p. 1252). THREATENING.
(*Extended Alternation.*)

A | M | 6. 1, 2–. Call to hear. Mountains.
N | 6. –2. Controversy.
O | 6. 3–8. Expostulation.
M | 6. 9. Call to hear. City.
N | 6. 10–16. Controversy.
O | 7. 1–10. Lamentation.

1 Hear ye. Fig. *Apostrophe.* Ap. 6.
the LORD. Heb. Jehovah. Ap. 4. II.
2 Hear ye, &c. Ref. to Pent. (Deut. 32. 1). Ap. 92.

6. 3–8 (O, above). EXPOSTULATION.
(*Alternation.*)

O | P | 3. Questions of Jehovah.
Q | 4, 5. Jehovah's Answer. What He had done.
P | 6, 7. Questions of Jehovah.
Q | 8. Jehovah's Answer. What Israel should do.

3 testify = answer.
4 I brought thee up, &c. Ref. to Pent. (Ex. 12. 51; 14. 30; 20. 2. Deut. 4. 20). Ap. 92.
and redeemed thee. Ref. to Pent. (Ex. 6. 6; 13. 13–16).
house of servants = house of bondage. Ref. to Pent. (Ex. 13. 3, 14; 20. 2. Deut. 5. 6; 6. 12; 7. 8). Ap. 92.
I sent before . . . Miriam. Ref. to Pent. (Ex. 15. 20, 21. Num. 12. 4, 10, 15; 20. 1; 26. 59). Miriam not mentioned after Deut. 24. 9, except 1 Chron. 6. 3.
5 remember now, &c. Ref. to Pent. (Num. 22. 5; 23. 7; 24. 10, 11; 25. 1; 31. 16. Deut. 23. 4, 5). Ap. 92.
Balak. Not mentioned since Judges 11. 25.
Balaam. Not mentioned since Josh. 24. 9, 10, except in Neh. 13. 2. Cp. 2 Pet. 2. 15, and Jude 11. Rev. 2. 14.
righteousness = righteous acts.
6 Wherewith . . . ? Fig. *Erotēsis.* Ap. 6.
the high God = God on high.
high. Heb. *marōm*; not *Elyōn.*
God. Heb. Elohim. Ap. 4. I.
burnt offerings. See Ap. 43. II. ii.
7 Will . . . ? shall I . . . ? Fig. *Erotēsis.* Ap. 6.
the fruit of my body = my firstborn. **sin.** Heb. *chāṭā'.* Ap. 44. i. **soul.** Heb. *nephesh.* Ap. 13. **8 man.** Heb. *'ādām.* Ap. 14. I. **mercy** = lovingkindness, or grace. **walk humbly.** The Heb. expression (*hatzne' leketh*) occurs only here. This verse embodies the principles governing Jehovah's administration under the Law, but not under the Gospel. Now, He requires faith in the Substitute Whom He has provided for the sinner; and His righteousness must be imputed in grace. See Ap. 63. IX: and 72. Cp. also Rom. 3. 23, 24. Eph. 2. 8–9. Titus 3. 5–8, &c.
9 city. Put by Fig. *Metonymy* (of the Subject), Ap. 6, for the inhabitants.
of a year old. Ref. to Pent. (Lev. 9. 3). Ap. 92.
transgression = rebellion, insubordination. Heb. *pāsha'.* Ap. 44. ix.

32-603 (and °*the man of* °wisdom shall see °Thy name: hear ye the °rod, and who hath appointed it.

N j , 1259) 10 Are there yet the treasures of °wickedness in the house of the °wicked, and °the scant °measure *that is* °abominable?

11 Shall I count °*them* pure with °the [10]wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

k 13 Therefore also °will ℑ make *thee* sick in smiting thee, in making *thee* desolate because of thy °sins.

14 °Thou shalt eat, but not be satisfied; and °thy casting down °*shall be* in the midst of thee; and thou shalt °take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 °Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and °sweet wine, but shalt not drink °wine.

j 16 For °the statutes °of Omri are °kept, and all the works of °the house of Ahab, and ye walk in their counsels;

k °that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of My people.

O R **7** Woe is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my °soul desired the firstripe fruit.

2 The °good *man* is perished out of the earth: and *there is* none upright among °men: they all lie in wait for blood; they hunt °every man his brother with a net.

3 That they may do °evil with both hands earnestly, the prince °asketh, and °the judge °*asketh* for a °reward; and the great *man*, he uttereth °his mischievous desire: so °they °wrap °it up.

4 The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: °the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

S 5 °Trust ye not in a friend, °put ye not confidence in a guide: keep the °doors of thy mouth from her that lieth in thy bosom.

6 For the son °dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a °man's enemies *are* the °men of his own house

the man of wisdom shall see Thy name = [such as would have] true stability (or safety) will regard Thy name. The Mugah Codex, quoted in the *Massōrah* (Ap. 30), reads: "such as revere".

wisdom. Heb. *tushīyah*. See note on Prov. 2. 7.

Thy. The Sept. reads: "and He (the LORD) will save such as revere His name".

rod. Heb. *maṭṭeh* = staff (for support or chastisement). Not the same word as in 5. 1; 7. 14. Either put by Fig. *Metonymy* (of Cause), Ap. 6, for the chastisement inflicted, or supply the *Ellipsis* thus: "hear ye the rod, and [Him] Who hath appointed [the chastisement]." The suffix of the verb, "it", is fem.; while "rod" is masc. Therefore we may supply "chastisement" (Heb. *tōkaḥath*), which is fem.

6. 10-16 (*N*, p. 1258). CONTROVERSY.
(*Alternation.*)

N | j | 10-12. Incrimination. Fraud and Deceit.
k | 13-15. Judgment. Desolation.
j | 16-. Incrimination. Omri and Ahab.
k | -16. Judgment. Desolation.

10 wickedness . . . wicked = lawlessness . . . lawless. Heb. *rāshā'*. Ap. 44. x.

the scant measure, &c. Note the word "abominable" below. In this form, only in Prov. 22. 14.

measure = ephah. See Ap. 51. III. 3 (5).

abominable. Ref. to Pent. Out of six words thus rendered, Heb. *zā'am* is chosen in Num. 23. 7, 8, 8, "defied" = abhorred. It occurs only eight times elsewhere. Ap. 92.

11 them. Supply [her]: i.e. the wicked city.

the wicked balances. Heb. balances of wickedness. Ref. to Pent. (Deut. 25. 13-16). Ap. 92.

13 will ℑ make thee sick. Ref. to Pent. (Lev. 26. 16).

sins. Heb. *ḥāṭā'*. Ap. 44. i.

14 Thou shalt eat, &c. Ref. to Pent. (Lev. 26. 26).

thy casting down = thy dissatisfaction or emptiness. Heb. *yeshaḥ*. Occurs only here.

shall be in the midst of thee = [shall remain] in thee.

take hold. Some codices, with one early printed edition (Rabbinic, marg.), read "take possession".

15 Thou shalt sow, &c. Ref. to Pent. (Deut. 28. 38-40).

sweet wine. Heb. *tīrōsh*. Ap. 27. II.

wine. Heb. *yayin*. Ap. 27. I.

16 the statutes. Heb. *ḥuḳḳōth* = in a religious sense (Lev. 20. 8, 2 Kings 17. 34, Jer. 10. 3).

of Omri. Cp. 1 Kings 16. 31, 32, as to the worship of Baal.

kept = strictly kept. Cp. Hos. 5. 4.

the house of Ahab. Cp. 1 Kings 16. 30, &c.; 21. 25, 26. 2 Kings 21. 3. See Ap. 55.

that I should make, &c. Ref. to Pent. (Deut. 28. 37).

7. 1-10 (*O*, p. 1258). LAMENTATION.
(*Introversion.*)

O | R | 1-4. Evils lamented.
S | 5, 6. Remedies. Vain.
S | 7. Remedy. True.
R | 8-10. Evils endured.

1 soul. Heb. *nephesh*. Ap. 13.

2 good = gracious.

men = mankind. Heb. *'ādām*. Ap. 14. I.

every man. Heb. *'ish*. Ap. 14. II.

3 evil. Heb. *rā'a'*. Ap. 44. VIII.

asketh = asketh [for a reward]. Ref. to Pent. (Deut. 16. 19). Ap. 92. Cp. 3. 11. Hos. 4. 18.

the judge asketh = the judge [judgeth], &c. Fig. complex *Ellipsis*. Ap. 6. Cp. 3. 11. Isa. 1. 23.

reward = bribe.

his mischievous desire = the mischief of his soul. Heb. *nephesh*. Ap. 13. Cp. 3. 9-11.

they: i.e. the prince and the judge.

wrap it up = weave it together. Occurs only here.

it. Heb. suffix is fem., so we must supply a fem. noun: e.g. *zimmāh* = wicked purpose, or mischievous device. Isa. 32. 7.

4 the day of thy watchmen. Put by Fig. *Metonymy* (of Adjunct), Ap. 6: i.e. the day [of punishment] foretold by thy watchmen.

5 Trust ye not = Put ye no faith in. Heb. *'āman*. See Ap. 69. III.

put ye not confidence in. Heb. *baṭaḥ*. See Ap. 69. I. So the Western Massorites. The Eastern, with three early printed editions, Sept., Syr., and Vulg., read "neither put", &c. Quoted in Matt. 10. 35, 36; Luke 12. 53.

doors = entrances, or openings.

6 dishonoureth, &c. Ref. to Pent. (Ex. 20. 12. Deut. 5. 16). Ap. 92.

man's. Heb. *'ish*. Ap. 14. II.

men. Heb. pl. of *'ĕnōsh*. Ap. 14. III. Verse 6 does not end "abruptly", nor does there "yawn a century". Verse 7 gives the true remedy ("*S*") in contrast with the vain remedies of *vv.* 5, 6 ("S").

S (p. 1259) 632-603 R

7 Therefore ℨ will look unto °the LORD; I will wait for the °God of my salvation: my °God will hear me.

8 Rejoice not against me, O mine enemy: °when I fall, I shall arise; when I sit in darkness, [7]the LORD *shall be* a light unto me.

9 I will bear the °indignation of [7]the LORD, because I have °sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, *and* I shall °behold °His righteousness.

10 °Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, °"Where is [7]the LORD thy [7]God?" mine eyes shall [9]behold her: now shall she be trodden down as the mire of the streets.

B T (p. 1260)

11 *In* the day that thy walls are to be built, *in* that day shall the °decree °be far removed.

12 *In* that day *also* °he shall °come even to thee from °Assyria, and *from* °the fortified cities, and from the fortress even to °the river, and from sea to sea, and *from* mountain to mountain.

13 °Notwithstanding °the land shall be desolate because of them that dwell therein, for the fruit of their doings.

U

14 °Feed Thy People with Thy °rod, the flock of Thine heritage, °which dwell °solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, °as in the days of old.

T

15 °According to the days of thy coming out of the land of Egypt °will I shew unto him marvellous *things*.

16 The nations shall see and be confounded at all their might: they shall °lay *their* hand upon *their* mouth, °their ears shall be deaf.

17 They shall °lick the dust like a serpent, they shall °move out of their °holes like °worms of the earth: they shall be afraid of [7]the LORD our [7]God, and shall fear because of Thee.

U

18 °Who *is* a °GOD like unto Thee, That °pardoneth °iniquity, and passeth by the °transgression of the remnant of His heritage? He retaineth not His anger for ever, because ℌr delighteth *in* °mercy.

19 He °will turn again, He will have compassion upon us; He will subdue our [18]iniquities; and Thou wilt cast all their °sins into the depths of the sea.

20 °**Thou wilt perform the truth to Jacob, *and* the [18]mercy to Abraham, which Thou hast °sworn unto our fathers from the days of old.**

7 the LORD. Heb. Jehovah. Ap. 4. II. See the Structure.
God. Heb. Elohim. Ap. 4. I.
8 when I fall: i.e. into calamity; not into sin. Lit. I have fallen, I have arisen; though I should sit in darkness, Jehovah, &c.
9 indignation. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the punishment which was the result of it.
sinned. Heb. *châṭâ'*. Ap. 44. i.
behold = look unto.
His righteousness: i.e. His righteous vindication.
10 Then she, &c. So shall she [who had been] mine enemy: i.e. Assyria (in *v.* 12).
Where . . . ? Fig. *Erotēsis*. Ap. 6. Cp. Ps. 42. 2, 10.

7. 11-20 (*B*, p. 1252). CONSOLATION.
(*Alternation.*)

B | T | 11-13. Restoration of Israel.
U | 14. Prayer.
T | 15-17. Subjugation of Israel's enemies.
U | 18-20. Pardon.

11 decree = prescribed limit or boundary. So the Oxford *Gesenius*, p. 349. Cp. Job 26. 10; 38. 10. Prov. 8. 29. Isa. 24. 5. Jer. 5. 22. Heb. *chok*.
be far removed = become distant: i.e. extended. See the Oxford *Gesenius*, p. 935. Heb. *rachak*, as in Isa. 26. 15. Note the Fig. *Paronomasia* (Ap. 6), *yir'chok*.
12 he = one. But a special various reading called *Sevīr* (Ap. 34), reads "they": i.e. thine exiles.
come = come home; as in 1 Sam. 11. 5. Ps. 45. 15. Prov. 2. 10: or, into blessing; as in Ps. 69. 27. Nothing has "fallen out" of the text!
Assyria. See the "enemy", *v.* 10.
the fortified cities = the cities of *Matzor* (i.e. the fortress) put for Egypt. Cp. Isa. 19. 6; 37. 25.
the river. Put by Fig. *Synecdoche* (of Genus), Ap. 6, for the Euphrates. Also the Fig. *Antonomasia* (Ap. 6).
13 Notwithstanding: i.e. But first, or before this.
the land, &c. Ref. to Pent. (Lev. 26. 33, the same word).
14 Feed, &c. Note here, the prayer of Micah. Supply the *Ellipsis*: "[Then Micah prayed, and said: O Jehovah] Feed Thy People", &c. Feed = shepherd Thou (masc.).
rod. Heb. *shēbet*, as in 5. 1; not as in 6. 9. Here it is the token of rule.
which dwell, &c. = dwell thou (fem.): i.e. the "flock". Heb. *tz'on* (com. gender).
solitarily = alone. Ref. to Pent. (Num. 23. 9. Deut. 33. 28). Ap. 92.
as in the days of old = as in the age-past times: so shall be the yet future day of Israel's consolation; not Micah's day, when Israel was in possession of Bashan, &c. No ground, therefore, for dating this prayer in "the latest period of Israel's history, the days of Haggai and Zechariah", as alleged.
15 According, &c. Verses 15-17 are Jehovah's answer as to the subjugation of Israel's enemies. Ref. to Pent. See note on 6. 4. Ap. 92. Not the continuation of Micah's prayer.
will I shew unto him. Ref. to Pent. (Ex. 34. 10).
16 lay their hand, &c. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for silence, of which it was the token
their ears. Some codices, with four early printed editions, read "and their".
17 lick the dust. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the utmost humiliation, as in Gen. 3. 14. Cp. Ps. 72. 9 Isa. 49. 23.
move = come quaking.
holes = fastnesses. Heb. *misgereth*. See the Oxford *Gesenius*, p. 689.
worms. Ref. to Pent. (Deut. 32. 24, the same word). Occurs only in these two places.
18 Who is a GOD like . . . ? Fig. *Erotēsis*. Ap. 6. Cp. the meaning of "Micah", 1. 1. Ref. to Pent. (Ex. 15. 11. See note there).
GOD. Heb. El. Ap. 4. IV.
pardoneth iniquity. Ref. to Pent. (Ex. 34. 7). Ap. 92.
iniquity = perverseness. Heb. *'avah*. Ap. 44. iv.
transgression. Heb. *pāsha'*. Ap. 44. ix.
mercy = lovingkindness, or grace.
19 will turn again. Cp. Hos. 14. 3.
sins. Heb. *châṭa'*. Ap. 44. i.
20 Thou wilt perform, &c. Quoted in Luke 1. 72, 73.
sworn unto our fathers. Ref. to Pent. (Gen. 50. 24, &c.). Ap. 92. See Ps. 105. 9, 10, 42.

NAHUM.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Division.*)

1. 1. THE TITLE.

$\mathfrak{G}^2$ | $\mathbf{A}^1$ | 1. 2–8. JEHOVAH'S ATTRIBUTES DECLARED.

$\mathbf{A}^2$ | 1. 9—3. 19. JEHOVAH'S JUDGMENTS FORETOLD.

For the Canonical order and place of the Prophets, see Ap. 1, and pages 1206 and 1207.

For the Chronological order of the Prophets, see Ap. 77.

For the *Formulæ* of Prophetic utterance, see Ap. 82.

For the Inter-relation of the Prophetical Books, see Ap. 78.

For the Relation of Nahum to the twelve Minor (or Shorter) Prophets, see p. 1206.

For the References to the Pentateuch, see Ap. 92.

Nahum concludes the seven pre-captivity Prophets, being the last of the second group of three; and corresponding with Jonah, which also has Nineveh for its subject. See the Structure (p. 1206).

Some eighty-seven years before, Jonah had proclaimed Jehovah's favour to Nineveh, which had prolonged its existence till now, when Nahum's prophecy of coming judgment was fulfilled without further delay.

Nahum is undated; but, if 1. 11 refers primarily to the Rab-shakeh (as we believe it does) of 2 Kings 18. 26–28, then we have a clue of great importance, for that speaks of the fourteenth year of Hezekiah, and gives us the date as 603 B.C.

The Rab-shakeh – the chief of the captains, was apparently a renegade Jew, and a "counsellor" high in favour with the Assyrian king (Sennacherib). He was apparently, as to office, similar to our "Political Officer" in the Indian Frontier campaigns. He insisted on speaking to the common People on the wall in the Jews' language; indicating a freedom in the use of Hebrew that would scarcely be possessed by an Assyrian ambassador.

The Rab-shakeh's words certainly show a deadly animosity towards Jehovah; which is borne out by Nah. 1. 11, and Pss. 120. 2; 123. 3. See Ap. 67.

If this be correct, then we may date Nahum as living and prophesying in 603 B.C.

NAHUM.

TITLE 603

1 THE °burden of °Nineveh. The book of the °vision of °Nahum the °Elkoshite.

A^1 A (p. 1262)

2 °GOD *is* °jealous, and °the LORD °revengeth; °the LORD revengeth, and °*is* furious; °the LORD will °take vengeance on His adversaries, and ℌe reserveth °*wrath* °for His enemies.

B 3 [2]The LORD *is* °slow to anger, and °great in power, and °will not at all °acquit *the wicked:*

C [2]the LORD *hath* His way in the whirlwind and in the storm, and the clouds *are* the dust of His feet.

4 °He rebuketh the sea, and maketh it dry, °and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 °The mountains quake at Him, and the hills melt, and the earth is °burned at His presence, yea, the °world, and all that dwell therein.

C 6 Who can stand before His indignation? and who can °abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him.

B 7 [2]The LORD *is* °good, a °strong hold in the day of trouble; and °He knoweth them that °trust in Him.

A 8 °But with an overrunning flood He will make an utter end of °the place thereof, °and darkness shall pursue His enemies.

A^2 D 9 What do ye °imagine against [2]the LORD? ℌe will make an utter end: °affliction shall not rise up °the second time.

10 For while *they be* °folden together *as* °thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

11 There is *one* come out °of °thee, that [3]imagineth °evil against [2]the LORD, °a wicked counsellor.

12 Thus saith [2]the LORD; "Though *they be* °quiet, and likewise many, yet thus shall they be °cut down, °when he shall pass through.

1. 1 burden. Cp. Isa. 13. 1—27. 13. See the Structure, p. 930), and Habakkuk. = A prophetic oracle: or, the prophetic doom of Nineveh, written about ninety (603–514 = B.C.) years before Nineveh's doom; and while the Assyrian Empire was at its height. The doom of Nineveh came therefore 176 years after Jonah's mission. The prophecy was addressed to Nahum's own People, but as a menace to Nineveh.

Nineveh. This heading is not "undoubtedly by a later hand", as alleged. The words "the place thereof" (*v.* 8) would be unintelligible without it. Nineveh is not mentioned again until 2. 8; and is only hinted at elsewhere (3. 1, 18). The Structure below is the best commentary.

vision. Like Isaiah, always one whole. Not written before or separately from, its deliverance.

Nahum = the compassionate, or consoler. The name refers back to Jehovah's compassion connected with Jonah's mission eighty-seven years before. Nothing is known of Nahum beyond his book.

Elkoshite. Heb. *'Elkoshi.* A village of this name exists to-day, twenty-four miles north of Nineveh (now *Konyunjik*). See Layard's *Nineveh and its Remains*, i, p. 233.

1. 2-8 (A^1, p. 1261). JEHOVAH'S ATTRIBUTES DECLARED. (*Introversion.*)

A^1 | A | 2. Vengeance.
B | 3–. Long-suffering.
C | –3–5. Power. Unequalled.
C | 6. Power. Irresistible.
B | 7. Goodness.
A | 8. Vengeance.

2 GOD. Heb. El. Ap. 4. IV.
jealous. Ref. to Pent. (Ex. 20. 5–7. Deut. 4. 24). Ap. 92. See the Structure, and note the subjects of "A" and "*A*"; "B" and "*B*"; "C" and "*C*".
the LORD. Heb. Jehovah. Ap. 4. II. Note the Fig. *Epizeuxis* (Ap. 6), for great emphasis.
revengeth = avengeth.
is furious = a possessor of wrath. Heb. "lord of wrath".
take vengeance on = be an Avenger to.
wrath. Fig. *Ellipsis* (Absolute). Ap. 6.
for = against.
3 slow to anger = long-suffering. Ref. to Pent. (Ex. 34. 6, 7). Ap. 92. Heb. "long of anger". The opposite of Prov. 14. 17. Cp. Jonah 4. 2.
great. Cp. Job 9. 4; and see the Structure "C", above.
will not, &c. Ref. to Pent. (Ex. 34. 7. Num. 14. 18).
acquit = clear, or hold guiltless.
4 He rebuketh the sea. Ref. to Pent. (Ex. 14.) Cp. Ps. 106. 9. Ap. 92.
and drieth up, &c. Cp. Josh. 4. 23. Ps. 74. 15.
burned = upheaved.
world. Heb. *tēbēl* = the world as inhabited.
6 abide = stand up. Cp. Jer. 10. 10. Mal. 3. 2.
7 good. See the Structure "*B*", above. Cp. 1 Chron. 16. 34. Ps. 100. 5. Jer. 33. 11. Lam. 3. 25.
strong hold = a place of safety.
He knoweth, &c. Cp. Ps. 1. 6. 2 Tim. 2. 12.
trust in = flee for refuge to. Heb. *hāṣāh.* Ap. 69. II.
8 But, &c. Note the transition in *v.* 8, which is explained by the Structure "*A*", above.
the place thereof. Heb. her place: i.e. Nineveh's. See note on title above (*v.* 1).
and darkness, &c.: or, "as for His foes, darkness shall pursue [them]".
5 The mountains quake, &c. Cp. Mic. 1. 3, 4.

1. 9—3. 19 (A^2, p. 1261). JEHOVAH'S JUDGMENTS FORETOLD. (*Introversion.*)

A^2 | D | 1. 9–12–. Destruction of Nineveh.
E | 1. –12–15. Deliverance of Judah.
D | 2. 1—3. 19. Destruction of Nineveh.

9 imagine = devise. Cp. Ps. 2. 1.
affliction = distress, or trouble; Heb. *ṣārar*, as in *v.* 7: i.e. the trouble that now threatens Nineveh.
the second time. Referring to the rising up after Jonah's proclamation. Cp. "rise", Jer. 51. 64. Same word as "abide", *v.* 6, above.
10 folden = entangled.
thorns. The emblem of hostile armies (Isa. 10. 17; 27. 4).
11 of. Gen. of Origin. Ap. 17. 2.
thee: i.e. Nineveh (fem.).
evil. Heb. *rā'a'.* Ap. 44. viii.
a wicked counsellor = a counsellor of Belial. The counsellor probably = Rabshakeh; and Belial = Sennacherib. See note on p. 1261.
12 quiet = secure.
cut down = cut down (like dry stubble).
when he, &c. Ref. to Pent. (Ex. 12. 12). Cp. Isa. 8. 8. Dan. 11. 10.

E F¹ (. 1263) 603 °Though I have afflicted °thee, I will afflict thee no more.
13 For now °will I break °his yoke from off [12] thee, and will burst thy bonds in sunder.
14 And [2] the LORD hath given a commandment concerning thee, *that* °no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will °make thy °grave; for thou art °vile.
F² 15 °Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, °keep thy solemn feasts, perform thy vows: for °the wicked shall no more pass through thee; he is utterly cut off.

D G K 2 °He that °dasheth in pieces is come up before thy face: °keep the munition, watch the way, °make *thy* loins strong, °fortify *thy* power mightily.
2 For °the LORD °hath turned away °the excellency of °Jacob, °as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.
L N 3 The shield of his °mighty men is °made red, the valiant °men °*are* in scarlet: °the chariots *shall be* with flaming °torches in the day of his preparation, and the °fir trees shall be terribly shaken.
4 The chariots shall °rage in the streets, they shall °justle one against another in the broad ways: °they shall seem like torches, they shall °run like the lightnings.
5 °He shall °recount his °worthies: they shall stumble °in their walk; they shall make haste to °the wall thereof, °and °the defence shall be prepared.
6 The °gates of °the rivers shall be °opened, and the palace shall °be dissolved.
O 7 And °Huzzab shall be led away captive, she shall be brought up, and her maids shall

1. -12-15 (E, p. 1262). DELIVERANCE OF JUDAH. (*Division.*)

E | F¹ | -12-14. Evil removed.
E | F² | 15. Good bestowed.

-12 Though, &c. = And [now, O Judah], &c. Through not seeing the Structure and the change of subject at "E", modern critics say "the first part of this verse is certainly more or less corrupt"; and they alter the Heb. text to make it agree with the last clause ("F¹"), the subject changing there to the removal of evil from Judah. **thee**: i.e. Judah (*v.* 13).
13 will I break, &c. Ref. to Pent. (Gen. 27. 40). Ap. 92.
his yoke. Some codices read "his rod".
14 no more of thy name, &c.: i.e. the dynasty of Nineveh should end.
make = make [it]: i.e. "the house of thy gods".
grave = sepulchre. Heb. *ḳeber*. See note on Gen. 23. 4. Ap. 35.
vile = despicable. Cp. Isa. 37. 37, 38.
15 Behold. Fig. *Asterismos* (Ap. 6), for emphasis, calling attention to the ref. to Isa. 52. 7, the hypothetical second Isaiah, 100 years before he is supposed by modern critics to have lived.
keep thy solemn feasts. Fig. *Polyptōton*. Ap. 6. Heb. "feast thy solemn feasts": used for great emphasis. Ref. to Pent. (Deut. 16. 16, &c.; 23. 21, &c.). Ap. 92.
the wicked. Heb. [the man of] *Belial*. See note on *v.* 11.

2. 1—3. 19 (*D*, p. 1262). DESTRUCTION OF NINEVEH. (*Introversion and Extended Alternation.*)

D | G | K | 2. 1, 2. Jehovah's defiance.
L | 2. 3–10. Judgment. Invasion.
M | 2. 11—3. 7. Causes.
H | 3. 8–10. Examples. Citation.
H | 3. 11–13. Examples. Application.
G | *K* | 3. 14. Jehovah's defiance.
L | 3. 15–17. Judgment. Devastation.
M | 3. 18, 19. Causes.

1 He that dasheth, &c.: i.e. Cyaxares and Nabopolassar (*Herod.* i. 106). A reference or type of the future destruction of Antichrist.
dasheth, &c.: or, the breaker (Heb. *mēphīẓ* = battle-axe, or hammer (Prov. 25. 18)). Cp. Jer. 23. 29; 51. 20. Ezek. 9. 2, marg. Mic. 2. 13.
keep the munition. Fig. *Homœopropheron* (Ap. 6), in the Heb. In English, keep the keeps, or fortify the keeps.
make thy loins strong: i.e. be courageous. Cp. Job 40. 7. Jer. 1. 17.
fortify, &c. = strengthen [thee] with power mightily. Cp. Prov. 24. 5.
2 the LORD. Heb. Jehovah. Ap. 4. II. The verse not "misplaced", as alleged. See the Structure above.
hath turned away = restoreth, or is on the way to bring back.
the excellency = pre-eminence. Used in good, or bad sense according to the context.
Jacob. Put here for the natural seed, and Judah in contrast with Israel; cp. Gen. 32. 28; 43. 6; 45. 26, 28.
as = as [He will restore] the excellency, &c.

2. 3-10 (L, above). JUDGMENT. INVASION. (*Alternation.*)

L | N | 3–6. Nineveh. Assaulted.
O | 7, 8. Captured.
N | 9. Nineveh. Spoiled.
O | 10. Dismayed.

3 mighty men = mighty ones, or warriors. Cp. 2 Sam. 23. 8. 1 Kings 1. 8, 10.
made red = reddened [with blood].
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
are in scarlet = [are clad] in scarlet, as were the armies of the Persians.
the chariots shall be . . . torches: or, with the flashing of steel the chariots [glitter].
fir trees. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the spears or lances made from them.
4 rage = rave [as though mad]. Heb. *hālal*.
justle. From Old French *jouster*, to tilt; from Low Latin *juxtare*, to approach (as in tilting). Jostle = to push against, a frequentative form; but the Heb. (*shāḳaḳ*) means to run to and fro, as in Isa. 33. 4. Joel 2. 9.
they shall seem = their appearance is.
run = rush, or flash. Heb. *rūẓ*.
5 He. The king of Assyria (3. 18).
recount = bethink himself of.
worthies = nobles, who may assemble their troops; as in 3. 18. Judg. 5. 13. 2 Chron. 23. 20.
in their walk = as they march.
the wall thereof = her wall: i.e. the wall of Nineveh.
and = yet.
the defence = the mantelet, or portable storming cover [of the besiegers].
6 gates = flood-gates, or sluices.
the rivers. Nineveh lay on the east (or left) bank of the Tigris. The Khusur (a perennial stream) ran through it; also a canal from it to the Tigris ran through the city.
opened: i.e. by the enemy.
be dissolved = melt away [in fear], or was in dismay.
7 Huzzab. The words which follow show that the queen or queen-mother is meant: or, *Huzzab* may be taken as a verb (dual of *nāẓah*), and the "and" as = though (like "but" in *v.* 8). In that case read: "though firmly established, she shall be dishonoured and taken captive"; the city being thus personified.

603 °lead *her* as with the voice of doves, °tabering upon their °breasts.

8 °But Nineveh °*is* of old like a pool of water: yet °they shall °flee away. Stand, stand, *shall* °*they cry;* but none shall look back.

N 9 Take ye the spoil of silver, °take the spoil
(p. 1263) of gold: for *there is* °none end of the store *and* glory out of all the pleasant furniture.

O 10 She is °empty, °and void, °and °waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and °the faces of them all gather blackness.

M P 11 °Where *is* the dwelling of the °lions, and
(p. 1264) the feedingplace of the young lions, where the lion, *even* the °old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion °did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

Q 13 °"Behold, I *am* against thee, °saith °the LORD of hosts, and I will burn her chariots °in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy °messengers shall no more be heard.

P **3** Woe to the °bloody city! it *is* all full of lies *and* robbery; the prey °departeth not;

2 °The noise of a whip, °and the noise of the rattling of the wheels, and of the pransing horses, and of the °jumping chariots.

3 The horseman lifteth up both the °bright sword and the °glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; °they stumble °upon their corpses:

Q 4 °Because of the multitude of the °whoredoms of the wellfavoured harlot, °the mistress of °witchcrafts, that selleth nations through her °whoredoms, and families through her °witchcrafts.

5 °Behold, I *am* against thee, °saith the LORD of hosts; [2]and °I will discover thy skirts upon thy face, [2]and °I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and °make thee vile, and will set thee as a gazingstock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, 'Nineveh is laid waste: who will bemoan °her?' whence shall I seek comforters for thee?

H 8 Art thou °better than °populous No, that
(p. 1263)

lead her = mourn for, or bemoaning.

tabering = drumming [with their fingers] incessantly. Heb. *taphaph*, from *toph* = a drum. See note on Ex. 15. 20. 1 Sam. 10. 5.

breasts = hearts. Some codices read "heart" (sing.); but others, with eight early printed editions, read "hearts" (pl.).

8 But = Though, to answer to the "yet" of the next line.

is of old, &c. Read "hath been from of old [filled with men] as a pool [is full] of water".

they: i.e. the defenders.

flee away. Before their besiegers.

they: i.e. the captains.

9 take the spoil. Note the Fig. *Epizeuxis* (App. 6), for emphasis.

none end, &c. = [there are] treasures without end, [and] stores of all covetable vessels.

10 empty . . . void . . . waste. Note the Fig. *Paronomasia* (App. 6), for emphasis. Heb. *bûḳāh ûmbûḳāh ûmeḇullāḳāh.*

and. Note the Fig. *Polysyndeton* (App. 6), for emphasis.

the faces of them all, &c. Only here, and in Joel 2. 6. The reference is to Joel 2. 6 (as 1. 15 is to Isa. 52. 7); not vice versa.

2. 11—3. 7 (M, p. 1263). CAUSES.
(*Alternation.*)

M | P | 2. 11, 12. Jehovah. Defiance.
. | Q | 2. 13. The cause. Hostility.
. | P | 3. 1-3. Jehovah. Defiance.
. | Q | 3. 4-7. The cause. Hostility.

11 Where . . . ? Fig. *Erotēsis* (App. 6), for emphasis.

lions. Note the Fig. *Synonymia* (App. 6), for emphasis. This is Jehovah's answer to Sennacherib's taunt in 2 Kings 18. 34, looking back after the fulfilment of this prophecy. old lion = lioness.

12 did tear = was tearing. Nineveh again personified in *vv.* 11, 12.

13 Behold. Fig. *Asterismos.* App. 6.

saith the LORD of Hosts = [is] the oracle of Jehovah Sabaioth.

the LORD. Heb. Jehovah, as in *v.* 2. The full expression, "Jehovah of hosts", occurs only here in Nahum ("Q") and in the corresponding member ("Q", 3. 5). See note on 1 Sam. 1. 3.

in the smoke = into smoke.

messengers = ambassadors. Cp. 2 Kings 18. 17, 19; 19. 9, 23.

3. 1 bloody city = city of great bloodshed (Ezek. 22. 2, 3; 24. 6, 9. Hab. 2. 12).

departeth not = will not be lacking. Captive princes were exposed to public contumely in cages, &c.

2 The noise, &c. Between *vv.* 1 and 2 supply the logical *Ellipsis* (App. 6), thus: "is not released. [Hark! the enemy is within thy gates!] The noise of a whip . . . chariot".

and. Note the Fig. *Polysyndeton* (App. 6), for emphasis.

jumping = bumping, or sounding.

3 bright = gleaming. glittering = flashing.

they: i.e. the slayers. Heb. text margin, with some codices, and four early printed editions, reads "so that they stumble", &c. upon = over.

4 Because, &c. Note the Structure, which shows that here, in the member "Q" (*vv.* 4-7), we have the *cause*, corresponding with "Q" (2. 13).

whoredoms = idolatries.

the mistress of witchcrafts. Ref. to Pent. (Ex. 22. 18. Deut. 18. 10). Ap. 92. witchcrafts = sorceries. Cp. Isa. 47. 9. **5 Behold.** Fig. *Asterismos* (App. 6), for emphasis. saith the LORD of Hosts = [is] the oracle of Jehovah Sabaioth. See note on 2. 13. I will discover. Carrying out the symbol of whoredom for idolatry. Cp. 2. 13; 3. 5. I will shew, &c. (Isa. 47. 2, 3. Jer. 13. 22, 26. Ezek. 16. 37). **6 make thee vile** disgrace thee. **7 her.** Some codices, with two early printed editions, Aram., Syr., and Vulg., read "thee"; but the Codex "Mugah", quoted in the *Massōrah* (App. 30), reads "her". **8 better** situated better. **populous No** *No-'Āmōn*. *'Āmōn* is not a Heb. word meaning "multitude", but an Egyptian word meaning the Egyptian god "*'Āmōn*". *No* = the Egyptian *net*, meaning the city; now known as "Thebes". (Cp. Jer. 46. 25. Ezek. 30. 14, 15, 16).

603 was situate among °the rivers, *that had* the waters round about it, whose rampart *was* °the sea, and her wall *was* °from °the sea?

9 Ethiopia °and Egypt *were* her strength, and *it was* °infinite; °Put and °Lubim were thy helpers.

10 °Yet *was* °she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

H 11 °Thou also shalt °be drunken: thou shalt
(B. 1263) °be hid, thou also shalt seek °strength because of the enemy.

12 All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 [5]Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

G K 14 °Draw thee waters for the siege, fortify thy strong holds: °go into clay, and °tread the morter, make strong °the brickkiln.

L 15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the °cankerworm: °make thyself many as the °cankerworm, °make thyself many as the °locusts.

16 °Thou hast multiplied thy merchants above the stars of heaven: the [15]cankerworm °spoileth, and fleeth away.

17 °Thy °crowned *are* as the locusts, and thy °captains as the great grasshoppers, which camp in the °hedges in the cold day, *but* when the sun ariseth they °flee away, and their place is not known where they *are*.

M 18 Thy °shepherds slumber, O king of Assyria: thy nobles shall °dwell *in the dust:* thy people is scattered upon the mountains, and °no man gathereth *them*.

19 *There is* no °healing of thy °bruise; thy wound is grievous: all that hear the °bruit of thee shall clap the hands over thee: for °upon whom hath not thy °wickedness passed continually?"

the rivers = the Nile streams. Heb. *y'ōrīm*, the regular word for the Nile and its canals, &c. First occurrence Gen. 41. 1; rendered "flood" (Jer. 46. 7, 8. Amos 8. 8; 9. 5); "brooks" (Isa. 19. 6, 7, 8); "streams" (Isa. 33. 21).

the sea. The Nile so called in Job 41. 31. Isa. 18. 2; 19. 5.

from = of: i.e. consisted of.

9 and. Some codices, cited in the *Massōrah* (Ap. 30), omit this word "and"; in which case we should render the clause: "Ethiopia strengthened her; Egypt [defended her with countless hosts (or hosts without end)]".

infinite. Heb. = and there is no end. See the above note; and cp. 2. 9; 3. 3. Isa. 2. 7.

Put. Gen. 10. 6, the third son of Ham, next to *Cush* (Ethiopia) and *Mizraim* (Egypt). Put was among the mercenaries of Tyre (Ezek. 27. 10). Cp. Jer. 46. 9.

Lubim = Lybians. Cp. 2 Chron. 12. 3. Dan. 11. 43.

10 Yet was she, &c. The cuneiform monuments tell us that Thebes, the old capital of Egypt, was destroyed by Assyria about 663 B.C. Assurbanipal has recorded his conquest. Nahum, writing about 603 B.C., refers to this as a well-known event, and likely to be remembered. Nineveh fell later, just as Nahum had foretold. See note on 1. 1. Yet Nahum refers to the Pentateuch! See Ap. 92. she: i.e. Thebes.

11 Thou: i.e. Nineveh.

be drunken: i.e. drink of the cup [of judgment]; or, be stupefied by thy calamity.

be hid = hide thyself.

strength = strength [for defence]; hence = "thou shalt seek a stronghold, or refuge [in vain]".

14 Draw thee = Draw for thyself.

go . . . tread, &c.: i.e. make plenty of bricks [for the strongholds].

the brickkiln = the brick-work [= fortifications, or walls] built with bricks. Heb. *malben*. See notes on 2 Sam. 12. 31. Jer. 43. 9; and Ap. 87.

15 cankerworm = the young locust. Heb. *yeleḳ*. See note on Joel 1. 4.

make thyself many = [though thou be] numerous. Fig. *Irony* (Ap. 6).

locusts = the young locust. Heb. *'arbeh*. See note on Joel 1. 4.

16 Thou = [Though] thou, &c.

spoileth = stript itself, or cast off the skin.

17 Thy. The 1611 edition of the A.V. reads "The".

crowned = mercenary crowds. Heb. *minzārim*. Occurs only here. See Fuerst, *Lex.*, p. 832.

captains = muster-masters, or marshals. Heb. *tiphsar*. Occurs only here, and Jer. 51. 27. Like the Assyrian *dupsarru* = a tablet-writer.

hedges = loose stone walls.

flee away = are in flight.

18 shepherds = leaders, or rulers. Here = generals. **dwell** = lie down: i.e. in death. **no man gathereth them.** Ref. to Pent. (Deut. 30. 4). Ap. 92. **19 healing** = alleviation. **bruise** = breaking, or breach: i.e. ruin. **bruit** = report, tidings. Heb. *shēma'*. The English "bruit" = rumour; from the French *bruire*, to make a noise. **upon** = over. Fig. *Erotēsis*. Ap. 6. **wickedness** = cruelty. Heb. *rā'a'*. Ap. 44. viii.

HABAKKUK.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Division.*)

$\mathfrak{J}^2$ | **A**^{1} | 1. 1—2. 20. THE BURDEN OF HABAKKUK.
A^2 | 3. 1–19. THE PRAYER OF HABAKKUK.

For the Canonical order and place of the Prophets, see Ap. 1, and pp. 1206 and 1207.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the *Formulæ* of Prophetic Utterance. See Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

Of Habakkūk (pronounced *Ḥabaḳ'-ḳūḳ*) nothing can be really known beyond what he says of himself. From this it is clear that he lived in evil days, and was perplexed with the silence and forbearance of a holy God in permitting the evil to continue. Cp. Ps. 73.

His prophecy takes the form of a colloquy with Jehovah; and Jehovah answers his cry by revealing the fact that a time will come when the evil will be visited upon Judah by the Chaldæan successors of Assyria (1. 6), and by the Dispersion of Judah (1. 5–11).

The prayer in chap. 3 is very important as being a summary of Jehovah's dealings with His People from the passage of the Red Sea to the prophet's own time.

The prayer is important also, as being the model (together with Isa. 38), outside the Psalter, of the proper construction of a Psalm, with (1) the *super*-scription, (2) the text, and (3) *sub*-scription (see Ap. 65); and also, of the meaning and use of the word "Selah" (Ap. 66. II).

The prophecy is undated; but we have a clue afforded in 1. 5, 6. It is given to Habakkuk *before* the fall of Nineveh, which placed Babylon at the head of the Gentile world. According to traditional or "received" dating, this took place in 625 B.C., but, according to the chronology given in Ap. 50, it was 515 B.C., or 110 years later.

If the hints given in 1. 3, 11 are to be accepted on the above lines, we may date the prophecy of Habakkuk as being given (as a whole), or at any rate commenced, in the year with which Jeremiah begins: viz. in the thirteenth year of Josiah, 518 B.C., i.e. three years before the destruction of Nineveh.

In this case, supposing one among those Habakkuk addressed to be twenty years old, he would be forty-two in Jehoiakim's fourth year and Nebuchadnezzar's first. At the carrying away to Babylon he would be forty-nine; and at the destruction of Jerusalem he would be sixty-one.

HABAKKUK.

A[1] A (p. 1267) 518

1 THE °burden which Habakkuk the prophet °did see.
2 O °LORD, how long shall I °cry, and Thou wilt not hear! *even* °cry out unto Thee *of* violence, and Thou wilt not save!
3 Why dost Thou shew me °iniquity, and cause *me* to behold °grievance? for spoiling and violence *are* before me: and °there are *that* raise up °strife and contention.
4 Therefore the law is °slacked, and °judgment doth never go forth: for °the wicked doth compass about °the righteous; therefore °wrong judgment °proceedeth.

B **5 °Behold ye among the °heathen, and °regard, and °wonder marvellously: for *I* will work a work in your days, °*which* ye will not believe, though it be told *you*.**
6 For, °lo, °I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not °theirs.
7 °They *are* terrible and dreadful: [6]their °judgment and [6]their °dignity shall proceed of °themselves.
8 [6]Their horses also are swifter than the leopards, and are °more fierce than the evening wolves: and [6]their horsemen shall spread [7]themselves, and [6]their horsemen shall come from far; [7]they °shall fly as the eagle *that* hasteth to eat.
9 [7]They shall come °all for violence: [6]their °faces shall °sup up *as* the east wind, and [7]they shall gather the captivity °as the sand.
10 And [7]they shall scoff at the kings, and the princes shall be a scorn unto °them: [7]they shall deride every strong hold; for [7]they shall °heap dust, and °take it.
11 Then shall *his* °mind change, and he shall pass °over, and offend, *imputing* this his power unto his °god.

A 12 °*Art* Thou not from everlasting, O [2]LORD my °God, mine Holy One? °we shall not die. O [2]LORD, Thou hast ordained [10]them for judgment; and, °O mighty God, Thou hast established [10]them for correction.

1. 1—2. 20 (A[1], p. 1266). THE BURDEN OF HABAKKUK. (*Alternation.*)

A[1] | A | 1. 1–4. The prophet's cry.
B | 1. 5–11. Jehovah's answer.
A | 1. 12—2. 1. The prophet's cry.
B | 2. 2–20. Jehovah's answer.

1 burden. See note on Nah. 1. 1.
did see. The Heb. accent places the chief pause on this verb, to emphasise the fact that the *giving* of the vision was of more importance than what was revealed by it. A second and lesser pause is placed on "burden", leaving "Habakkuk" as being less important. The verse therefore should read, "The burden which he saw, Habakkuk the prophet".
2 LORD. Heb. Jehovah. Ap. 4. II.
cry = cry for help in distress; as in Pss. 18. 6, 41; 22. 24. Cp. Job 19. 7. Jer. 20. 8. Showing that the cry is not personal, but made in the name of all who suffered from the evil times.
cry out = cry with a loud voice, implying the complaint.
3 iniquity. Heb. *'aven* (Ap. 44. iii) = trouble, having special reference to the nature and consequences of evil-doing.
grievance = oppression, or injustice. Heb. *'āmāl*. Ap. 44. v.
there are that raise up. A reading is found in some codices (named in the *Massōrah*), "I had to endure".
strife and contention. There should not be a comma after "strife", as in the R.V. The Heb. accents indicate the one act, "and contention rising up", like "spoiling and violence are before me" in the preceding clause.
4 slacked = benumbed.
judgment = justice.
the wicked = a lawless one: looking forward from the Chaldeans to the future Antichrist. Heb. *rāsha'*. Ap. 44. x.
the righteous = the just one (Art. with Heb. *'eth*)
wrong = perverted.
proceedeth = goeth forth.
5 Behold = Look ye. For emphasis, introducing the change to Jehovah's answer. Quoted in Acts 13. 41. Cp. Isa. 29. 14.
Behold . . . regard . . . wonder. Note the Fig. *Anabasis* (Ap. 6).
heathen = nations.
which ye will not believe. Some codices read "yet ye will not believe".
6 lo. Fig. *Asterismos*. Ap. 6.
I raise up, &c. Ref. to Pent. (Deut. 28. 49, 50). Ap. 92.
theirs. Heb. his; and so throughout this chapter.
7 They = It. **judgment** = decision. **dignity** = elevation. **themselves** = itself. Cp. Isa. 10. 8–11, 13, 14. **8 more fierce** = keener. **shall fly as the eagle.** Ref. to Pent. (Deut. 28. 49, 50). Ap. 92.
9 all for violence: i.e. not for conquest, but for destruction. **faces** = aspect, intent, or eagerness. **sup up, &c.** = swallow up (as in Job 39. 24), as the Palestine burning east wind withers up and destroys all green things. **as the sand.** Fig. *Parœmia*. Ap. 6. **10 them** = it, as above (*v.* 6). **heap dust** = heap up mounds. **take it** = capture it: i.e. every stronghold. **11 mind** = spirit. Heb. *rūach*. Ap. 9. **over** = through. **god.** Heb. *'eloah* (Ap. 4. V): i.e. his object of worship.
12 Art Thou not . . .? Note the change of subject, as shown in the Structure above ("*A*"). **God.** Heb. Elohim. Ap. 4. I. **we shall not die.** This is one of the eighteen emendations of the *Sōpherīm* (see Ap. 33), which they say they made because it was considered offensive to say this of Jehovah; hence, the one word of the primitive text "who diest not" was changed to "who die not" (rendered in A.V., R.V., and American R.V., "we shall not die"). This is the only one of the eighteen emendations which the R.V. and American R.V. notice, and speak of it in the margin as "an ancient Jewish tradition", whereas a list of such emendations is given in the *Massōrah*. The change from the second person to the first did more than avoid the supposed irreverent expression; it transferred to mortal men the truth which, apart from resurrection, pertains to God alone, "Who only hath immortality" (1 Tim. 6. 16). Cp. 1 Cor. 15. 53, 54.
O mighty God = O Rock. Cp. Deut. 32. 4, 15, 18, 30. 1 Sam. 2. 2. 2 Sam. 23. 3. Pss. 18. 2, 31, 46; 19. 14, &c.

518 13 °*Thou art* of purer eyes than to behold °evil, and canst not look on °iniquity: wherefore lookest Thou upon them that deal treacherously, *and* holdest Thy tongue when °the wicked devoureth *the man that is* more righteous than he?

14 And makest °men as the fishes of the sea, as the creeping things, *that have* no ruler over them?

15 [7]They take up all of [10]them with the °angle, [7]they catch them in [6]their net, and gather [10]them in [6]their °drag: therefore [7]they rejoice and are glad.

16 Therefore [7]they sacrifice unto [6]their net, and burn incense unto [6]their [15]drag; because by them [6]their portion *is* °fat, and [6]their meat °plenteous.

17 Shall [7]they therefore empty [6]their net, and not spare continually to slay the nations?

2 I will stand upon my °watch, and °set me upon the °tower, and will °watch to see what He will say °unto me, and what I shall °answer when I am reproved.

B C[1] a[1] p. 1268) 2 And °the LORD answered me, and said, °"Write °the vision, and make *it* plain °upon tables, °that he may run that readeth it.

b[1] 3 For the vision *is* °yet for an °appointed time, but at the end it shall speak, °and not lie: though it tarry, wait for it; because it will surely come, °it will not tarry."

D[1] c[1] 4 °Behold, °his °soul *which* is lifted up is not upright in him:

d[1] but °**the just shall °live by his faith.**

C[2] a[2] 5 Yea also, because he °transgresseth by °wine, *he is* a proud °man, neither keepeth at home, who enlargeth his ° desire as °hell, and °*is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all °people:

6 Shall not all these take up a °parable against him, and a taunting °proverb against him, and say, °"°Woe to him that increaseth *that which is* not his! °how long? and to him that ladeth himself with °thick clay!"

7 Shall they not rise up suddenly that shall °bite thee, and awake that shall °vex thee, and thou shalt be for booties unto them?

b[2] 8 Because thou hast spoiled many nations, all the remnant of the [5]people shall spoil thee; because of °men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

D[2] c[2] 9 [6]Woe to him that °coveteth an °evil °covet-

13 Thou art, &c. Note the Fig. *Synchoresis* (Ap. 6).
evil. Heb. *rā'a'*. Ap. 44. viii.
iniquity = perverseness, or wrong. Heb. *'āmāl*. Ap. 44. v. Not the same word as in *v.* 3, or 2. 12.
the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x. Looking forward to the Antichrist.
14 men. Heb. *'ādām*. Ap. 14. I.
15 angle = hook.
drag = a fish-net. Occurs only here (*vv.* 15, 16) and in Isa. 19. 8. Greek *sagēnē*. See Ap. 122. 3. Italian *seine sagena*, whence (with a different vowel) the Greek verb *sageneuō* = to sweep [a country] clear.
16 fat = fertile, or rich. **plenteous** = fat.

2. 1 watch = watch-tower; referring to the place.
set me = take my station. **tower** = fortress.
watch = look out; referring to the act = keep outlook.
unto: or, in.
answer when I am reproved: or, get back because of my complaint.

2. 2-20 (*B*, p. 1267). JEHOVAH'S ANSWER.
(*Repeated Alternation.*)

B | C[1] | a[1] | 2. Command to write.
b[1] | 3. Reason. That the reader may flee.
D[1] | c[1] | 4–. Incrimination. Pride.
d[1] | –4. Contrast. Jehovah's reward.
C[2] | a[2] | 5–7. Incrimination. Greed.
b[2] | 8. Reason. Retaliation.
D[2] | c[2] | 9–13. Incrimination. Covetousness.
d[2] | 14. Contrast. Jehovah's glory.
C[3] | a[3] | 15, 16. Incrimination. Drunkenness.
b[3] | 17. Reason. Retaliation.
D[3] | c[3] | 18, 19. Incrimination. Idolatry.
d[3] | 20. Contrast. Jehovah's exaltation.

2 the LORD. Heb. Jehovah. Ap. 4. II.
Write, &c. Ref. to Pent. (Deut. 27. 8). Ap. 47. and 92.
the vision. Supply the logical *Ellipsis* (Ap. 6): "[which I am about to reveal to thee]". Cp. 1. 1.
upon tables: i.e. boxwood tables smeared with wax. Cp. Luke 1. 63.
that he may run that readeth it = that he that readeth it may flee. Heb. *rūẓ* = to run as a messenger (Job 9. 25. Jer. 23. 21; 51. 31. Zech. 2. 4); or, to flee for refuge (Ps. 18. 10), as in Hag. 1. 9.
3 yet = deferred.
appointed: i.e. fixed by Jehovah for its fulfilment.
and not lie. Fig. *Pleonasm* (Ap. 6), for emphasis.
it will not tarry. Some codices, with five early printed editions (one Rabbinic, marg.), Aram., Sept., Syr., and Vulg., read "and will not tarry".
4 Behold. Fig. *Asterismos* (Ap. 6), emphasising the twofold answer to the prophet's prayer: the fate of the wicked in the coming judgment, and the preservation and eternal lot of the righteous. Supply the *Ellipsis*: "Behold [the proud one]".
his: i.e. the Chaldean's of ch. 1; or the lawless one described in ch. 1 and in the verses which follow.
soul. Heb. *nephesh*. Ap. 13.
the just = a righteous one. Quoted in Rom. 1. 17 and Gal. 3. 11. Cp. Heb. 10. 38.

live: i.e. live for ever in resurrection life. See notes on Lev. 18. 5. The wicked go on living, without faith, if it refers to *this* life; therefore "live" must refer to a future life. The Heb. accents place the emphasis on "shall live"; not "the just by his faith", but "a just one, by his faith, will live", and make the contrast not between faith and unbelief, but between the fate of each—perishing and living for ever. In Rom. 1. 17 the context places the emphasis on "*the righteous*"; in Gal. 3. 11 it is placed on "*faith*". **5 transgresseth** = is transgressing, or is acting deceitfully. **wine.** Heb. *yayin*. Ap. 27. I. **man** = strong man. Heb. *geber*. Ap. 14. IV. **desire** = soul. Heb. *nephesh*. Ap. 13. **hell** = Sheōl. See Ap. 35. Cp. Isa. 5. 14. **is** = he [is]. **people** = peoples. **6 parable.** Heb. *māshāl*. **proverb** = enigma. Heb. *hīdāh*, as in Ps. 78. 2. **Woe.** Note the five woes in *vv.* 6, 9, 12, 15, 19. **how long?** i.e. for his time is short. **thick clay** = pledges. Ref. to Pent. Ap. 92. Occurs in this form only here. Cp. other forms in Deut. 15 and 24, where it occurs nine times with a cognate meaning, and in Joel 2. 7. **7 bite:** or, exact usury. **vex** = shake. **8 men's.** Heb. *'ādām*. Ap. 14. I. **9 coveteth . . . covetousness** = extorteth a gain. Fig. *Paronomasia*. Ap. 6. Heb. *bōẓea' . . . beẓa'*. **evil.** Heb. *rā'a'*. Ap. 44. viii.

518 ousness to his house, that he may °set his nest on high, that he may be delivered from the °power of °evil!
10 Thou hast °consulted °shame to thy house by cutting off many [5]people, and hast °sinned *against* thy [4]soul.
11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.
12 [6]Woe to him that buildeth a town with blood, and stablisheth a city by °iniquity!
13 [4]Behold, *is it* not of °the LORD of hosts that the [5]people shall labour in the very fire, and the [5]people shall weary themselves for very vanity?
d² 14 For °the earth shall be filled with the
(p. 1268) knowledge of the °glory of [2]the LORD, as the waters cover the sea.
C³ a³ 15 [6]Woe unto him that giveth his neighbour drink, °that puttest thy bottle to *him*, and °makest *him* drunken also, that thou mayest look on their nakedness!
16 Thou art filled with shame for glory: drink thou also, and °let thy foreskin be uncovered: the cup of [2]the LORD'S right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.
b² 17 For the °violence of Lebanon shall cover thee, and the spoil of beasts, °*which* made them afraid, because of [8]men's blood, and for the violence of the land, of the city, and of all that dwell therein.
D³ c³ 18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work °trusteth therein, to make °dumb idols?
19 °Woe unto him that saith to the wood, "Awake;" to the dumb stone, "Arise, it shall teach!" [4]Behold, it *is* laid over with gold and silver, and *there is* no °breath at all in the midst of it.
d³ 20 But [2]the LORD *is* in His °holy temple: let all the earth °keep silence before Him.

A² E (p. 1269) F G **3** A prayer of Habakkuk the prophet upon °Shigionoth.
2 O °LORD, I have °heard Thy °speech, *and* was °afraid: O°LORD, °revive Thy °work in the midst of the °years, °in the midst of the years °make known; in °wrath remember °mercy.
H J¹ 3 °God °came from °Teman, and the Holy

set his nest on high. Ref. to Pent. (Num. 24. 21).
power=hand. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power exercised by it.
evil. Heb. *rā'a'*. Ap. 44. viii.
10 consulted=counselled, or devised.
shame=a shameful thing.
sinned against thy soul. Ref. to Pent. (Num. 16. 38).
sinned. Heb. *chāṭā'*. Ap. 44. i.
12 iniquity. Heb. *'āval*. Ap. 44. vi. Not the same word as in 1. 3, 13.
13 the LORD. Heb. Jehovah (with *'eth*) = Jehovah of Hosts Himself. Ap. 4. II. See note on 1 Sam. 1. 3.
14 the earth shall be filled, &c. Ref. to Pent. (Num. 14. 21). Ap. 92. This is the fifth and last occ. of this wondrous prophecy:—Num. 14. 21. Ps. 72. 19. Isa. 6. 3 (=shall be); 11. 9, and Hab. 2. 14.
glory. Cp. Isa. 66. 18, 19. Ezek. 28. 22; 39. 13, 21.
15 that puttest thy bottle to him=that addest (or pourest) thy fury or venom (Heb. construct form of *ḥēmāh* =heat, wrath; not of *ḥēmēth*=bottle) thereto. See Oxford *Gesenius*, p. 705, under *ṣāphaḳ*.
makest him drunken, &c. Ref. to Pent. (Gen. 9. 22).
16 let thy foreskin be uncovered: i.e. be as one uncircumcised: i.e. uncovenanted.
17 violence of Lebanon: i.e. violence [done to] Lebanon by felling its trees.
which made them afraid: or, shall make thee afraid.
18 trusteth=confideth. Heb. *bāṭaḥ*. Ap. 69. I.
dumb idols. Note the Fig. *Paronomasia* (Ap. 6). Heb. *'ĕlîlîm illĕmîm*=nothings [that] say nothing. Cp. Jer. 14. 14.
19 Woe unto him, &c. "The sequence of thought" would not be *improved*, as suggested, by making *v.* 19 precede *v.* 18. See the Structure above.
breath=spirit. Heb. *rûach*. See Ap. 9. Cp. Pss. 115. 4–7; 135. 17. Jer. 10. 14.
20 holy. See note on Ex. 3. 5.
keep silence=Hush! Be still! So Zeph. 1. 7. Zech. 2. 13.

3. 1–19 (**A²**, p. 1266). THE PRAYER OF HABAKKUK. (*Introversion and Alternation.*)

A² | E | 1. The Superscription.
F | G | 2. "I have heard." Consequent effect, "fear".
H | 3–15. Salvation. Jehovah's doings. The Giving of *the Law*.
F | G | 16. "I have heard." Consequent effect, "trembling".
H | 17–19–. Salvation. Jehovah's character. The Sending of *Grace*.
E | –19. The Subscription.

1 Shigionoth. The pl. of *Shiggaion* (cp. Ps. 7), a crying aloud. See Ap. 65. XX.
2 LORD. Heb. Jehovah. Ap. 4. II.
heard Thy speech=heard Thy hearing. Fig. *Polyptōton*. Ap. 6.
speech=hearing. Put by Fig. *Metonymy* (of Subject), Ap. 6, for what was heard. Here=Thy fame, as in Num. 14. 15. 1 Kings 10. 1. Isa. 66. 19. afraid. In awe; as in Ex. 14. 31. revive=renew, in the sense of repeating, doing over again. work. Some codices, with Aram., Sept., and Syr., read "works": i.e. doings. years. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the afflictions suffered in them, or "wrath" manifested in them. in the midst, &c. Out of 273 occurrences, this is the only place where it refers to *time*. Had Habakkuk learnt, like Daniel? Note the Fig. *Anadiplosis* (Ap. 6), for emphasis. make known=make [Thyself] known. The Heb. accent places the logical pause on this verb: i.e. by repeating now what Thou hast done in the past. wrath. As manifested in present affliction; showing what is meant by "years", above. mercy= compassion. Supply here the logical *Ellipsis* (Ap. 6): "[I will meditate on Thy doings of old:—]".

3. 3-15 (H, above). SALVATION. JEHOVAH'S DOINGS. (*Repeated Alternation.*)

H | J¹ | 3–5. His comings.
K¹ | 6–11. His doings.
J² | 12, 13. His going.
K² | 14. His doings.
J³ | 15. His going.

3 God. Heb. Eloah. Ap. 4. V. Occurs in the prophets only here, and Isaiah, and Daniel. came from Teman. Ref. to Pent. (Deut. 33. 2). Ap. 92. Teman . . . Paran. Embraces the whole district south of Judah, including Sinai. Cp. Gen. 21. 21. Num. 12. 16; 13. 26. Deut. 33. 2. Ap. 92.

518 One from mount °Paran. °Selah. °His glory covered the heavens, and the earth was full of His praise.

4 And *His* brightness was as the light; He had °horns °*coming* out of His hand: and there *was* °the hiding of His power.

5 °Before Him went the pestilence, and °burning coals went forth at His feet.

K¹ e¹ 6 He stood, and °measured the earth: He °beheld, and °drove asunder the nations; and the everlasting mountains were °scattered, the °perpetual hills did bow: His ways *are* everlasting.

f¹ 7 I saw the tents of Cushan °in affliction: *and* the °curtains of the land of Midian did tremble.

e² 8 °Was ²the LORD displeased against the rivers? ° *was* Thine anger against the rivers? °*was* Thy wrath against the sea, that °Thou didst ride upon Thine °horses °*and* Thy chariots of salvation?

f² 9 °Thy bow was made quite °naked, °(*according* to the oaths of the tribes, *even* Thy °word). °Selah. Thou didst cleave the earth °with rivers.

10 °The mountains saw Thee, *and* they trembled: °the overflowing of the water passed by: °the deep °uttered his voice, *and* °lifted up °his hands on high.

e³ 11 °The sun *and* moon stood still in their habitation: °at the light of Thine arrows they went, °*and* at the shining of Thy glittering spear.

J² g 12 Thou didst march through the land in indignation, Thou didst °thresh the °heathen in anger.

h 13 Thou wentest forth for the salvation of Thy People, *even* for salvation with Thine °anointed;

g Thou °woundedst the head °out of the house of °the wicked, °by discovering the foundation unto the neck. °Selah.

K² 14 Thou didst °strike through with °his staves the °head of his °villages: °they came

Selah. Connecting His coming forth with the glorious effects of it. See Ap. 66. II. Note the three "Selahs" in *vv.* 3, 9, 13. **His glory.** Cp. Isa. 6. 3.

4 horns = power. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the power put forth by them. Heb. dual = two rays. **coming out of** = from: i.e. power from [His] hands [is] His. **the hiding, &c.** = hiding (or concealing) of His [full] power.

5 Before Him went, &c. Supply the logical *Ellipsis* (Ap. 6): "[As He went forth to conquer for His People] before Him went", &c. See Ex. 23. 27. Ps. 68. 1, 2. **burning coals:** or, lightning. Cp. Ps. 18. 8; 76. 3; 78. 48.

3. 6–11 (K¹, p. 1269). HIS DOINGS.
(*Repeated Alternations.*)

K¹ | e¹ | 6. At, and after Creation.
f¹ | 7. Among Israel's enemies.
e² | 8. At the Exodus.
f² | 9, 10. In Israel's Deliverances.
e³ | 11. At the Conquest of Canaan.

6 measured the earth: or, caused the earth to tremble. So the Targum and the requirement of the "correspondence" with the next line. **beheld** = looked. **drove asunder the nations** = caused the nations to shake, or start. **scattered** = shattered. **perpetual** = ancient, or primeval.

7 in affliction = [brought low] by affliction. **curtains** = hangings. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the tents formed by them.

8 Was . . . ? Fig. *Erotesis*. Ap. 6. Rightly supplied in following clauses. **Thou didst ride.** Ref. to Pent. (Deut. 33. 26, 27). **horses** = horses [of power]. **and.** Some codices, with three early printed editions (one Rabbinic), Sept., Syr., and Vulg., read this "and" in the text.

9 Thy bow = [Nay] Thy bow, &c. **naked** = bare. **according to the oaths of the tribes . . . Selah.** This second "Selah" (see Ap. 66. II) is to connect the remarkable parenthetic statement with the continuation of the details of Israel's deliverances, which it interrupts, and might otherwise have disturbed. The text of this clause is not "corrupt", as alleged by some modern critics. The oaths are the promises sworn to the fathers or the tribes [of Israel] when still in the loins of the patriarchs. **with rivers** = [and the waters gushed out] with rivers. See Pss. 74. 15; 78. 15, 16; 105. 41.

10 The mountains saw Thee. Ref. to Pent. (Ex. 19. 18). Ap. 92. Cp. Ps. 114. 4. **the overflowing, &c.** Referring to the Jordan. Cp. Josh. 3. 15, 16. **the deep, &c.** Ref. to Pent. (Ex. 14. 22). Ap. 92. **uttered his voice,** i.e. [at Thy presence]. **lifted up, &c.** = lifted up his hands [in amazement and submission]. Not a "corruption", but the Fig. *Prosopopœia* (Ap. 6). "The walls" of Ex. 14. 22 compared to its hands. **his hands** = its [walls like] hands.

11 The sun and moon, &c. Ref. to Josh. 10. 12, 13. **at the light, &c.** = like light Thine arrows flew. **and at the shining, &c.** = like lightning was Thy glittering spear.

3. 12, 13 (J², p. 1269). JEHOVAH'S GOINGS. (*Introversion.*)

J² | g | 12. For the subduing of Israel's enemies.
h | 13–. For the salvation of Israel.
g | –13. For the subduing of Israel's enemies.

12 thresh = tread down. Cp. Judg. 5. 4. Ps. 68. 7. **heathen** = nations: i.e. the nations of Canaan. **13 anointed:** i.e. for the salvation of Jehovah's anointed People (sing.). See Ps. 105. 15. **woundedst** = dashest in pieces. **out of** = from. **the wicked** = [the] lawless one. Heb. *rāsha'*. Ap. 44. viii. Looking forward to the final destruction of Israel's enemy in the person of the Antichrist. The Targum (or Paraphrase) of Jonathan is remarkable: "the kingdom of Babylon will not remain, nor exercise dominion over Israel. The *Romans* will be destroyed, and not take tribute from Jerusalem; and therefore, on account of the marvellous deliverance which Thou wilt accomplish for Thine Anointed, and for the remnant of Thy People, they will praise the LORD". **by discovering, &c.:** i.e. overturning the house from the top (the neck) so completely as to lay bare the foundations. Such will be the final overthrow of Israel's great enemy. **Selah.** This third Selah connects this final overthrow and its magnitude, when contrasted with the enemy's previous proud boasting and exaltation in *v.* 14. It connects Jehovah's doings also ("K²", *v.* 14) with Jehovah's goings ("J³", *v.* 15). See Ap. 66. II. **14 strike through** = pierce. Cp. Judg. 7. 22. **head** = chief. **villages** = leaders. Heb. text = "leader" (sing.); but margin "leaders" (pl.), with some codices and five early printed editions. **they came out, &c.** = [when] they came forth.

518 out as a whirlwind to scatter °me: their °rejoicing *was* ° as to devour the °poor secretly.

J[3] 15 Thou didst walk through the sea with Thine [3]horses, *through* the °heap of great waters.

F G 16 ° When I heard, my °belly trembled; my lips quivered at the °voice: °rottenness entered into my bones, and I trembled in °myself, °that I might rest in the day of trouble: when °he cometh up °unto the people, °he will invade them with his troops.

H 17 °Although the °fig tree °shall not °blossom, neither *shall* fruit *be* in the °vines; the labour of the °olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet ℨ will rejoice in [2]the LORD, I will joy in the °God of my salvation.

19 [2]The LORD °God *is* my °strength, and He °will make my feet like hinds' *feet*, and °He will make me to walk upon mine high places.

E °To the chief singer on °my stringed instruments.

me: i.e. me [who am Thy People].
rejoicing. Cp. Ps. 10. 8, 9.
as = in very deed. *Kaph* (כ = K) *veritatis.*
poor. Heb. *'ānāh.* See note on "poverty", Prov. 6. 11.
15 heap = foaming.
16 When I heard. See the Structure ("*G*", p. 1269).
belly = body.
voice = voice [saying].
rottenness = decay. Some codices, with Aram., Sept., and Syr., read "restlessness".
myself. Place a full stop here, and commence a new sentence.
that I might = O that I might find (or be at) rest, &c.
he: i.e. the invader.
unto = against.
he will invade = he will overcome. Heb. *gūd.* Occurs only here, and Gen. 49. 19.
17 Although. Heb. *kî*, as in 2 Sam. 23. 5; but must be understood not as being hypothetical, but as bringing out the antithesis with *v.* 18 (cp. Job 8. 7).
fig tree . . . vines . . . olive. See note on Judg. 9. 8–12.
blossom. The edible fig, which is the blossom: i.e. the receptacle containing a large number of minute unisexual flowers growing to a succulent. The Heb. text therefore and the A.V. rendering are both scientifically correct.
18 God. Heb. Elohim. Ap. 4. I.
God of my salvation. Cp. Pss. 18. 46; 24. 5; 25. 5; 27. 9. Isa. 17. 10, &c.
19 God. Heb. Adonai. Ap. 4. VIII (2).
strength = might, or force. Cp. Ps. 18. 32.
will make, &c. Cp. 2 Sam. 1. 23; 23. 24. 1 Chron. 12. 8. Ps. 18. 33.
He will make me, &c. Ref. to Pent. (Deut. 32. 13; 33. 29). Ap. 92. Cp. Amos 4, 13. Mic. 1. 3.
To the chief singer. See Ap. 64. The same word here.
my stringed instruments. Heb. *neginōth.* Referring to the smitings of Jehovah on the enemies of Israel (*v.* 16). See Ap. 65. XV.

ZEPHANIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

E[2]	A[1]	1. 1—3. 8. MINATORY.
	A[2]	3. 9–20. PROMISSORY.

For the CANONICAL order and place of the Prophets, see Ap. 1, and pp. 1206 and 1207.
For the CHRONOLOGICAL order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the *Formulæ* of Prophetic Utterance, see Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

The last of the Prophets immediately preceding the Captivity.

Unlike all the other Prophets, Zephaniah's genealogy is traced back for four generations; and, as Hezekiah of Prov. 25. 1 and Hizkiah of Zeph. 1. 1 are the same word in Hebrew as Hezekiah King of Judah, he was not improbably his great-great-grandson.

Zephaniah's prophecy is dated in 1. 1, as being given "in the days of Josiah". In ch. 2. 13 he says that Assyria shall be destroyed, and Nineveh made a desolation. Therefore it was before the fall of Nineveh, 515 B.C. according to *The Companion Bible* dating (Ap. 50), or 625 B.C. (according to "received" dating).

Zephaniah was the contemporary of Jeremiah. By a comparison with 2 Kings 23, which records the destruction of "the *remnant* of Baal" (Zeph. 1. 4), Josiah's reformation had not been completed. The prophecy may therefore be dated as coming between the twelfth and the eighteenth year of Josiah—say 518 B.C., or about three years before the fall of Nineveh.

ZEPHANIAH.

A A (p. 1272) 518

1 °THE word of °the LORD which ²came unto °Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of °Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 "I will °utterly °consume °all *things* from off °the °land, °saith ¹the LORD.

3 °I will ²consume °man and beast; I will ²consume the fowls of the heaven, °and the fishes of the sea, °and the °stumblingblocks °with °the wicked; and I will cut off °man from off the ²land, ²saith ¹the LORD.

D **4** I will also stretch out °Mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the °remnant of Baal from this place, °*and* the name of the °Chemarims with the priests;

5 And them that °worship the host of heaven upon the housetops; and them that worship *and* that swear by ¹the LORD, and that swear by °Malcham;

6 And them that are turned back °from ¹the LORD; and *those* that have not °sought °the LORD, nor °enquired for Him.

B E G **7** °Hold thy peace at the presence of °the Lord °GOD: for the day of ¹the LORD *is* at hand: for ¹the LORD hath prepared °a sacrifice, He hath °bid his guests.

H J **8** And it shall come to pass in °the °day of ¹the LORD'S sacrifice, that I will °punish the princes, and the king's °children, and all such as are clothed with °strange apparel.

K **9** In the same day also will I punish all °those that leap °on the threshold, which fill their masters' houses with °violence and deceit.

J **10** And it shall come to pass in that day,

1. 1—3. 8 (A¹, p. 1271). MINATORY.
(*Alternations and Introversion.*)

A¹ | A | C | 1. 1–3. Judgments. General. The Land.
| | D | 1. 4–6. Judah and Jerusalem.
| | B | E | 1. 7–18. The Day of Jehovah.
| | | F | 2. 1–3. Call to Repentance.
| A | C | 2. 4–15. Judgments. General. Nations.
| | D | 3. 1–5. Jerusalem.
| | B | F | 3. 6, 7. Charge of Impenitence.
| | | E | 3. 8. The Day of Jehovah.

1 The word, &c. Cp. Hos. 1. 1. Joel 1. 1. Mic. 1. 1. **the LORD.** Heb. Jehovah. Ap. 4. II. **came** = became: i. e. came to, or was communicated. Cp. Luke 3. 2. See Ap. 82.

Zephaniah = hidden of Jehovah, or he whom Jehovah hath hidden (Pss. 27. 5; 31. 19, 20; 83. 3). For the connection see 2. 3. **Hizkiah** = Hezekiah.

2 **utterly consume.** Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *'āsōph 'āsēph* = to end, I end.

consume = take away, or make an end of.

all. Omit "things". = All; as in Job 42. 2. Ps. 8. 6. Isa. 44. 24.

the land. Fig. *Pleonasm* (Ap. 6) = the face of the land. **land** = soil, or ground.

saith the LORD = [is] Jehovah's oracle.

3 **I will consume.** Note the Fig. *Anaphora* (Ap. 6). Three times repeated.

man. Heb. *'ādām* with *'eth* = humanity. Ap. 14. I.

and. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis.

stumblingblocks = ruin. Occurs only here, and Isa. 3. 6. Fig. *Metalepsis.* Ap. 6. "Stumblingblocks" put first for the idols and idolatry, and then idolatry put for the ruin brought about by them.

with = together with. Heb. *'eth.*

the wicked = the lawless ones. Heb. *rāshā'.* Ap. 44. x.

4 **Mine hand.** Fig. *Anthropopatheia.* Ap. 6.

remnant. Sept. reads "names", reading *shēm* instead of *sh^e'ār*, as in the next clause.

and. Some codices, with three early printed editions, Aram., Sept., Syr., and Vulg., read this "and" in the text.

Chemarims = *K^emarīm* = black-robed, or cassocked. From Heb. *Kāmar*, to be black. Used of idolatrous priests because so clothed; not *Kohēn*, as appointed by Jehovah. Occurs only here; 2 Kings 23. 5. and Hos. 10. 5.

5 **worship the host of heaven.** Ref. to Pent. (Deut. 4. 19; 17. 3). Ap. 92. Cp. 2 Kings 23. 11, 12. Jer. 19. 13. **Malcham** = king-god, or king-idol. Syr. and Vulg. read "Milcom".

6 **from** = from after. **sought . . . enquired.** Ref. to Pent. (Deut. 4. 29, where the two Heb. verbs are in the same order, and are rendered "seek . . . seek"). Ap. 92. **LORD.** Heb. Jehovah (with *'eth*) = Jehovah Himself.

1. 7–18 (E, above). THE DAY OF JEHOVAH. (*Alternation.*)

E | G | 7. Its nearness.
| H | 8–13. Judgments.
| G | 14–16. Its nearness.
| H | 17, 18. Judgments.

7 **Hold thy peace,** &c. See Amos 6. 10. Hab. 2. 20. Zech. 3. 13. **the Lord.** Heb. Adonai. Ap. 4. VIII (2). **GOD.** Heb. Jehovah. Ap. 4. II. **a sacrifice.** Sept. reads "His sacrifice". **bid** = separated. Heb. sanctified. See note on Ex. 3. 5.

1. 8–13 (H, above). JUDGMENTS. (*Alternation.*)

H | J | 8. Princes.
| K | 9. People.
| J | 10, 11. Merchants.
| K | 12, 13. People.

8 **the day of the LORD'S sacrifice.** See notes on Isa. 2. 12; 13. 6. **day.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the judgments executed in it. **punish** = visit upon. Ref. to Pent. (Ex. 32. 34). Ap. 92. Cp. Jer. 9. 25; 11. 22; 13. 21, &c. **children** = sons: i. e. the royal house. Cp. 1 Kings 22. 26. 2 Kings 11. 2. Jer. 36. 26; 38. 6, &c. **strange** = foreign.

9 **those that leap,** &c. No reference to idolatrous practice, as in 1 Kings 18. 26; but to the servants of rulers sent to enter the houses of others and steal. Fig. *Periphrasis* (Ap. 6), for robbers. **on** = over. **violence and deceit.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for the booty procured.

518 2 saith 1 the LORD, *that there shall be* °the noise of a cry from the fish gate, and an howling from °the second, and a great crashing from the hills.

11 Howl, ye inhabitants of °Maktesh, for all the merchant people are °cut down; all they that bear silver are cut off.

K 12 And it shall come to pass at that time, 1272) *that* I will search Jerusalem with °candles, and punish the °men that are settled on their lees: that say in their heart, 1 'The LORD will not do good, neither will He do °evil.'

13 Therefore their goods shall become a booty, and their houses a desolation: °they shall also build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the °wine thereof.

G 14 °The great 8 day of 1 the LORD °*is* near, *it is* near, and hasteth greatly, *even* the voice of 8 the 8 day of 1 the LORD: the °mighty man shall cry there bitterly.

15 That 8 day *is* a day of °wrath, a day of °trouble 3 and distress, a day of wasteness 3 and desolation, a day of darkness 3 and gloominess, a day of clouds 3 and thick darkness,

16 A day of °the trumpet and alarm against the fenced cities, and against the high °towers.

H 17 And I will bring distress upon 3 men, that °they shall walk like blind men, because they have °sinned against 1 the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of 1 the LORD'S wrath; but the whole °land shall be devoured by the fire of His jealousy: °for He shall make even a speedy riddance of all them that dwell in the °land."

F **2** °Gather yourselves together, yea, °gather together, O nation °not desired;

2 Before the decree bring forth, *before* the °day pass as the chaff, before the fierce anger of °the LORD come upon you, before the day of °the LORD'S anger come upon you.

3 °Seek ye 2 the LORD, all ye meek of the earth, which have wrought His °judgment; °seek righteousness, °seek meekness: it may be °ye shall be hid in the 2 day of the 2 LORD'S anger.

A C L¹ 4 °For °Gaza shall be °forsaken, and °Ash-, 1273) kelon a °desolation: they shall drive out °Ashdod °at the noon day, and °Ekron shall be °rooted up.

5 Woe unto the inhabitants of the °sea coast, the nation of the Cherethites! the word of 2 the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the 5 sea coast shall be °dwellings *and* °cottages for shepherds, and folds for flocks.

7 And the coast shall °be for the remnant of the house of Judah; they shall feed thereupon: in the houses of 4 Ashkelon shall they lie down in the evening: for 2 the LORD their °God °shall visit °them, and turn away their captivity.

L² 8 °"I have heard the reproach of °Moab, and

10 the noise of a cry. Fig. *Pleonasm.* Ap. 6.
the second = the new city. See note on 2 Kings 22. 14.

11 Maktesh = the mortar. Probably the local name of the merchants' quarter in the Tyropœon valley, west of Zion. Ap. 68, p. 100. So called from its basin-like shape.
cut down = laid low.

12 candles = lamps.
men. Heb. pl. of *'ĕnōsh.* Ap. 14. III.
evil = harm. Heb. *rā'a'.* Ap. 44. viii.

13 they shall also build, &c. Ref. to Pent. (Deut. 28. 30, 39). Ap. 92. Cp. Amos 5. 11. Mic. 6. 15; and contrast Isa. 65. 21. Amos 9. 14.
wine. Heb. *yayin.* Ap. 27. I.

14 The great day, &c. Cp. Isa. 22. 5. Joel 2. 1, &c.
is near, &c. Heb. [is] near, near. Fig. *Epizeuxis* (Ap. 6), for emphasis: i. e. very near.
mighty man. Heb. *gibbōr.* Ap. 14. IV.

15 wrath . . . trouble, &c. Note the Fig. *Synonymia* (Ap. 6).

16 the trumpet and alarm = an alarming trumpet. Fig. *Hendiadys* (Ap. 6) = a trumpet, yea, a trumpet [call] "to arms"! Cp. 2. 2.
towers. Heb. corners. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the towers usually fixed there.

17 they shall walk, &c. Ref. to Pent. (Deut. 28. 29).
sinned. Heb. *chāṭā'.* Ap. 44. i.

18 land. Not the same word as in *vv.* 2, 3.
for. Ginsburg thinks this should be "yea".

2. 1 Gather = Collect. Heb. *kăshash.* Occurs only in Ex. 5. 7, 12. Num. 15. 32, 33. 1 Kings 17. 10, 12. It is not the same word as in 3. 8, 18; or in 3. 19, 20. See the notes there.
not desired = not desirable. Fig. *Antimereia* (of Verb), Ap. 6.

2 day = judgment. See note on 1. 8.
the LORD. Heb. Jehovah. Ap. 4. II.

3 Seek . . . seek. Ref. to Pent. (Deut. 4. 29), as in 1. 6.
judgment = ordinances; as in Isa. 58. 2. Jer. 8. 7.
ye shall be hid. Referring to Isa. 26. 20, and the meaning of the name Zephaniah.

2. 4-15 (*C*, p. 1272). JUDGMENTS. GENERAL. NATIONS. (*Division.*)

C | L¹ | 4–7. Gaza. West.
| L² | 8–11. Moab and Ammon. East.
| L³ | 12. Ethiopians. South.
| L⁴ | 13–15. Assyria. North.

4 For Gaza. Supply the logical *Ellipsis* (Ap. 6), here, and in *vv.* 8, 12, 13; 3. 1, thus: "[Mine anger shall be upon Gaza, saith the LORD], For", &c.
Gaza . . . forsaken. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *'azzāh . . . 'āzūbah.*
Ashkelon. Now *'Askalan,* on the coast of Philistia.
desolation = ruin. Long since fulfilled.
Ashdod. Now *Esdūd.* The same as Azotus in Acts 8. 40.
at the noon day: i.e. during the noon day siesta.
Ekron . . . rooted up. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *'ekrōn . . . te'aker.*

5 sea coast: or, country by the sea.

6 dwellings = pastures.
cottages = pens.

7 be for. Supply the *Ellipsis* (Ap. 6) = "be for [a possession] to".
God. Heb. Elohim. Ap. 4. I.
shall visit them. Ref. to Pent. (Gen. 50. 24. Ex. 3. 16). Ap. 92.
them: i. e. the remnant of Judah.

8 I have heard. Supply the logical *Ellipsis* (Ap. 6): "[My judgment shall come upon Moab], for I have heard", &c., as in *v.* 8, &c.
Moab. Cp. Isa. 15 and 16. Jer. 48. Amos 2. 1–3.

518 the revilings of the °children of °Ammon, whereby they have °reproached My People, and magnified *themselves* against their border.

9 Therefore *as* ℑ live, °saith °the LORD of hosts, °the [7]God of Israel, Surely [8]Moab °shall be as Sodom, and the [8]children of Ammon as Gomorrah, *even* °the breeding of nettles, and saltpits, and a perpetual desolation: the residue of My People shall spoil them, and the remnant °of My °People shall °possess them.

10 This shall they have for their pride, because they have [8]reproached and magnified *themselves* against the People of [9]the LORD of hosts.

11 [2]The LORD *will be* terrible unto them: for He will °famish all the gods of the earth; and *men* shall worship Him, every one from his place, *even* all °the °isles of the °heathen.

L[3] (p. 1273) 12 °ℌe Ethiopians also, ℓe *shall be* slain by My sword.

L[4] 13 °And He will °stretch out His hand against °the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, °all the beasts of the nations: both the cormorant and the bittern shall lodge in the °upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for He shall uncover the °cedar work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, 'ℑ *am*, and *there is* none beside me:' how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* °wag his hand."

D (p. 1272) **3** °Woe to °her that is °filthy and °polluted, to the oppressing city!

2 She obeyed not the voice; °she received not °correction; she °trusted not in °the LORD; °she drew not near to her °God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they °gnaw not the bones till the morrow.

4 Her prophets *are* °light *and* °treacherous persons: her priests have °polluted the sanctuary, they have °done violence to the law.

5 The just [2]LORD *is* °in the midst thereof; He will not do °iniquity: °every morning doth He bring His judgment to light, He faileth not; but the °unjust knoweth no shame.

B F 6 I have cut off the nations: their °towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, "Surely thou wilt fear ℳe, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* °corrupted all their doings.

E 8 °Therefore wait ye °upon Me, °saith [2]the LORD, until the day that I rise up °to the prey: for My determination *is* to °gather the nations, that I may °assemble the kingdoms, to pour upon them Mine indignation, *even* all My fierce anger: °for all the earth shall be devoured with °the fire of My jealousy.

children = sons.
Ammon. Cp. Jer. 49. 1–6. Amos 1. 13–15.
reproached. See Judg. 11. 12–28.
9 saith the LORD of hosts = [is] the oracle of Jehovah of hosts, the God of Israel. See note on 1 Sam. 1. 3.
the God of Israel. See note on Isa. 29. 23.
shall be as Sodom. Ref. to Pent. (Gen. 19. 24, 25). Ap. 92.
the breeding of nettles, &c. Ref. to Pent. (Deut. 29. 23, &c.). Ap. 92.
of My People. Some codices, with two early printed editions (one Rabbinic), read "of the nations".
People = nation.
possess = inherit.
11 famish = cause to waste away.
the isles of the heathen = the coast-lands of the nations. Ref. to Pent. (Gen. 10. 5). Ap. 92. The phrase occurs nowhere else.
isles = coast-lands. heathen = nations.
12 ℌe. See note on "For", *v.* 4.
13 And He. See note on "For", *v.* 4.
stretch out His hand. Idiom for executing judgment.
the north: i.e. against Assyria, because although west of Canaan, the road and entrance was by the north.
14 all = all kinds of. Fig. *Synecdoche* (of Genus), Ap. 6.
upper lintels = chapiters, or carved capitals.
cedar work: i.e. the wainscotting.
15 wag his hand. Idiom expressive of derision.

3. 1 Woe = Alas for! See note on "For", 2. 4.
her: i.e. Jerusalem. See the Structure, p. 1272.
filthy = rebellious.
polluted. Heb. *gā'al*, (1) to redeem: (2) to make or deem common or unclean. A *Homonym*, with two meanings. Not the same word as in *v.* 4.
2 she received not. Some codices, with two early printed editions, Aram., Syr., and Vulg., read "neither hath she accepted". correction = discipline.
trusted = confided. Heb. *baṭaḥ*. Ap. 69. I. Not the same word as in *v.* 12.
the LORD. Heb. Jehovah. Ap. 4. II.
she drew not near, &c. Some codices, with one early printed edition, Aram., Sept., and Syr., read "neither unto her God hath she drawn near".
God. Heb. Elohim. Ap. 4. I.
3 gnaw not: or, reserve not.
4 light = reckless.
treacherous persons = men (Heb. *'ĕnōsh*, Ap. 14. III) of treacheries; placing the emphasis on the treachery.
polluted = profaned. Heb. *ḥālal*. Not the same word as in *v.* 1. Ref. to Pent. (Lev. 19. 8; 21. 23; 22. 15. Num. 18. 32). Ap. 92.
done violence, &c. Cp. Jer. 2. 8. Ezek. 22. 26.
5 in the midst thereof. Ref. to Pent. (Num. 5. 3. Deut. 7. 21). Ap. 92. Cp. *v.* 15.
iniquity. Heb. *'āvāh*. Ap. 44. vi.
every morning = morning by morning. See Ps. 101. 8.
unjust = perverse. Heb. *'āval*. See Ap. 44. vi.
6 towers. See note on 1. 16.
7 corrupted, &c. Ref. to Pent. (Gen. 6. 12, same word). Ap. 92.
8 Therefore, &c. The *Massōrah* (Ap. 30 and 93) calls attention to the fact that this verse (*v.* 8) contains all the letters of the Heb. alphabet, including the five final letters. This implies that the verse takes in the whole purpose of Jehovah concerning Israel.
upon: or, for.
saith the LORD = [is] Jehovah's oracle.
to the prey. Sept. and Syr. read "as a witness", reading *'ēd* instead of *'ad*. Cp. Mic. 2. 2.
gather = gather in. Not the same word as in 2. 1.
assemble = gather out.
for all the earth. See 1. 18; and cp. the Structure ("E" and "*E*"), p. 1272.
the fire of My jealousy. Ref. to Pent. (Deut. 4. 24).

A² M P (1275) 518

9 For °then will I turn to the °people °a °pure language, °that they may all call upon the name of ²the LORD, to serve Him with one °consent.

10 From beyond the rivers of Ethiopia My °suppliants, *even* °the daughter of My dispersed, shall bring Mine offering.

Q

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast °transgressed against Me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty °because of °My holy mountain.

12 I will also leave in the midst of thee an afflicted and poor People, and they shall °trust in °the name of ²the LORD.

13 The remnant of Israel shall not do ⁵iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: °for *they* shall feed and lie down, and none shall make *them* afraid."

N R

14 °Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

S

15 ²The LORD hath taken away thy judgments, He hath cast out thine °enemy: the king of Israel, *even* ²the LORD, *is* °in the midst of thee:

O

thou shalt not °see °evil any more.

N R

16 In that day it shall be said to Jerusalem, °"Fear thou not:" *and to* Zion, "Let not thine hands °be slack."

S

17 ²The LORD thy ²God ⁵in the midst of thee °*is* mighty; He will save, °He will rejoice over thee with joy; He °will rest in His love, He will joy °over thee with singing.

M P

18 "I will ⁸gather *them that are* °sorrowful for the °solemn assembly, *who* are of thee, *to whom* the reproach of it *was* °a burden.

19 °Behold, at that time I will °undo all that afflict thee: and I will save her that halteth, and °gather her that was driven out; and °I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I ¹⁹gather you: °for I will make you a name and a praise among all people of the earth,

Q

when I °turn back your captivity before your eyes, °saith ²the LORD.

Ref. to Pent. (Deut. 10. 17). Ap. 92. **He will rejoice, &c.** Ref. to Pent. (Deut. 30. 9). Ap. 92. **will rest.** Heb. will be silent. Sept. reads "will renew thee", reading ר (=ד) instead of ח (=ה). **over thee.** The Heb. accent places the emphasis on these two words. **18 sorrowful for.** Supply the *Ellipsis* (Ap. 6)="sorrowful for [the cessation of]". **solemn assembly**=appointed season. **a burden.** Some codices, with one early printed edition (Rabbinic, marg.), Aram., and Syr., read "a burden on thee". **19 Behold.** Fig. *Asterismos*. Ap. 6. **undo**=deal with. **gather**=gather out, bring together what has been dispersed. Heb. *kabaz*, as in *v.* 20. Not the same word as in *vv.* 8, 18, or as in 2. 1. Ref. to Pent. (Deut. 30. 3, 4). Ap. 92. **I will get them, &c.** Ref. to Pent. (Deut. 26. 19). Ap. 92. **20 for I will make you, &c.** Ref. to Pent. (Deut. 26. 19). Ap. 92. **turn back your captivity.** Heb. pl. Idiom for restoring blessings as aforetime. See note on Deut. 30, 3. **saith**=hath said.

3. 9-20 (**A²**, p. 1271). PROMISSORY.
(*Introversion and Alternations.*)

A² | M | P | 9, 10. Good bestowed. Gentiles and Israel. Conversion.
Q | 11–13. Evil removed.
N | R | 14. Zion and Jerusalem to praise. (Positive.)
S | 15–. Jehovah in the midst.
O | –15. Evil no more seen.
N | *R* | 16. Zion and Jerusalem. Not to Fear. (Negative.)
S | 17. Jehovah in the midst.
M | *P* | 18–20–. Good bestowed. Israel and Gentiles. Restoration.
Q | –20. Evil removed.

9 then: i.e. after all that is implied in *v.* 8. Note the order of the blessings in "P": Gentiles first, and Israel after; but in "*P*", Israel first, and Gentiles after.
people=peoples.
a pure language=a lip purified: i.e. a clean lip in contrast with "unclean" lips (Isa. 6. 5).
pure=separated from that which is impure or unclean. Heb. *bārar*, as in Ezek. 20. 38. Isa. 52. 11. Dan. 11. 35; 12. 10. The reference is, to being made fit for the worship of Jehovah, as the next clause shows. Cp. 1. 4, 5.
that they may. Some codices, with Syr., and Vulg., read "and may".
consent. Heb. shoulder. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the service rendered by it. It is not the Fig. *Metaphor* as alleged.
10 suppliants=worshippers. Heb. *'āthār*. Occurs in this sense nowhere else. From *'āthar*=to burn incense (Ezek. 8. 11); hence to pray or worship.
the daughter of My dispersed: i.e. My dispersed People [Israel].
11 transgressed. Heb. *pāsha'*. Ap. 44. ix.
because of=in.
My. The 1611 edition of the A.V. reads "Mine".
12 trust=flee for refuge to. Heb. *ḥaṣah*. Ap. 69. II. Not the same word as in *v.* 2.
the name. See note on Ps. 20. 1.
13 for they **shall feed, &c.** Ref. to Pent. (Lev. 26. 5, 6). Ap. 92.
14 Sing, &c. Fig. *Pœonismus*. Ap. 6.
15 enemy. Some codices, with Aram., Sept., Syr., and Vulg., read "foes" (pl.).
in the midst, &c. Ref. to Pent. (Deut. 7. 21).
see. The Codex Hillel, quoted in the *Massōrah*, (Ap. 30 and 93) with some codices, three early printed editions (one Rabbinic, marg.), Aram., and Vulg., read, 'fear"; but other codices, with nine early printed editions, Sept. (?), and Vulg., read "see", as in A.V.
evil=calamity. Heb. *rā'a'*. Ap. 44. viii.
16 Fear thou not. Ref. to Pent. (Deut. 7. 21). Ap. 92.
be slack=hang down.
17 is mighty; He will save. The Heb. accents place the chief pause or emphasis on "save", implying not that He will save at some future time, but that He is an ever-present Saviour. Read "Jehovah thy Elohim is in the midst of thee, mighty to save [at all times]".

HAGGAI.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Extended Alternation.*)

3[1]	**A** | 1. 1–4. DISAPPROBATION AT NEGLECT.		
	B | 1. 5–11. PUNISHMENT. SCARCITY.	The first and second messages.	
	C | 1. 12—2. 5. OBEDIENCE AND ENCOURAGEMENT.		
	D | 2. 6–9. "I WILL SHAKE", &c.		
	A | 2. 10–14. DISAPPROBATION AT NEGLECT.		
	B | 2. 15–17. PUNISHMENT. SCARCITY.	The third and fourth messages.	
	C | 2. 18, 19. OBEDIENCE AND ENCOURAGEMENT.		
	D | 2. 20–23. "I WILL SHAKE", &c.		

For the Canonical Order and place of the Prophets, see Ap. 1, and p. 1206.
For the Chronological Order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the *Formulæ* of Prophetic Utterance, see Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

Between Zephaniah and Haggai lay the seventy years' captivity in Babylon.

Haggai was the first prophet by whom "God spake" after the Return. Heb. 1. 1, and Ap. 95.

His prophecy is dated "in the second year of Darius" (Hystaspis), sixteen years after the decree of Cyrus, see Ap. 57; and therefore in the year 410 B.C., from the sixth to the ninth month; covering a period of about four months. See Ap. 50, p. 67, and Ap. 77.

There were four distinct messages:—

1. The *first*, on the first day of the sixth month, 1. 1–11.
2. The *second*[1], on the twenty-first day of the seventh month, 2. 1–9.
3. The *third*, on the twenty-fourth day of the ninth month, 2. 10–19.
4. The *fourth*, on the same day as the third, 2. 20–23.

Zechariah's prophecy began midway between Haggai's second and third messages. See Zech. 1. 1.

[1] The message in 1. 13 is not a dated message, but it refers to the time when Jehovah stirred up the spirit of obedience in Zerubbabel, recorded in *v.* 14, twenty-three days after the delivery of Haggai's first message: nearly a month before the second message (2, 1–9).

HAGGAI.

A A (1277) 410

1 °IN the second year of ²Darius °the king, in the °sixth month, in °the first day of the month, came the word of °the LORD °by °Haggai the prophet unto °Zerubbabel the °son of °Shealtiel, °governor of Judah, and to °Joshua the son of °Josedech, the high priest, saying,

B **2** "Thus speaketh °the LORD of hosts, saying, °'This People say, 'The °time is °not come, the °time that ¹the LORD'S house should be built.'' "

A **3** Then came the word of ¹the LORD ¹by Haggai ¹the prophet, saying,

B **4** "*Is it* ²time for °you, O ye, to dwell in your °cieled houses, and this house *lie* waste?

B C **5** Now therefore thus saith ²the LORD of hosts; °'Consider °your ways.

D **6** °Ye have sown much, and bring in little; ye eat, but ye °have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.'

C **7** Thus saith ²the LORD of hosts; ⁵'Consider ⁵your ways.

8 Go up to the °mountain, and bring wood, and build the house; and I will °take pleasure in it, and °I will be glorified, °saith ¹the LORD.

D **9** Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? °saith ²the LORD of hosts. Because of Mine house that *is* waste, and ye run °every man unto his own house.

10 Therefore °the heaven over you is stayed from °dew, °and the earth is stayed *from* her fruit.

1. 1-4 (**A**, p. 1276). DISAPPROBATION AT NEGLECT. (*Alternation.*)

A | A | 1. The word of Jehovah.
B | 2. The People's saying. Cited by Jehovah.
A | 3. The word of Jehovah.
B | 4. The People's saying. Reply of Jehovah.

1 In the second year. See note on p. 1276.
Darius = Darius (Hystaspis). See Ap. 57; and notes on Ezra and Nehemiah.
the king. In Aramaic and later books these words follow the name. In the earlier O.T. books they nearly always precede it. Cp. "king David", "king Hezekiah", &c.
sixth month. Elul, our August-September.
the first day, &c. Therefore the feast-day or Sabbath of the full moon.
the LORD. Heb. Jehovah. Ap. 4. II.
by = by the hand of. The Heb. idiom for God speaking "by the prophets". Ref. to Pent., where the expression occurs thirteen times (Ex. 9. 35; 35. 29. Lev. 8. 36; 10. 11; 26. 46. Num. 4. 37, 45; 9. 23; 10. 13; 15. 23; 16. 40; 27. 23; 36. 13). Cp. the five occurrences in Joshua (14. 2; 20. 2; 21. 2, 8; 22. 9). Judg. 3. 4. 2 Sam. 12. 25. 1 Kings 8. 53, 56; 12. 15; 14. 18; 15. 29; 16. 7; 17. 16. 2 Kings 14. 25. 2 Chron. 10. 15; 23. 18; 29. 25. Neh. 9. 14. Isa. 20. 2. Jer. 37. 2, &c.
Haggai. Heb. *Ḥaggai*; from *Ḥag* = feast, or festival.
Zerubbabel. Heb. = sown in Babylon; because he was of the royal seed of Judah born (or seed sown) in Babylon. Cp. 1 Chron. 3. 19. Ezra 2. 2; 3. 2. See Ap. 99.
son. Put by Fig. *Synecdoche* (of Genus), Ap. 6, for grandson.
Shealtiel. Heb. = asked for from God. The son of Jeconiah (= Jehoiachin), who was taken captive to Babylon (2 Kings 24. 15. 1 Chron. 3. 17). Cp. Ezra 3. 2, 8; 5. 2. Neh. 12. 1. Matt. 1. 12. Luke 3. 27. See Ap. 99.
governor. Ruling Judea as a Persian province, with a Persian title *pechâh*, from which we have the modern *pasha* = prefect, or satrap.
Joshua. The first high priest after the return. See 1. 12, 14; 2. 2, 4. Zech. 3. 1, 3, 8, 9; 6. 11. Spelt "Josuah" in the 1611 edition of the A.V.
Josedech. Heb. = Jehovah is righteous.
This People. Not Zerubbabel or Joshua. **time.** Repeated here and in *v.* 4 for emphasis. Sept. reads "not yet". **4 you, O ye.** Heb. Fig. *Epizeuxis* (Ap. 6), for emphasis = you, even you, or that ye yourselves. **cieled** = panelled. Used of the lining of an arched roof. Occurs in 1 Kings 6. 9; 7. 3, 7. Jer. 22. 14. Showing that their houses were not only roofed, but wainscotted or decorated. Heb. = "in your houses [and that too] panelled". Cp. David (2 Sam. 7. 2. Ps. 132. 3). This proves that the Temple had not then been commenced. Cp. *v.* 9. See notes on Neh. 7. 4, and longer note on p. 653. Also Ap. 58.

1. 5-11 (**B**, p. 1276). PUNISHMENT. SCARCITY. (*Alternation.*)

B | C | 5. Call to consider.
D | 6. Scarcity.
C | 7, 8. Call to consider.
D | 9-11. Scarcity.

5 Consider = Set your heart on, or give your attention to. Occurs five times in this book (1. 5, 7; 2. 15, 18, 18). Cp. Job 1. 8; 2. 3. Isa. 41. 22. **your ways:** i.e. the ways in which ye have been led, your experiences which are detailed in the next verse. **6 Ye have sown, &c.** Ref. to Pent. (Deut. 28. 38, 39). Ap. 92. **have not enough** = are not satisfied. Ref. to Pent. (Lev. 26. 26). Ap. 92. **8 mountain** = hill country. **take pleasure** = be pleased therewith. **I will be glorified** = I will get Me honour. Heb. text has *'ekkâbdâ*. This is one in a list of twenty-nine words which are without the letter *He* (ה = H) at the end (see Ginsburg's *Massôrah*, vol. i, p. 281). Ap. 30. This letter ה = five (Ap. 10), and later Talmudists regard it as betokening the fact that five things were lacking in the second Temple, viz.: (1) the ark; (2) the sacred fire; (3) the Shekinah; (4) the Urim and Thummim; and (5) the spirit of prophecy. This list is to safeguard (Ap. 93) the other occurrences of the word, which have this letter at the end, among them being Ex. 14. 4, 17. These constitute a ref. to Pent. with Lev. 10. 3 (which, like Hag. 1. 8, is without the ה). Ap. 92. **saith the LORD** = hath said Jehovah. **9 saith the LORD of hosts** = [is] the oracle of Jehovah Sabaioth. **every man.** Heb. *'îsh*. Ap. 14. II. **10 the heaven, &c.** Ref. to Pent. (Lev. 26. 19. Deut. 28. 23). Ap. 92. **dew.** See note on Ps. 133. 3. **and.** Note the Fig. *Polysyndeton* (Ap. 6), emphasising each item which is particularised here, and in *v.* 11.

410 11 [10] And I called for a drought upon the land,
[10] and upon the mountains, [10] and upon the
corn, [10] and upon the °new wine, [10] and upon
the oil, [10] and upon °*that* which the ground
bringeth forth, [10] and upon °men, [10] and upon
cattle, [10] and upon all the labour of the hands.'''

C E (p. 1278) 12 Then [1] Zerubbabel the son of [1] Shealtiel,
and [1] Joshua the son of [1] Josedech, the high
priest, with all °the remnant of the People,
obeyed the voice of [1] the LORD their °God,
and the words of [1] Haggai [1] the prophet, °as
[1] the LORD their °God had °sent him, and the
People did fear before [1] the LORD.

F 13 Then spake [1] Haggai °the LORD'S mes-
senger in [1] the LORD'S °message unto the Peo-
ple, saying, "ℨ *am* with you, [9] saith [1] the
LORD."

E 14 And [1] the LORD stirred up the °spirit of
Zerubbabel the son of [1] Shealtiel, [1] governor of
Judah, and the °spirit of [1] Joshua the son of
[1] Josedech, the high priest, and the °spirit of
all [12] the remnant of the People; and °they
came and did work in the house of [2] the LORD
of hosts, their [12] God,
15 °In the four and twentieth day of the
sixth month, in the second year of [1] Darius the
king.

F 2 °In the seventh *month*, in the one and
twentieth *day* of the month, came the
word of °the LORD °by the prophet °Haggai,
saying,
2 "Speak now to °Zerubbabel the son of
°Shealtiel, governor of Judah, and to
°Joshua the son of °Josedech, the high priest,
and to °the residue of the people, saying,
3 °'Who *is* left among you that saw °this
house in her °first glory? and how do ye see it
now? *is it* not in your eyes in comparison of
it as nothing?
4 Yet now be strong, O [2] Zerubbabel, °saith
[1] the LORD; and be strong, O [2] Joshua, son of
[2] Josedech, the high priest; and be strong, all
ye People of the land, °saith the LORD, and
work: for ℨ *am* with you, °saith the LORD of
hosts:
5 *According to* the word that °I covenanted
with you °when ye came out of Egypt, °so
My °Spirit °remaineth among you: fear ye
not.'

D G[1] 6 For thus °saith [4] the LORD of hosts; '**Yet
°once, it *is* a little while, and °ℨ will shake
the heavens, °and the earth, °and the sea,
°and the dry *land*;**
7 [6] And I will shake all nations,

G[2] and °the desire of all nations °shall come:

11 new wine. Heb. *tîrôsh*. Ap. 27. II.
that which. Some codices, with Aram. and Syr., read "all which".
men. Heb. *'ādām*. Ap. 14. I.

1. 12—2. 5 (**C**, p. 1276). OBEDIENCE AND ENCOURAGEMENT. (*Alternation.*)

C | E | 1. 12. Obedience.
  | F | 1. 13. Encouragement.
  | *E* | 1. 14, 15. Obedience.
  | *F* | 2. 1–5. Encouragement.

12 the remnant: which had returned from Babylon. Cp. *v.* 14; 2. 2, &c.
God. Heb. Elohim. Ap. 4. I.
as = according as. Some codices, with a special various reading called *Sevîr* (Ap. 34), one early printed edition, and Syr., read "with which".
sent him. Some codices, with Sept., Syr., and Vulg., read "sent him unto them". Cp. Jer. 43. 1.
13 the LORD'S messenger, &c. = the messenger of Jehovah in the message of Jehovah.
message. Heb. word occ. only here.
14 spirit. Heb. *rûach*. Ap. 9. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the state of mind and feeling, &c. Cp. 1 Chron. 5. 26. 2 Chron. 21. 16; 36. 22 (= Ezra 1. 1). Jer. 51. 11.
they came. See Ezra 3. 1, &c.
15 In the, &c. This reads on from *v.* 14, giving the date when Haggai's message took effect about three weeks later. It is not the commencement of another message, as some have supposed. See note on p. 1276.

2. 1 In the seventh month. See note on p. 1276.
the LORD. Heb. Jehovah. Ap. 4. II.
by. See note on 1. 1.
Haggai. See note on 1. 1.
2 Zerubbabel . . . Shealtiel, governor . . . Joshua . . . Josedech. See notes on 1. 1.
the residue = the remnant.
3 Who is left . . . ? = Who is there among you, the remnant? Evidently there were some present who had seen it. Cp. Ezra 3. 12.
this house. The Temple is regarded as one throughout.
first = primitive.
4 saith the LORD of hosts = [is] the oracle of Jehovah Sabaioth. See note on 1 Sam. 1. 3.
5 I covenanted with you: or, supply the *Ellipsis* thus: "[I remember", or "Remember ye] the word which I", &c. Ref. to Pent. (Ex. 29. 45, 46). Ap. 92.
when ye came, &c. Ref. to Pent. (Ex. 12. 51). Ap. 92.
so My Spirit, &c.: i.e. speaking by the prophets. Cp. Neh. 9. 20. Isa. 63. 10–14.
Spirit. Heb. *rûach*. Ap. 9.
remaineth: or, abideth.

2. 6–9 (**D**, p. 1276). "I WILL SHAKE", ETC. (*Division.*)

D | G[1] | 6, 7–. Threatening.
  | G[2] | –7–9. Promise.

6 saith = hath said.
once = first; as in 1. 1 and 2. 1. Heb. *'châd* = one of several. See note on Deut. 6. 4. There had been shakings before; but this one would be extreme and final. Quoted in Heb. 12. 26, 27. Greek *hapax* = once for all: i.e. first, before the fulfilment of the promise given in the clause which follows. It is fem. here, and cannot agree with "little" (one little, or a little) because *me'at* is masculine. ℨ will shake. See the Structure "**D**", below (*v.* 21). Not "convert"; but shake violently, as in Pss. 46. 3; 77. 18. Jer. 10. 10, &c. and. Note the Fig. *Polysyndeton* (Ap. 6): emphasising the universality of this last shaking, in contrast with all former shakings. It refers to the great tribulation (Matt. 24. 29, 30). Cp. Isa. 13. 13; 24. 18. **7** the desire. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for the object of desire, which cannot be "things", for *hemdath* is fem. sing., and refers to Him Who alone can satisfy the desire of all nations. Cp. 1 Sam. 9. 20. 2 Chron. 21. 20. shall come. The verb is plural: hence some would refer it to the treasures of "silver and gold" of *v.* 8. But when two nouns stand together (as here) the verb may agree in *number* with either noun. Here it agrees with "nations" in number, but with the object desired in reality. The Sept. reads "the elect of all the nations".

410 and I will fill this house with °glory, ⁶saith ⁴the LORD of hosts.
8 °The silver *is* Mine, and the gold *is* Mine,' ⁴saith ⁴the LORD of hosts.
9 The ⁷glory of this °latter house shall be greater than of the former, ⁶saith ⁴the LORD of hosts: and in this place will I give °peace, ⁴saith ⁴the LORD of hosts."

A H 1279) 10 °In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of ¹the LORD °by ¹Haggai ¹the prophet, saying,

J a 11 "Thus saith ⁴the LORD of hosts; °'Ask now the priests *concerning* the law, saying,
12 'If one bear °holy flesh in the °skirt of his garment, and with his skirt do touch bread, °or pottage, or °wine, or oil, or any meat, °shall it be °holy?'"

b "And the priests answered and said, °"No."

J a 13 Then said Haggai, "If *one that is* unclean °by a °dead body touch any of these, ¹²shall it be °unclean?"

b And the priests answered and said, "It ¹²shall be °unclean."

H 14 °Then answered Haggai, and said, "So *is* this People, and so *is* this nation before Me, ⁴saith ¹the LORD; and so *is* every work of their hands; and that which they offer °there *is* unclean.

B K 15 And now, I pray you, °consider °from this day and °upward, from before a stone was laid upon a stone in the temple of ¹the LORD:

L 16 Since those *days* were, when *one* came to an heap of twenty °*measures*, °there were *but* ten: when *one* came to the pressfat for to draw out fifty °*vessels* out of the press, there were *but* twenty.
17 °I smote you with blasting and with mildew and with hail in all the labours of your hands;

M yet ye *turned* not to Me, ⁴saith ¹the LORD.

C K 18 °Consider now °from this day and ¹⁵upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of ¹the LORD'S temple was laid, °consider *it*.

L 19 °Is the seed yet in the barn? °yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth:

M °from this day will I bless °*you*."

D N¹ 20 And °again the word of ¹the LORD came

glory. This refers to the future millennial Sanctuary of Ezekiel (Ap. 88), as it follows after the great shaking of this verse and Rev. 6. 12–17. Moreover this "glory" is connected with the final peace (*v.* 9. Isa. 9. 6; 60. 18). The second Temple was connected with "grace", not "glory", and was followed by wars, not peace (Matt. 10. 34; 24. 6–8. Luke 12. 51).

8 The silver, &c. Cp. Isa. 2. 7; 60. 9–17; 61. 6.

9 latter house, &c. Render: "Greater shall be the last glory of this house than the first". Ezek. 43. 2, 4, 5; 44. 4.

peace. Cp. Isa. 9. 6. Mic. 5. 5. Zech. 9. 9, 10.

2. 10–14 (*A*, p. 1276). DISAPPROBATION.
(*Introversion and Alternation.*)

A | H | 10. The word of Jehovah by Haggai.
J | a | 11–12–. Question *re* uncleanness.
b | –12. Answer.
J | *a* | 13–. Question *re* uncleanness.
b | –13. Answer.
H | 14. The word of Jehovah by Haggai.

10 In the, &c. Nearly two months after the preceding message. See note on p. 1276.
by. Many codices, with eight early printed editions, Sept., and Vulg., read "unto"; but in Codex Hillel (quoted in the *Massōrah*, Ap. 30) and others, with two early printed editions, Aram., and Syr., read "by the hand of", as elsewhere in this book. See note on 1. 1.
11 Ask now, &c. Ref. to Pent. (Lev. 10. 10, 11. Deut. 17. 11; 33. 10). Ap. 92. Supply the *Ellipsis*: "Ask now [direction]", &c.
12 holy. See note on Ex. 3. 5.
holy flesh: i.e. the flesh of a sacrifice. Cp. Jer. 11. 15.
skirt = wing. See note on Ruth 3. 9.
or. Note the Fig. *Paradiastolē* (Ap. 6).
wine. Heb. *yayin*. Ap. 27. I. **shall** = will.
holy. See note on Ex. 3. 5.
No. Ref. to Pent. (Lev. 6. 27). Ap. 92.
13 by = by [touching].
dead body = soul. Heb. *nephesh*. See Ap. 13. ix, where see thirteen passages in which *nephesh* is used of a "dead soul" in distinction from a "living soul", as in Gen. 2. 7. Ref. to Pent. Ap. 92.
unclean. Ref. to Pent. (Lev. 22. 4, 6). Ap. 92.
14 Then, &c. This is the application of *vv.* 11–13.
there. Referring to the altar which was set up before the building of the Temple. See *v.* 15. Cp. Ezra 3. 2, 3, with *v.* 6.

2. 15–19 (*B* and *C*, p. 1276). PUNISHMENT AND ENCOURAGEMENT. (*Extended Alternation.*)

B | K | 15. Consider. Past time: "before".
L | 16, 17–. After the Ingathering.
M | –17. Impenitence.
C | *K* | 18. Consider. Subsequent time.
L | 19–. Before the Ingathering.
M | –19. Beneficence.

15 consider. See note on 1. 5.
from this day. The day of the prophet's message.
upward = above, as to place; backward, as regards time; as explained. Referring to past time, before the foundation was laid. See the Structure ("K" and "*K*"); and note on *v.* 19.
16 measures. Supply "sheaves".
there = and there. **vessels.** Omit "vessels". Heb. *pūrāh* = a winepress. Occurs only here, and Isa. 63. 3. Hence used of a wine measure. **17 I smote you,** &c. Ref. to Pent. (Deut. 28. 22). Ap. 92. **18 Consider . . . consider.** Fig. *Anadiplōsis*. Ap. 6. **from this day:** i.e. from the day the foundation of the Temple was laid. From this time, subsequently, things would be different, and Jehovah would bless them, as promised in *v.* 19. **19 Is the seed . . . ?** The answer is no. It was sown. **yea, as yet** = howbeit, though at present. See notes on p. 618, and Ap. 58. **from this day** = from this very day. Referring to their obedience in building. **you.** Omit; and take "bless" absolutely.

2. 20–23 (*D*, p. 1276). I WILL SHAKE.
(*Division.*)

D | N¹ | 20–22. Threatening.
N² | 23. Promise.

20 again. On the same day: i.e. a second time.

410 unto [1] Haggai in the four and twentieth *day* of the month, saying,

21 "Speak to [2] Zerubbabel, °governor of Judah, saying, °'ℶ will shake °the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the °heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

21 governor. See note on 1. 1.
ℶ **will shake.** Cp. the Structure ("**D**" and "*D*"), p. 1276; and note on 2. 6. Heb. I am shaking, or about to shake. Referring to a nearer shaking than 2. 6.
the heavens and the earth. See note on Deut. 4. 26.
22 heathen = nations.
23 as a signet. Cp. Song 8. 6. Jer. 22. 24. See also, for this honour, Zech. 4. 7–10; 6. 13; and cp. Gen. 41. 42. Est. 3. 10.
chosen thee. As David and others were chosen (1 Kings 8. 16; 11. 34, &c.).
thee. This must refer to the true prince and governor of Isa. 9. 6, 7.

N² (p. 1279) 23 In that day, [4] saith [4] the LORD of hosts, will I take thee, O [2] Zerubbabel, My servant, the son of [2] Shealtiel, [4] saith [1] the LORD, and will make thee °as a signet: for I have °chosen °thee, [4] saith [4] the LORD of hosts.'"

ZECHARIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Introversions.*)

ℶ² | **A**¹ | **B**¹ | 1. 1–6. LITERAL PROPHECY. DATED (THE SECOND YEAR OF DARIUS).
C¹ | 1. 7—6. 15. PROPHECIES WITH SYMBOLS. EIGHT VISIONS.
B² | 7. 1—8. 23. LITERAL PROPHECY. DATED (THE FOURTH YEAR OF DARIUS).
A² | **B**³ | 9. 1—10. 12. LITERAL PROPHECIES. FIRST BURDEN.
C² | 11. 1–17. PROPHECY WITH SYMBOLS.
B⁴ | 12. 1—14. 21. LITERAL PROPHECIES. SECOND BURDEN.

For the CANONICAL Order and Place of the Prophets, see Ap. 1, and pp. 1206 and 1207.
For the CHRONOLOGICAL Order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the *Formulæ* of Prophetic utterance, see Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

ZECHARIAH's first prophecy is dated (1. 1) "in the eighth month in the second year of Darius" (Hystaspis) (410 B.C.); sixteen years after the Decree of Cyrus. It thus comes midway between Haggai's second and third messages. See notes on p. 1277.

His last date is in the fourth year of Darius (7. 1).

The Temple was completed in the sixth year of Darius, and was dedicated in Adar (Ap. 51), 405 B.C. The first Passover, and the last Feast of Tabernacles were in 404 B.C. (see p. 617, Ap. 58, and Neh. 9). This marks the close of ZECHARIAH's dated Prophecies; but, as ZECHARIAH really closes the O.T. (see Ap. 77. 9), his prophecies would extend to and cover the *latest date* in the O.T., which is the *eighth* year of Darius Hystaspis in the year 403 B.C. (see Ezra 10. 17 and Ap. 58). The whole period therefore covered by the book of ZECHARIAH is seven years, 410–403 B.C. (Ap. 77).

ZECHARIAH.

A[1] B[1] (p. 1280) 410–407

1 °IN the eighth month, in the second year of °Darius, came the word of °the LORD unto °Zechariah, the son of °Berechiah, the °son of °Iddo the prophet, saying,

2 [1] "The LORD hath been °sore displeased with ° your fathers.

3 Therefore say thou unto them, 'Thus °saith °the LORD of hosts; °'Turn ye unto Me, °saith °the LORD of hosts, and I will turn unto you, °saith °the LORD of hosts.

4 Be ye not as [2]your fathers, unto whom °the former prophets have cried, saying, 'Thus °saith [3]the LORD of hosts; [3]Turn ye now from your °evil ways, and *from* your °evil doings:' but they did not hear, nor hearken unto Me, °saith [1]the LORD.

5 [2]Your fathers, °where *are* they? and the prophets, do they live for ever?

6 But My words and My statutes, which I commanded My servants [1]the prophets, did they not °take hold of your fathers? and they returned and °said, 'Like as [3]the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath He dealt with us.'"

A C F[1]

7 °Upon the four and twentieth day of the °eleventh month, which *is* the month Sebat, in the second year of [1]Darius, came the word of [1]the LORD unto [1]Zechariah, the son of [1]Berechiah, the son of [1]Iddo the prophet, saying,

8 °I saw by night, and behold a °man riding upon a red horse, and he stood °among the myrtle trees that *were* in the °bottom; and behind him *were there* red °horses, °speckled, and white.

F[2] a (p. 1282) b

9 Then said I, "O °my lord, what *are* these?"

And the °angel that talked with me said unto me, "I will shew thee what these °*be*."

10 And the [3]man that stood among the myrtle trees answered and said, "These *are they* whom [1]the LORD hath sent to walk to and fro through the earth."

11 And they answered the angel of [1]the LORD that stood among the myrtle trees, and said, "We have walked to and fro through the earth, and, °behold, all the earth sitteth still, and is at rest."

1. 1 In the eighth month, &c. See note on p. 1280. Modern critics first assume that the day ought to be named, and then further assume that it has "fallen out accidentally"!

Darius. (Hystaspis). See Ap. 57.

the LORD. Heb. Jehovah. Ap. 4. II.

Zechariah = Remembered of Jehovah.

Berechiah = Blessed of Jehovah. Cp. Matt. 23. 35. This prophet would be the one referred to by the Lord, unless the father of the Zechariah of 2 Chron. 24. 20, 21 had more than one name, which was sometimes the case. See Esau's wives (Gen. 26. 34; 28. 9; 36. 2, 3). The latter would be the last (and Abel the first in the O.T.), according to the place of Chronicles in the Heb. Canon (see Ap. 1).

son. Put by Fig. *Synecdoche* (of Species), Ap. 6, for descendant. Iddo. See Ezra 5. 1; 6. 14. Neh. 12. 4, 16.

2 sore displeased. Heb. displeased with a displeasure. Fig. *Polyptōton*. Ap. 6. See note on Gen. 26. 28. your fathers. Cp. *vv.* 4, 6.

3 saith = hath said.

the LORD of hosts. Heb. *Jehovah Ṣebaï'ōth*. Ap. 4. II. This title occurs fifty-three times in this book, forty-four times in chs. 1–8, and nine times in chs. 9–14. It is characteristic of this book: twenty-nine times it is with the verbs saith or speaketh. All are referred to in the notes.

Turn = Return. Note the Fig. *Epimonē* (Ap. 6), in *vv.* 3–6, in which the fact is emphasised by *dwelling* upon it as the cause of all Jehovah's displeasure.

saith the LORD of hosts = [is] the oracle of Jehovah Sabaioth.

4 the former prophets: i.e. Joshua to 2 Kings. See Ap. 1 and 78. evil = wicked. Heb. *rā'a'*. Ap. 44. viii.

saith = hath said.

saith the LORD = [is] Jehovah's oracle.

5 where are they? This in contrast with the words of Jehovah, which endure for ever (*v.* 6). Fig. *Erotēsis*. Ap. 6.

6 take hold of = overtake. Cp. Deut. 28. 15, 45.

said. See Lam. 1. 18.

1. 7—6. 15 (C[1], p. 1280). PROPHECIES WITH SYMBOLS. (*Alternation and Introversion.*)

C[1] | A | C | 1. 7–17. First Vision. Invisible Agencies. Horses.
D | 1. 18–21. Second Vision. External enemies. Horns.
E | 2. 1–13. Third Vision. Jehovah's Purpose. Man, &c.
B | 3. 1–10. Fourth Vision. Joshua. The BRANCH.
A | E | 4. 1–14. Fifth Vision. Jehovah's Purpose. Lampstand.
D | 5. 1–4 and 5–11. Sixth and Seventh Visions. External enemies. Flying Roll, and Ephah.
C | 6. 1–8. Eighth Vision. Invisible Agencies. Horses.
B | 6. 9–15. Joshua. The BRANCH.

1. 7–17 (C, above). FIRST VISION. INVISIBLE AGENCIES. HORSES. (*Division.*)

C | F[1] | 7, 8. Vision. Horses and Horsemen.
F[2] | 9–17. Signification.

7 Upon, &c. See note on p. 1280. eleventh month. Three months after *v.* 1. **8** I saw, &c. In this first of the eight visions (1. 8—6. 15) Israel is in dispersion; the Gentiles are in possession at the time of the end. Jehovah is about to interfere on behalf of Jerusalem (*vv.* 16, 17. Isa. 40. 1–5). man. Heb. *'ish*. Ap. 14. II. This man is the "Adonai" of *v.* 9, and "the angel of Jehovah" of *vv.* 11, 12, as the prophet discovers from the "man's" answer. The riders of *v.* 8 report to the angel (*v.* 11). among = between. bottom = the shade: i.e. between the two mountains of 6. 1. horses. Representing all earthly dynasties. speckled = bay.

1. 9–17 [For Structure see next page].

9 my lord. Heb. Adonai. Ap. 4. VIII. 2. angel. See *vv.* 11, 12, 13, 14, 19; 2. 3, 3; 4. 1, 5; 5. 10; 6. 4, 5. **be** = are. **11** behold. Fig. *Asterismos*. Ap. 6.

a (p. 1282) 410–407

12 Then the [9]angel of [1]the LORD answered and said, "O [3]LORD of hosts, how long wilt Thou not have °mercy on °Jerusalem and on the cities of Judah, against which Thou hast had indignation these °threescore and ten years?"

b

13 And [1]the LORD °answered the [9]angel that talked with me *with* good words *and* comfortable words.

14 So the [9]angel that communed with me said unto me, "Cry thou, saying, 'Thus [3]saith [3]the LORD of hosts; I am jealous for [12]Jerusalem and for Zion with a great jealousy.

15 And ℨ am very [2]sore displeased with the °heathen *that are* °at ease: for ℨ was but a little displeased, and *they* helped forward the °affliction.

16 Therefore thus [3]saith [1]the LORD; I am returned to [12]Jerusalem with [12]mercies: My house °shall be built in it, [3]saith [3]the LORD of hosts, and °a line shall be stretched forth upon [12]Jerusalem.'

17 Cry yet, saying, 'Thus [3]saith [3]the LORD of hosts; My cities through prosperity shall yet be spread abroad; and [1]the LORD shall yet °comfort Zion, and shall yet choose [12]Jerusalem.'"

D *c*

18 Then lifted I up mine eyes, and saw, and [11]behold four °horns.

d e

19 And I said unto the [9]angel that talked with me, "What *be* these?"

f

And he answered me, "These *are* the [18]horns which have scattered °Judah, Israel, and Jerusalem."

c

20 And [1]the LORD °shewed me four °carpenters.

d e

21 Then said I, "What come these to do?"

f

And °he spake, saying, "These *are* the horns which have scattered Judah, so that no [8]man did lift up his head: but °these are come to °fray °*them*, to cast out the horns of the °Gentiles, which lifted up *their* horn over the land of Judah to scatter it."

E G^1

2 I lifted up mine eyes again, and looked, and °behold a °man with °a measuring line in his hand.

2 Then said I, "Whither goest *thou*?" And he said unto me, "To measure °Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof."

G^2 H

3 And, behold, the °angel that talked with me °went forth, and another °angel went out to meet him,

4 And said unto him, "Run, speak to °this young man, °saying, 'Jerusalem shall be inhabited *as* towns °without walls for the multitude of °men and cattle therein:

J

5 For ℨ, °saith the LORD, will be unto her

1. 9-17 (F^2, p. 1281). SIGNIFICATION. (*Alternation.*)

F^2 | a | 9–. Question of the prophet.
b | –9–11. Answer of the angel.
a | 12. Question of the angel.
b | 13–17. Answer of Jehovah.

12 mercy = compassion, or pity. Cp. 7. 9. Ps. 102. 13. Isa. 14. 1; 49. 13.
Jerusalem. Not the "Church".
threescore and ten. See Dan. 9. 2, and notes on p. 615.

13 answered. See note on Deut. 1. 41. Jehovah Himself now speaks.

15 heathen = nations.
at ease = indifferent (Isa. 32. 9, 11. Amos 6. 1).
affliction = calamity. Heb. *rā'a'*. Ap. 44. viii. Cp. Isa. 47. 11. Jer. 44. 11.

16 shall be built in it. The Temple therefore had not yet been commenced.
a line shall be stretched, &c.: i.e. a measuring-line. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the whole work of building. Cp. 2. 1, 2.

17 comfort = pity, or have compassion on; as "mercy" in *v.* 12.

1. 18-21 (D, p. 1281). SECOND VISION. EXTERNAL ENEMIES. (*Alternations.*)

D | c | 18. Four Horns.
d | e | 19–. Question.
f | –19. Answer.
c | 20. Four Smiths.
d | *e* | 21–. Question.
f | –21. Answer.

18 four horns: "horns" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the Gentile (*v.* 21) powers signified by them.

19 Judah, Israel, and Jerusalem. With *'eth* prefixed to the first two (not Jerusalem) for emphasis, so that we may not confuse them with the Church or with Gentile peoples. There is no "gloss", as alleged.

20 shewed me. This is part of the second vision.
carpenters = (iron)smiths.

21 he: i.e. the angel.
these: i.e. these four smiths (or it may denote the supernatural princes over the kingdoms). They represent the Divine agencies raised up, by which Jehovah will overthrow them.
fray. Short for *affray* = to terrify; hence English, afraid and affright. So the Heb. *hārad* = terrify, put in consternation (Heb. *Hiphil*, causative). Cp. Zeph. 3. 13.
them: i.e. the kingdoms represented by the horns.
Gentiles = nations.

2. 1-13 (E, p. 1281). THIRD VISION. JEHOVAH'S PURPOSE.

E | G^1 | 1, 2. Symbol. Man with measuring line.
G^2 | 3–13. Signification.

1 behold. Fig. *Asterismos*. Ap. 6.
man. Heb. *'ish*. Ap. 14. II. Either the same or another angel.
a measuring line. See note on 1. 16; and cp. *v.* 2.
2 Jerusalem. With *'eth*. See note on 1. 19.

2. 3-13 (G^2, above). THE SIGNIFICATION. (*Extended Alternation.*)

G^2 | H | 3, 4. Jerusalem. Security.
J | 5. Reason. Jehovah's presence.
K | 6, 7. Calls to Zion to escape.
L | 8, 9. Reason. Jehovah's love.
H | 10–. Zion. Rejoicing.
J | –10–12. Reason. Jehovah's presence. (Cp. J.)
K | 13–. Call to enemies to let Zion escape.
L | –13. Reason. Jehovah's interposition.

3 angel. See note on 1. 9. **went forth:** or, came forward. **4 this young man:** i.e. the man of *v.* 1. **saying.** Supply the logical *Ellipsis* (Ap. 6), "saying [Stop!]", for the reason given implies that measuring will be useless, owing to the overflow of inhabitants. **without walls.** Cp. Isa. 33. 20; 54. 2. Ezek. 38. 11. **men.** Heb. *'ādām*. Ap. 14. I. **5 saith the LORD** = [is] Jehovah's oracle. Ap. 4. II.

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a °wall of fire round about, and will be the glory °in the midst of her.

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6 °Ho, ho, °*come forth*, and flee from the land of the north, [5]saith [5]the LORD: for °I have °spread you abroad °as the four °winds of the heaven, [5]saith [5]the LORD.

7 °Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

L

8 For thus saith °the LORD of hosts; °After the glory hath He sent me unto the nations which spoiled you: for °he that toucheth you toucheth the apple of °His eye.

9 For, [1]behold, I will shake Mine hand upon them, and they shall be a spoil to °their servants: and ye shall know that [8]the LORD of hosts hath sent me.

H

10 Sing and rejoice, O daughter of Zion:

J

for, °lo, I come, and °I will dwell [5]in the midst of thee, [5]saith [5]the LORD.

11 And °many nations shall be joined to [5]the LORD in that day, and shall be My People: and [10]I will dwell [5]in the midst of thee, and thou shalt know that [8]the LORD of hosts hath sent me unto thee.

12 And [5]the LORD °shall inherit Judah °His portion in the °holy land, and shall choose Jerusalem °again.

K

13 °Be silent, O all flesh, before [5]the LORD:

L

for He °is raised up out of °His [12]holy habitation.

B M[1] p. 1283)

3 And he °shewed me °Joshua the high priest °standing before °the angel of °the LORD, and °Satan standing °at his right hand °to resist him.

2 And [1]the LORD said unto [1]Satan, [1]"The LORD °rebuke thee, O [1]Satan; even [1]the LORD That °hath chosen Jerusalem rebuke thee: °*is* not this °a brand plucked out of the fire?"

3 Now [1]Joshua °was clothed with °filthy garments, and stood before the angel.

M[2] N

4 And He answered and spake unto °those that stood before him, saying, "Take away the [3]filthy garments from him." And unto him He said, °"Behold, I have caused thine °iniquity to pass °from thee, and °I will clothe thee with °change of raiment."

5 °And I said, °"Let them set a °fair °mitre upon his head." So they set a °fair °mitre upon his head, and clothed him with garments. And [1]the angel of [1]the LORD °stood by.

O

6 And [1]the angel of [1]the LORD °protested unto Joshua, saying,

7 "Thus saith °the LORD of hosts; 'If thou wilt walk in My ways, and °if thou wilt keep My charge, then thou shalt also °judge My wall of fire. Like the watch-fires seen round Bedaween camps, which have no walls. Cp. Isa. 26. 1; 33. 21; 60. 18. **in the midst.** Cp. *vv.* 10, 11 ("*J*").

6 Ho, ho. Fig. *Epizeuxis* (Ap. 6), for emphasis.
come forth: or, supply the Ellipsis "[escape]".
I have spread. Ref. to Pent. (Deut. 4. 27; 28. 64).
spread = scattered.
as. Some codices, with five early printed editions, and Syr., read "by", or "throughout". Vulg. reads "into".
winds. Heb. *rûach*. Ap. 9.

7 Deliver. Heb. Ho! Rescue, &c., as in *v.* 6.
8 the LORD of hosts. See note on 1. 3.
After the glory = For His own glory.
he that, &c. Ref. to Pent. (Deut. 32. 10). Ap. 92.
His eye. The primitive text read "Mine eye"; but the *Sôphĕrîm* say (Ap. 33) that they altered this to "His", regarding it as derogatory to Jehovah to read aloud such pronounced anthropomorphic expressions.
9 their servants = their own slaves.
10 lo. Fig. *Asterismos*. Ap. 6.
I will dwell, &c. Ref. to Pent. (Ex. 29. 45, 46. Lev. 26. 11, 12). Ap. 92.
11 many nations, &c. Ref. to Pent. (Ex. 12. 49. Num. 9. 14). Ap. 92.
12 shall inherit . . . His portion. Ref. to Pent. (Deut. 32. 9). Ap. 92. **holy.** See note on Ex. 3. 5.
again = yet; as in 1. 17. Not make a new choice, but demonstrate again His old choice in actual experience.
13 Be silent, &c. Cp. Hab. 2. 20. Zeph. 1. 7.
is raised up = hath roused Himself up. Cp. Ps. 78. 65.
His holy habitation. Ref. to Pent. (Deut. 26. 15).

3. 1-10 (B, p. 1281). JOSHUA. THE BRANCH. (*Division.*)

B | M[1] | 1-3. Symbol. Joshua.
B | M[2] | 4-10. Signification.

1 shewed me. This is the fourth of the eight visions. See the Structure, p. 1281.
Joshua. See note on Hag. 1. 1.
standing. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for ministering. **the angel.** See note on 1. 9.
the LORD. Heb Jehovah. Ap. 4. II.
Satan . . . to resist him. Note the Fig. *Paronomasia* (Ap. 6). Heb. *hasâtân . . . lᵉsitnô* = the Adversary . . . to be an adversary; or, the Accuser . . . to accuse him, &c.
Satan = Accuser, or Opposer. See Num. 22. 22, 32. 1 Chron. 21. 1. Job 1. 6, 7, 8, 12, &c.
at his right hand. Cp. Ps. 109. 6. Job 30. 12.
to resist him = to be his adversary. Cp. Num. 22. 32, marg. 1 Sam. 29. 4. 2 Sam. 19. 22. 1 Kings 5. 4; 11. 14, 23, 25.
2 rebuke thee. Cp. Jude 9.
hath chosen = hath now and heretofore chosen.
is not this . . .? i.e. have I not plucked, &c. Fig. *Erotêsis*. Ap. 6. **a brand, &c.** Cp. Amos 4. 11.
3 was = had come to be. Cp. Gen. 1. 2.
filthy. A symbol of the defiling nature of sin. Cp. Prov. 30. 12. Isa. 4. 4, &c.

3. 4-10 (M[2], above). THE SIGNIFICATION. (*Alternation.*)

M[2] | N | 4, 5. Removal of the iniquity of Joshua.
M[2] | O | 6-8. Promise of access. The BRANCH of Jehovah.
M[2] | *N* | 9. Removal of the iniquity of the Land.
M[2] | *O* | 10. Promise of security. The Word of Jehovah.

4 those that stood, &c.: i.e. the ministering spirits who waited on Him. Cp. Deut. 1. 38. 1 Sam. 16. 21. 1 Kings 10. 8. **Behold.** Fig. *Asterismos*. Ap. 6. **iniquity.** Heb. *'âven*. Ap. 44. iii. **from thee** = from upon thee, or from off thee. Cp. 2 Sam. 12. 13; 24. 10. Job 7. 21. **I will clothe** = I have caused thee to be clothed. **change of raiment** = rich or costly garments: i.e. robes of state, or of righteousness. **5 And I said** = Then said I (i.e. the prophet); but some codices, with Syr. and Vulg., read "then said He". **Let them set.** Ref. to Pent. (Ex. 29. 6). Ap. 92. **fair** = clean, or pure. **mitre** = turban. See Ex. 28. 37. **stood by**: i.e. while this was being done. **6 protested** = solemnly affirmed, or testified. Ref. to Pent. (Gen. 43. 3. Deut. 8. 19). Ap. 92. Cp. Jer. 11. 7. **7 the LORD of hosts.** See note on 1. 3 and on 1 Sam. 1. 3. **if thou wilt keep, &c.** Ref. to Pent. (Lev. 8. 35). Ap. 92. **judge My house, &c.** = govern My house. Ref. to Pent. (Deut. 17. 9). Ap. 92.

410-407 house, and shalt also keep My courts, and I will give thee °places to walk among °these that stand °by.

8 Hear now, O [1] Joshua the high priest, thou, and thy °fellows that sit before thee: for they *are* °men wondered at: for, ⁴behold, I will bring forth °My Servant °the °BRANCH.

N (p. 1283) 9 For ⁴behold the stone that I have laid before Joshua; °upon °one stone *shall be* °seven eyes: ⁴behold, I will engrave the graving thereof, °saith [7]the LORD of hosts, and I will remove the ⁴iniquity of that land °in one day.

O 10 In °that day, [9]saith [7]the LORD of hosts, shall ye °call °every man his neighbour under °the vine and under °the fig tree."

E P g (p. 1284) 4 And the °angel that talked with me came again, and waked me, as a °man that is wakened out of his sleep,

2 And said unto me, °"What seest thou?" And °I said, "I have looked, and °behold, a °candlestick all *of* gold, with a bowl upon the top of it, °and his seven lamps thereon, and °seven pipes to the seven lamps, which *are* upon the top thereof:"

h 3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

P g 4 So I answered and spake to the [1]angel that talked with me, saying, "What *are* these, °my lord?"

5 Then the [1]angel that talked with me answered and said unto me, "Knowest thou not what these be?" And I said, "No, ⁴my lord."

6 Then he answered and spake unto me, saying, "This *is* the word of °the LORD unto Zerubbabel, saying, 'Not by °might, °nor by °power, °but by My °Spirit, saith °the LORD of hosts.

7 Who *art* thou, °O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, 'Grace, grace unto it.'"

8 Moreover the word of [6]the LORD came unto me, saying,

9 °"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and °thou shalt know that [6]the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the °plummet in the hand of Zerubbabel °*with* those seven; they *are* the eyes of [6]the LORD, which run to and fro through the whole earth."

h 11 Then answered I, and said unto him, "What *are* these two [3]olive trees upon the right *side* of the [2]candlestick and upon the left *side* thereof?"

12 And I answered again, and said unto him, "What *be these* two [3]olive branches which through the two golden pipes °empty the golden *oil* out of themselves?"

13 And he answered me and said, "Knowest thou not what these *be?*" And I said, "No, ⁴my lord."

14 Then said he, "These *are* °the two anointed ones, that stand by °the Lord of the whole earth."

places to walk = free access, or right of way.
these that stand by: i.e. the attendant angels of Ps. 103. 21. Cp. 1 Kings 22. 19. 1 Tim. 5. 21.
by: i.e. in My presence.
8 fellows = colleagues.
men wondered at = men of sign: i.e. men to serve as signs [of One greater].
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
My Servant the BRANCH: i.e. Messiah.
the BRANCH. Cp. Isa. 4. 2. Jer. 23. 5, 6; 33. 15. Zech. 6. 12. Heb. *zemah*. Not the same word as in Isa. 11. 1, or Ps. 80. 15, 17. See notes on p. 1304.
BRANCH. See Ap. 48.
9 upon = fixed upon; as in Deut. 11. 12. Cp. 1 Kings 9. 3. Ezra 5. 5.
one stone: or, every stone.
seven eyes = seven pairs of eyes. Watching and caring for. Cp. 4. 10.
saith the LORD of hosts = [is] the oracle of Jehovah Sabaioth.
in one day. Cp. Isa. 66. 8-9.
10 that day: i.e. the day of Messiah.
call = call in . . . under: i.e. invite to sit down and feast.
every man. Heb. *'ish*. Ap. 14. II.
the = his own; as in Mic. 4. 4.

4. 1-14 (*E*, p. 1281). JEHOVAH'S PURPOSE.
(*Alternation.*)

E	P	g	1, 2. The Lampstand.	The Sign.
		h	3. The Two Olive trees.	
	P	*g*	4-10. The House of Jehovah.	The Signification.
		h	11-14. The Two Witnesses.	

1 angel. See note on 1. 9.
man. Heb. *'ish*. Ap. 14. II.
2 What seest thou? The fifth vision.
I said. Heb. text reads "he". Some codices, with four early printed editions, are without the Heb. margin, "I".
behold. Fig. *Asterismos*. Ap. 6.
candlestick = a single seven-branched lampstand, as in the Tabernacle and in the second Temple (1 Macc. 1. 21; 4. 49; as seen in the Arch of Titus, in Rome). The ref. is to the Pent. (Ex. 25. 31); not to Solomon's Temple, in which there were ten separate lampstands (1 Kings 7. 49). Cp. Jer. 52. 19. Ap. 92.
and his seven lamps. Ref. to Pent. (Ex. 25. 37).
seven pipes. This looks forward to the future, as described in Rev. 11. 3-12.
4 my lord. Heb. *'ădōn*. See Ap. 4. VIII (1)
6 the LORD. Heb. Jehovah. Ap. 4. II.
might = might [of man].
nor = and not.
power = power [of flesh].
but by, &c.: i.e. as in the lampstand the oil flowed silently, without help from man.
Spirit. Heb. *rūach*. Ap. 9.
the LORD of hosts. See note on 1. 3.
7 O great mountain? Add, by supplying the Ellipsis (Ap. 6), "[that standest in the way of Zerubbabel?]"
9 The hands, &c. Here is the explanation of the vision.
thou shalt know. Some codices, with Aram., Syr., and Vulg., read "ye shall know".
10 plummet. Heb. stone of tin = tin weight used as a plummet.
with those seven = these seven [lamps which thou seest] *thēse* [are] the eyes", &c.; as in 3. 9.
12 empty the golden oil out of themselves = empty out of themselves [and fill] the golden [bowls].
14 the two anointed ones. Heb. the two sons of oil; looking forward again to the future, to "the two witnesses" of Rev. 11. 3-13.
the Lord of the whole earth. The Heb. *'ādōn*, Ap. 4. VIII (1), is here specially associated with Messiah's dominion *in the earth*. Cp. 6. 5; 14. 9. Josh. 3. 11-13. Ps. 8. 1, 6, 9; 97. 5. Mic. 4. 13.

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5 Then I turned, and lifted up mine eyes, and °looked, and behold a flying °roll.
2 And he said unto me, "What seest thou?" And I answered, "I see a flying roll; the length thereof *is* twenty °cubits, and the breadth thereof ten °cubits."

k 3 Then said he unto me, "This *is* °the curse that °goeth forth over the face of the whole °earth:

l for every one that °stealeth °shall be cut off *as* on this side according to it; and every one that °sweareth shall be cut off *as* on that side according to it.
4 °I will bring it forth, °saith °the LORD of hosts, and it shall °enter into the house of the thief, and into the house of him that sweareth falsely by °My name: and it shall °remain in the midst of his house, and °shall consume it with the °timber thereof and the stones thereof."

Q j 5 Then the °angel that talked with me went forth, and said unto me, "Lift up now thine eyes, and °see what *is* this that [3]goeth forth."

k 6 And I said, "What *is* it?" And he said, °"This *is* an °ephah that [3]goeth forth." He said moreover, [5]"This *is* their °resemblance through all the earth."
7 And, °behold, there was lifted up a °talent of lead: and this *is* a woman that sitteth in the midst of the [6]ephah.
8 And he said, [6]"This *is* °wickedness." And he cast °it into the midst of the [6]ephah; and he cast the °weight of lead upon the mouth thereof.

l 9 Then lifted I up mine eyes, and looked, and, behold, there came out °two women, and the °wind *was* in their wings; for they had wings °like the wings of a °stork: and they lifted up the [6]ephah between the earth and the heaven.
10 Then said I to the [5]angel that talked with me, "Whither do these bear the ephah?"
11 And he said unto me, "To build °it an house in °the land of Shinar: and °it shall be established, and °set there upon her own °base."

C R m **6** And I turned, and lifted up mine eyes, °and looked, and, behold, there came four chariots out from between °two mountains; and the mountains *were* mountains of °brass.

5. 1–11 (*D*, p. 1281). EXTERNAL ENEMIES. THE SIXTH AND SEVENTH VISIONS. (*Extended Alternations.*)

D | Q | j | 1, 2. Sixth Vision. The Flying Roll.
k | 3–. Signification. The curse.
l | –3, 4. Destination. General. "The whole earth" (*v.* 3).
Q | j | 5. Seventh Vision. The Ephah and Flying Women.
k | 6–8. Signification. Iniquity.
l | 9–11. Destination. Special. "The Land of Shinar."

1 looked. This is the sixth vision. See the Structure on p. 1281.
roll = scroll. Hence our word "volume". Cp. Ezek. 2. 9—3. 11.
2 cubits. See Ap. 51. III. 2 (1).
3 the curse. Ref. to Pent. (Lev. 26 and Deut. 28).
goeth forth. Cp. *vv.* 5, 6. Heb. *yāẓ'ā* = to go forth on business, or on an errand. Same word as in 14. 2, 3, 8, &c. (not 14. 16, 18). **earth:** or, land.
stealeth . . . sweareth, &c. Ref. to Pent. (Lev. 19. 12). Ap. 92.
shall be cut off = hath been let off, or declared innocent; as in Num. 5. 31. Ps. 19. 12, 13. Jer. 2. 35: or goeth unpunished; as in Jer. 49. 12. This is always the sense of Heb. *nāḳāh*. Render the passage: "for 'every one that stealeth hath been let off' [is written] on the one side, according to it (the curse or scroll); and 'every one that sweareth (falsely) hath been let off' [is written] on the other side, according to it. Therefore have I brought it (the curse or scroll) forth".
4 I will bring = I have brought.
saith the LORD of hosts = [is] the oracle of Jehovah of hosts. See note on 1 Sam. 1. 3.
enter into = lodge, or abide in.
My name. Emphatic for "Me Myself". See note on Ps. 20. 1. **remain** = lodge, or roost.
shall consume it = shall destroy it, or bring it to an end. Heb. *kālāh*. Not the same word as in 14. 12. Ref. to Pent. (Lev. 14. 45). Ap. 92.
timber = timbers (pl.). **5 angel.** See note on 1. 9.
see. This is the seventh vision. See the Structure on p. 1281. **6 This.** Heb. *z'oth*. Fem. sing.
ephah. See Ap. 51. III. 3 (5).
resemblance = aspect. Heb. eye. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for their look: i. e. appearance, or colour, as in Lev. 13. 55. Num. 11. 7. Ezek. 10. 9. Cp. Ezek. 1. 4, 7, 16, 27. Dan. 10. 6, &c. Sept. and Syr. read "iniquity" (Ap. 44. iii): i. e. ו (*Vau* = v) instead of י (*Yod* = y).
7 behold = lo. Fig. *Asterismos*. Ap. 6.
talent. See Ap. 51. II. 6 (1). Heb. *kikkār*, a round disk, evidently fitting the ephah like a lid.
8 wickedness = the lawless [one]. Heb. *rāshā'*, Ap. 44. x. Adj. fem. sing. = the embodiment of the principle of lawlessness. The religious aspect of 2 Thess. 2. 8–12. Rev. 17. **it:** i. e. the talent, which had been "lifted up" for the prophet to see, and then cast back "into" the ephah. **weight** = stone; i. e. weight. This was "upon" the ephah, and is to be distinguished from the "talent", which was within. **9 two women.** Perhaps denoting two nations. **wind.** Heb. *rūach*. Ap. 9. **like the wings of a stork.** Evidently a symbol of velocity rather than of character. **stork.** An unclean bird, fond of its young, and a bird of passage. **11 it** = for her. Heb. fem. sing. **the land of Shinar** = Babylonia. Ref. to Pent. (Gen. 10. 10; 11. 2; 14. 1, 9). Ap. 92. Outside the Pentateuch only in Josh. 7. 21. Isa. 11. 11. Dan. 1. 2. **it shall be established** = it (i. e. the house, Heb. masc. sing.) shall be ready (or prepared). R.V. = when it is prepared. **set there** = fixed, or settled. Sept., and Syr., read "they (i. e. the two women) shall settle her there". **base** = fixed resting-place. The interpretation must refer to what is yet future. It cannot refer to the going into captivity; for the People had just returned, and Zechariah had been raised up for their comfort and encouragement. When the time comes, it will be marked by commerce (ephah), false religion (the woman), speedy accomplishment (the wings of a stork), and a spirit in their wings. This will be preparatory to the final judgment of Rev. 18.

6. 1–8 (*C*, p. 1281). INVISIBLE AGENCIES. HORSES. (*Alternation.*)

C | R | m | 1. Symbols. Four chariots.
n | 2, 3. Colours. (General.)
R | m | 4, 5. Signification. Four spirits. (Angels.)
n | 6–8. Colours. (Particular.)

1 and looked. This is the eighth vision. See the Structure, p. 1281. **two mountains.** Cp. 1. 8 and 4. 7. **brass** = copper, or bronze. Cp. Deut. 8. 9.

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2 In the first chariot *were* °red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot °grisled and °bay horses.

R m

4 Then I answered and said unto the °angel that talked with me, "What *are* these, °my lord?"

5 And the °angel answered and said unto me, °"These *are* °the four °spirits of the heavens, which go forth °from standing before °the Lord of all the earth.

n

6 The black horses which *are* therein go forth into the north country; and the white go forth °after them; and the grisled go forth toward the south country."

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and °he said, "Get you hence, walk to and fro through the earth." So they walked to and fro through the earth.

8 Then °cried he °upon me, and spake unto me, saying, "Behold, these that go toward the north country have °quieted my °spirit in the north country."

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9 And the word of °the LORD came unto me, saying,

10 "Take of *them of the* °captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and °go into the house of Josiah the son of Zephaniah;

p

11 °Then take silver and gold, and make °crowns, and set *them* upon the head of °Joshua the son of °Josedech, the high priest;

T

12 And speak unto him, °saying, 'Thus speaketh °the LORD of hosts, saying, Behold the °Man Whose name *is* The °BRANCH; and He shall °grow up out of His place, and He shall build the temple of [9]the LORD:

13 °Even He °shall build the temple of [9]the LORD; and He °shall bear the glory, and shall sit and rule upon His throne; and He shall °be a priest upon His throne: and the counsel of peace shall be between them °both.'

S p

14 And the [11]crowns shall °be

o

to °Helem, and to Tobijah, and to Jedaiah, and to °Hen the son of Zephaniah, °for a memorial in the temple of [9]the LORD.

T

15 And °they *that are* far off °shall come and build in the temple of [9]the LORD, and ye shall know that [12]the LORD of hosts hath sent me unto you. °And *this* shall come to pass,

2 red. The colours are not explained by the angel as having any significance. They are not explained in *v.* 5, probably because then already gone forth.

3 grisled = speckled, or dappled: i.e. like hail. Cp. Gen. 31. 10, 12. Grisled (now spelt grizzled) is from the French *gris* = iron-grey.

bay = strong. Heb. *'ămuzzim*. Occ. only here, and *v.* 7. The fem. noun "strength" only in 12. 5.

4 angel. See note on 1. 9.

my lord. Heb. *'ădōn*. Ap. 4. VIII (1).

5 These are, &c. This is the angel's interpretation, and needs no further explanation. It is for our faith; not for our reason.

the four spirits: or, the four angels. Cp. Rev. 7. 1-3; 9. 14, 15. They thus have to do with the time of the end. Their ministry is earthward, and has to do with judgment.

spirits. Heb. *rūach*. Ap. 9. The world rulers Referred to in Dan. 10. 13, 20, 21, &c.

from standing, &c. Some codices, with Sept. and Vulg., read "[each] to take their stand before", &c.

the Lord of all the earth. See note on 4. 14.

6 after them: or, to the west of them.

7 he. A special various reading called *Sevīr* (Ap. 34), reads "they".

8 cried . . . upon. An almost obsolete idiom. To "cry upon" meant to *call to*, or *appeal to*, and is still used in this sense in Scotland. It comes to us through the Genevan Bible (1560), from the Great Bible (1539), and Coverdale (1534). It is the sense of the Heb. *z'aḳ* here. See Judg. 4. 10, 13. Jonah 3. 7, &c.

quieted = caused [mine anger] to rest upon. This is the force of the Heb. *Hiphil*.

spirit. Heb. *rūach*. Ap. 9. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the manifestation of it in feeling: here, anger, wrath. Cp. Judg. 8. 3.

6. 9-15 (*B*, p. 1281). JOSHUA. THE BRANCH.
(*Alternation and Introversion.*)

B | S | o | 9, 10. Heldai and others.
| | p | 11. Crowns.
| | T | 12, 13. The Builder. The BRANCH.
| *S* | *p* | 14–. Crowns.
| | *o* | –14. Helem and others.
| | *T* | 15. The Builders.

9 the LORD. Heb. Jehovah. Ap. 4. II.

10 captivity: or exile, being a deputation. Heb. *gōlāh*. The special word for the Jews captive in Babylonia (2 Kings 24. 15, 16. Ezra 1. 11; 2. 1, &c. Neh. 7. 6. Est. 2. 6. Jer. 28. 6. Ezek. 1. 1, &c.). Put here by Fig. *Metonymy* (of Adjunct), Ap. 6, for the returned exiles themselves.

go. Supply the Ellipsis (Ap. 6), thus: "come [with them]".

11 Then take, &c. This is another verse, noted in the *Massōrah* (Ap. 30) as being one of twenty-six verses each of which contains all the letters of the Heb. alphabet. Cp. Zeph. 3. 8.

crowns. Heb. pl., referring to the several circlets forming one composite crown. Cp. *v.* 14, where it is used with a verb in the sing.

12 saying. Some codices, with Sept. and Syr., omit this verb; but in that case the Ellipsis (Ap. 6), must be supplied in italics. See note on Ps. 109. 5. **the LORD of hosts.** See note on 1. 3. **Man . . . BRANCH.** Heb. *'ish*. Ap. 14. II. See the Structure and note on the four Gospels as a whole, p. 1304. **grow up** = sprout forth. Note the Fig. *Paronomasia* (Ap. 6). Heb. *zemach . . . yizmach* = a branch shall branch forth. **13 Even** = Yea. Omitted in some codices; in which case, note the Fig. *Anadiplosis* (Ap. 6). Note the emphatic pronouns (—He, even He, and none other, pointing to the Messiah, and the typical character of the whole proceeding, viz. exiles bringing their gifts to restore Jehovah's house. Their crowns were to be kept as a token of this future hope. Cp. *v.* 14. **shall build.** Compare *vv.* 12, 13 ("T") with *v.* 15 ("*T*"), above. **shall bear, &c.:** i.e. the glory and majesty of royalty. Cp. Matt. 16. 27; 24. 30; 25. 31. **be** = become. **both:** i.e. two offices, priest and king, will be combined in one person, Messiah. **14 be to** = belong to. **Helem.** Syr. reads "Heldai". Cp. *v.* 10. **Hen.** This is either a proper name, or else an abbreviation. It may be also a common noun = "and for the favour or courtesy of the son of Zephaniah", &c. **for a memorial.** Ref. to Pent. (Ex. 12. 14, the same word). Ap. 92. **15 they . . . shall come:** i.e. those future builders, of whom these were the type. Cp. Isa. 60. 10. **And this, &c.** = And it shall come to pass: i.e. the promise and prophecy in the former part of the verse.

410–407 °if ye will diligently obey the voice of [9]the LORD your °God."

B² U W¹ (p. 1287) 407 **7** And it came to pass in °the fourth year of °king Darius, *that* the word of °the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in °Chisleu;

2 When °they had sent unto the house of °GOD °Sherezer and Regem-melech, and their °men, to °pray before [1]the LORD,

3 *And* to °speak unto the priests which *were* in the house of °the LORD of hosts, and to the prophets, saying, "Should I weep °in the fifth month, separating myself, °as I have done °these so many years?"

W² X 4 Then came the word of [3]the LORD of hosts unto me, saying,

5 "Speak unto all the People of the land, and to the priests, saying, 'When ye fasted and mourned °in the fifth and °seventh *month*, °even those seventy years, did ye at all fast unto Me, *even* to Me?

6 And °when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves?*

Y 7 °*Should ye* not *hear* the words which [1]the LORD hath cried °by °the former prophets,

Z when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited °the south and °the plain?'"

X 8 And the word of [1]the LORD came unto Zechariah, saying,

9 "Thus speaketh [3]the LORD of hosts, saying, °Execute true °judgment, and shew °mercy and compassions °every man to his brother:

10 And °oppress not the widow, °nor the fatherless, °the stranger, °nor the poor; and let none of you imagine °evil against his brother in your heart."

Y 11 °But they °refused to hearken, °and °pulled away the shoulder, °and stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant stone, lest they should hear °the law, and the words which [3]the LORD of hosts hath sent °in His °spirit [7]by [7]the former prophets:

Z therefore came a great wrath from [3]the LORD of hosts.

13 "Therefore it is come to pass, *that* [3]as He cried, and they would not hear; so they cried, and I would not hear," saith [3]the LORD of hosts:

14 "But °I scattered them with a whirlwind

if ye will, &c. This condition was not fulfilled; for the command to "repent" (the one condition of national restoration), given by John the Baptist (Matt. 3. 1, 2); Messiah (Matt. 4. 17); and Peter (Acts 2. 38; 3. 19), was not obeyed: and this promise therefore remains for an obedience that is yet future. The verse therefore is not "left unfinished" as alleged.

God. Heb. Elohim. Ap. 4. I.

7. 1—8. 23 (**B²**, p. 1280). LITERAL PROPHECIES. DATED. (*Alternation.*)

B² | U | 7. 1–14. Fasts.
V | 8. 1–17. Restoration of Jerusalem.
U | 8. 18, 19. Feasts.
V | 8. 20–23. Accession of Nations.

7. 1–14 (U, above). FASTS. (*Division.*)

U | W¹ | 1–3. Question.
W² | 4–14. Answer.

1 the fourth year. Two years later than the first literal prophecy in 1. 1.

king Darius. Darius (Hystaspis). See Ap. 57.

the LORD. Heb. Jehovah. Ap. 4. II.

Chisleu. Corresponding with our December. See Ap. 51. V.

2 they had sent unto the house of GOD, &c.: or, "when Sherezer had sent (and Regem-melech and his men) to Bethel", &c. Beth-el had already been occupied by exiles returned from Babylon. See Ezra 2. 28. Neh. 7. 32; 11. 31. **GOD.** Heb. El. Ap. 4. IV.

Sherezer. Probably born in exile, as he bears an Assyrian name.

men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

pray before the LORD = entreat Jehovah's favour by prayer (Ex. 32. 11. 1 Kings 13. 6; Jer. 26. 19); or by sacrifice (1 Sam. 13. 12).

3 speak unto the priests, &c. Ref. to Pent. (Deut. 17. 9; 33. 10). Ap. 92.

the LORD of hosts. See note on 1. 3.

in the fifth month. See note on *v.* 5.

as = according as.

these so many years = now so many years. Some codices read "seventy years", as in *v.* 5.

7. 4–14 (W², above). ANSWER. (*Extended Alternation.*)

W² | X | 4–6. Fasting and Mourning. Formal.
Y | 7–. The former prophets.
Z | –7. Disobedience. Prosperity.
X | 8–10. Fasting and Mourning. True.
Y | 11, 12–. The former prophets.
Z | –12–14. Disobedience. Adversity.

5 in the fifth . . . month. The month Ab (our August, Ap. 51. V). The fast had already then been instituted to commemorate the destruction of Jerusalem on the tenth of Ab (Jer. 52 12, 13).

seventh month. The month Tisri (our October). The fast had already then been instituted, on the third of Tisri, to commemorate the murder of Gedaliah by Ishmael, the son of Nethaniah. See Jer. 40. 8; 41. 1–3, 15–18. See further notes on 8. 19.

even. Some codices omit this word.

6 when ye did eat, &c. Or, was it not ye that were the eaters, and ye the drinkers? **for yourselves.** Not "before the Lord" or for His glory. See Deut. 12. 7; 14. 26. 1 Chron. 29. 22; and cp. 1 Cor. 10. 31. Col. 3. 17. **7 Should ye not hear . . . ?** Supply the Ellipsis (Ap. 6) better by "[Should ye not have obeyed?]" or, ["Are not these] the very words?" **by** = by the hand of; "hand" being put by Fig. *Metonymy* (of Cause), Ap. 6, for the agency. **the former prophets.** See note on 1. 4. **the south** = the Negeb. Cp. Gen. 13. 1. Deut. 1. 7: and see note on Ps. 126. 4. **the plain** = the lowland. Heb. *shephēlah*. Cp. Deut. 1. 7. Judg. 1. 9, &c. **9 Execute . . . judgment.** Note the Fig. *Polyptōton* (Ap. 6). Heb. *mishpaṭ . . . shᵉphotū* = true judgment judge ye. Cp. Isa. 58. 6, 7. **mercy** = loving-kindness. **every man.** Heb. *'ĭsh*. Ap. 14. II. **10 oppress not the widow . . . stranger.** Ref. to Pent. (Ex. 22. 21, 22. Deut. 24. 17). Ap. 92. **nor** = and. **evil.** *rā'aʿ*. Ap. 44. viii. **11 But they.** Some codices, with four early printed editions, read "and ye", showing the Fig. *Polysyndeton* (Ap. 6). **refused,** &c. Cp. 1. 4. Jer. 6. 10, 17, 19, &c. **and.** Note the Fig. *Polysyndeton* (Ap. 6), for emphasis. **pulled away,** &c. Turning aside from the one who speaks. **12 the law.** Ref. to Pent. (Ex. 20, &c.), Ap. 92. **in** = by. **spirit.** Heb. *rūach*. Ap. 9. **14 I scattered them with a whirlwind.** Not the usual verb, to scatter; but *sā'ar* = to drive with a tempest. Occurs only seven times (2 Kings 6. 11 ("sore troubled"). Isa. 54. 11. Hos. 13. 3. Jonah 1. 11, 13. Hab. 3. 14).

among all the nations whom they knew not. Thus °the land was desolate °after them, that no man passed through nor returned: for they laid the °pleasant land desolate."

8 Again the word of °the LORD of hosts came °*to me*, saying,

2 °"Thus °saith [1] the LORD of hosts; °'I was jealous for Zion with great jealousy, and °I was jealous for her with great fury.'

3 [2] Thus °saith °the LORD; 'I am returned unto Zion, and °will dwell in the midst of Jerusalem: and Jerusalem shall be called °a city of °truth; and the mountain of [1] the LORD of hosts °the °holy mountain.'

4 [2] Thus [2] saith [1] the LORD of hosts; 'There shall °yet old men and old women °dwell in the °streets of Jerusalem, and °every man with his staff in his hand °for very age.

5 And the [4] streets of the city shall be full of boys and girls playing in the [4] streets thereof.'

6 [2] Thus [2] saith [1] the LORD of hosts; 'If it be marvellous in the eyes of °the remnant of this People in these days, °should it also be marvellous in °Mine eyes?' °saith [1] the LORD of hosts.

7 [2] Thus saith [1] the LORD of hosts; '° Behold, I will save My People °from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and °they shall be My people, and I will be their °God, in truth and in righteousness.'

9 [2] Thus [2] saith [1] the LORD of hosts; 'Let your hands be strong, ye that hear in these days these words by the mouth of °the prophets, which *were* °in the day *that* the foundation of the house of [1] the LORD of hosts was laid, °that the temple might be built.

10 For before °these days there was no °hire for °man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I °set all °men °every one against his neighbour.

11 But °now I *will* not *be* unto the residue of this People as in the former days,' [6] saith [1] the LORD of hosts.

12 'For °the seed *shall be* prosperous; the vine shall give her fruit, °and the °ground °shall give her increase, and the heavens shall give their dew; and I will cause [6] the remnant of this People to possess all these *things*.

13 And it shall come to pass, *that* °as ye were a curse among the °heathen, O house of Judah, and °house of Israel; so will I save you, and °ye shall be a blessing: fear not, *but* let your hands be strong.'

14 For [2] thus [2] saith [1] the LORD of hosts; [13] 'As I thought to °punish you, when your fathers provoked Me to wrath, saith [1] the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

shall give, &c. Ref. to Pent. (Lev. 26. 4, 20. Deut. 11. 17). Ap. 92. Cp. Pss. 67. 6; 78. 46; 85. 12. Ezek. 34. 27. **13 as** = according as. **heathen** = nations. **house of Israel.** Looking on to the future fulfilment, which rests on the condition of *v.* 8. **ye shall be a blessing.** Ref. to Pent. (Gen. 12. 2). Ap. 92. **14 punish** = bring calamity upon. Heb. *rā'a'*. Ap. 44. viii.

the land was desolate. Ref. to Pent. (Lev. 26. 22).
after them: i.e. when they had left it.
pleasant = desirable. Dan. 8. 9.

8. 1-17 (V, p. 1287). RESTORATION OF JERUSALEM. (*Alternation.*)

V | A | 1-3. Displeasure and Reconciliation.
B | 4-12. Inhabitants. Privileges.
A | 13-15. Displeasure and Reconciliation.
B | 16, 17. Inhabitants. Duties.

1 the LORD of hosts. See note on 1. 3.
to me. Some codices, with three early printed editions, Aram., and Syr., read these words in the text.
2 Thus saith, &c. There is a decalogue of prophecies concerning Jerusalem and its inhabitants in this member ("V", see p. 1287). See *vv.* 2, 3, 4, 6, 7, 9, 14, 19, 20, 23. All refer to the future, and await their fulfilment in millennial days. **saith** = hath said.
I was = I was and still am.
3 the LORD. Heb. Jehovah. Ap. 4. II.
will dwell in the midst, &c. Ref. to Pent. (Ex. 29. 45). Ap. 92.
a city of truth = a city of fidelity.
truth = the truth. Cp. Isa. 1. 21, 26.
the holy mountain. Cp. Isa. 2. 2. Jer. 31. 23. Ezek. 40. 2. Mic. 4. 1. **holy.** See note on Ex. 3. 5.

8. 4-12 (B, above). INHABITANTS. PRIVILEGES. (*Alternation.*)

B | C | 4, 5. Inhabitants. Ages.
D | 6. Address to the Remnant.
C | 7, 8. Inhabitants. Condition.
D | 9-12. Address to the Remnant.

4 yet. In the days of the future fulfilment.
dwell = sit. **streets** = broad or open places.
every man. Heb. *'îsh*. Ap. 14. II.
for very age = for multitude of days.
6 the remnant. The exiles who had then returned. Cp. Hag. 1. 12, 14.
should it also be marvellous, &c. Ref. to Pent. (Gen. 18. 14, where the verb is the same). Ap. 92.
Mine eyes. Add by Fig. *Ellipsis* (Ap. 6), from preceding clause: "[in those future days]" of which He was speaking.
saith the LORD of hosts = [is] the oracle of Jehovah of hosts.
7 Behold, I will, &c. = Behold Me saving, &c.
from the east country, &c. Cp. Isa. 43. 5. Note the Fig. *Synecdoche* (of the Part), Ap. 6, for the whole earth. See Pss. 50. 1; 113. 3. Isa. 59. 19. Mal. 1. 11, &c.
8 they shall be, &c. Ref. to Pent. (Ex. 6. 7). Ap. 92.
God. Heb. Elohim. Ap. 4. I.

8. 9-12 (*D*, above). ADDRESS TO THE REMNANT. (*Alternation.*)

D | q | 9. Encouragement.
r | 10. Past Adversity.
q | 11. Promise.
r | 12. Future Prosperity.

9 the prophets. See Hag. 1. 6-11; 2. 15-19.
in the day that: i.e. two years before (Hag. 1. 14, 15; 2. 18. Cp. Ezra 5. 1). Ap. 18.
that the temple = even the temple, that it.
10 these = those. **hire** = wages.
man. Heb. *'ādām*. Ap. 14. I.
men. Heb. *'ādām*. Ap. 14. I.
every one. Heb. *'îsh*. Ap. 14. II.
set = sent.
11 now. In contrast with the former days.
12 the seed shall be, &c. Ref. to Pent. (Deut. 28. 3-12). Ap. 92.
and. Note the Fig. *Polysyndeton* (Ap. 6), combined with Fig. *Anabasis* (Ap. 6). **ground** = earth.

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16 These *are* the things that ye shall do; °Speak ye °every man the truth to his neighbour; °execute the judgment of truth and peace in your gates:

17 And let none of you imagine °evil in your hearts against his neighbour; and °love no false oath: for °all these *are things* that I hate, [6]saith [3]the LORD.'"

U (p. 1287)

18 And the word of [1]the LORD of hosts came unto me, saying,

19 [2]"Thus °saith [1]the LORD of hosts; 'The fast of °the fourth *month*, and the fast of °the fifth, and the fast of °the seventh, and the fast of °the tenth, shall be to the house of Judah joy and gladness, and cheerful °feasts; therefore love the truth and peace.'

V E¹ (p. 1289)

20 [2]Thus [19]saith [1]the LORD of hosts; '*It shall* yet *come to pass*, that there shall come °people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, °'Let us go speedily °to pray before [3]the LORD, and to seek °the LORD of hosts: ℨ will go also.'

22 Yea, many people and strong nations shall come to seek [21]the LORD of hosts in Jerusalem, and [21]to pray before the LORD.

E²

23 [2]Thus [19]saith [1]the LORD of hosts; 'In °those days °*it shall come to pass*, that ten °men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, 'We will go with °you: for we have heard °*that* [8]God *is* with you.'"

B³ F 407-403

9 The °burden °of the word of °the LORD °in the land of °Hadrach, and Damascus *shall be* °the rest thereof: °when the eyes of °man, as of all the tribes of Israel, *shall be* toward °the LORD.

2 And °Hamath also °shall border thereby; Tyrus, and Zidon, °though it be very wise.

3 And °Tyrus did build herself a °strong hold, and heaped up silver °as the dust, and fine gold °as the mire of the streets.

4 °Behold, °the LORD * will °cast her out, and He will smite her power in the sea; and ℌe shall be devoured with fire.

5 °Ashkelon shall °see *it*, and °fear; °Gaza also *shall see it*, and be very sorrowful, and °Ekron; for her expectation shall be ashamed; and the king shall perish from °Gaza, and °Ashkelon shall °not be inhabited.

6 And a °bastard shall °dwell in °Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his °blood out of his

16 Speak, &c. Cp. *v.* 19; 7. 9.
every man. Heb. *'îsh*. Ap. 14. II.
execute, &c. See note on 7. 9.
17 evil. Heb. *rā'a'*. Ap. 44. viii.
love no false oath. Ref. to Pent. (Lev. 6. 3; 19. 12).
all these are things that I hate. Some codices, with Sept. and Syr., read "all these things do I hate".
19 saith = hath said.
the fourth month. The ninth of Tammuz (Jer. 52. 6, 7), when the city was broken up; hence called "the fourth fast".
the fifth. On the tenth of Ab, when the Temple and the houses were burnt (Jer. 52. 12, 13).
the seventh. The third of Tisri, when Gedaliah was slain by Ishmael, the son of Nethaniah (Jer. 40. 8; 41. 1-3, 15-18).
the tenth. On the tenth of Tebeth, when the king of Babylon set his face against Jerusalem (Ezek. 24. 1, 2). So *The Talmud*, *Rosh Hashanah*, fol. 18 B.
feasts = appointed seasons. These fasts were appointed by man. The feasts were "feasts of Jehovah" because appointed by Him. Ref. to Pent. (Lev. 23. 2-44). Ap. 92. Cp. Zeph. 3. 17.

8. 20-23 (*V*, p. 1287). ACCESSION OF NATIONS. (*Division.*)

V | E¹ | 20-22. To Jehovah's House.
| E² | 23. To Jehovah's People.

20 people = peoples. Some codices, with Sept., read "many peoples".
21 Let us go speedily. Fig. *Polyptōton*. Ap. 6. Heb. a going, let us go = Let us by all means go: or, speedily, as in A.V. See note on Gen. 26. 28. Cp. Isa. 2. 3. Mic. 4. 2.
to pray, &c. See note on 7. 2.
the LORD, &c. Heb. (with *'eth*) = Jehovah of hosts Himself.
23 those days. The fulfilment of this is still future.
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
you: i.e. with God's People Israel.
that. Some codices, with Aram., Sept., Syr., and Vulg., read "that" in the text. Supply the Ellipsis:—"[will be the time] that."

9. 1—10. 12 (**B³**, p. 1280). LITERAL PROPHECY. THE FIRST BURDEN. (*Introversion.*)

B³ | F | 9. 1-7. Deliverance from Enemies. Promised.
| G | 9. 8. Jehovah. Israel's Defence.
| H | 9. 9. Zion's King. First Coming. Salvation.
| *H* | 9. 10, 11. Zion's King. Second Coming. Dominion.
| *G* | 9. 12-17. Jehovah. Israel's Defence.
| *F* | 10. 1-12. Deliverance from Enemies. Accomplished.

The use of a varied vocabulary is no proof of a different authorship. It is necessitated by the changes of subject.
1 burden = Divine declaration. Heb. *massa'*. Cp. Isa. 13. 1. Nah. 1. 1.
of = that is to say. Gen. of Apposition. See Ap. 17. 4.
the LORD. Heb. Jehovah. Ap. 4. II.
in: or, on: i.e. resting on.
Hadrach. A country in the neighbourhood of Damascus and Hamath (*v.* 2), &c., mentioned in the Assyrian Inscriptions, with the *'arka* of Gen. 10. 17.
the rest thereof = its resting-place: i.e. the burden will rest upon it.
when the eyes, &c. Render: "for Jehovah [will look] in mankind's eye, as well as to all the tribes of Israel's". Cp. Jer. 32. 19, 20: i.e. to render to all according to their doings.
man. Heb. *'ādām*. Ap. 14. I.
the LORD. Heb. Jehovah. Ap. 4. II.
2 Hamath. Now *Hamā*.
shall border thereby = [which] bordereth thereon: i.e. on the land of Hadrach.
though = because.
3 Tyrus . . . strong hold. Note the Fig. *Paronomasia* (Ap. 6). Heb. *ṣōr māṣōr*, which cannot be reproduced in English.
as = like.
4 Behold. Fig. *Asterismos*. Ap. 6.
the LORD*. One of the 134 places where the *Sōpherīm* say they altered "Jehovah" to "Adonai". See Ap. 32; and cp. Ap. 4. II and VIII (2).
cast her out = dispossess her.
5 Ashkelon . . . Gaza . . . Gaza . . . Ashkelon. Note the Fig. *Antimetabolē* (Ap. 6), for emphasis.
Ashkelon. Now *'Askalān*.
see . . . fear. Note the Fig. *Paronomasia* (Ap. 6). Heb. *tērā' . . . v'tīrā'*. May be Englished by "shall *gaze* . . . and be *amazed* (or be *dazed*)": or "shall peer and fear".
Gaza. Now *Ghuzzeh*.
Ekron. Now *'Akīr*.
not be inhabited = have none to sit [on the throne].
6 bastard = half-breed, or mongrel.
dwell = sit [as king].
Ashdod. Now *Esdūd*.
7 blood. Heb. bloods. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the sacrifices (which were, of course, eaten).

407-403 mouth, and his °abominations from between his teeth: but °he that remaineth, °even he, °*shall be* for our °God, and he shall be as a °governor in Judah, and °Ekron as a °Jebusite.

G (p. 1289) 8 And I will encamp about Mine house °because of the army, °because of him that °passeth by, and °because of him that returneth: °and no °oppressor shall pass through them any more: for now have I °seen with Mine eyes.

H 9 °**Rejoice greatly, O daughter of Zion**; shout, O daughter of Jerusalem: [4]**behold, thy King °cometh unto thee**: °He *is* °just, and °having salvation; **lowly, and °riding upon an ass, and upon a colt the foal of an ass.**

H 10 And °I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and °He shall speak peace unto the °heathen: and His dominion *shall be* °from sea *even* to sea, and from °the river *even* to the ends of the earth.

11 As for °thee also, by °the blood of thy covenant I °have sent forth thy prisoners °out of the pit wherein *is* no water.

G 12 °Turn you to the °strong hold, ye prisoners of °hope: even to day do I declare *that* I will render °double unto thee;

13 When I have bent Judah for Me, °filled the bow with Ephraim, and raised up thy sons, O Zion, against °thy sons, O °Greece, and made thee as the sword of a mighty man.

14 And [1]the LORD shall be seen over them, and °His arrow shall go forth as the lightning: and °the Lord °GOD shall blow the trumpet, and shall go with whirlwinds of the south.

15 °The LORD of hosts shall °defend them; and they shall °devour, and °subdue with sling stones; and they shall drink, °*and* °make a noise as through °wine; and they shall be °filled like bowls, *and* °as the corners of the altar.

16 And [1]the LORD their [7]God shall save them in that day as the flock of His People: for *they shall be as* the °stones of a °crown, °lifted up as an ensign upon His °land.

17 For how great *is* His goodness, and how great *is* His beauty! corn shall make the young men °cheerful, and °new wine the maids.

F J (p. 1291) 10 Ask ye of °the LORD °rain in the time of the latter rain; °*so* °the LORD °shall °make bright clouds, °and give °them showers of rain, to every one grass in the field.

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abominations: i.e. the idolatrous sacrifices.
he that remaineth: i.e. the remnant of them.
even he = he also.
shall be for. Supply the *Ellipsis* thus: "[shall be subject unto]". **God.** Heb. Elohim. Ap. 4. I.
governor = chieftain, or duke.
Ekron. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for Philistines.
Jebusite. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for bondservant. (1 Kings 9. 20, 21. Isa. 11. 14.)
8 because of = against.
passeth by ... returneth: i.e. marcheth to and fro.
and: or, so that.
oppressor. Heb. *nāgas* = to press hard, as a taskmaster (Ex. 5. 6), or as a foreign oppressor (Isa. 9. 4; 14. 2, 4), or as an exactor (2 Kings 23. 35).
seen. Supply the *Ellipsis*: "seen [the affliction of My People] with Mine eyes".
9 Rejoice, &c. Fig. *Paeanismos*. Ap. 6. This verse foretells the first coming of Messiah, recorded in the Gospels.
cometh unto = will come unto. See note on Mic. 5. 2, where we have the *going forth* from Bethlehem (Matt. 2. 1). Here we have the coming unto Jerusalem (Matt. 21. 5). Between these lay all the events which we call "the first advent". So will it be at "the second advent" with its many events, before *v.* 10 is fulfilled. See notes on Matt. 21. 1–10, and Luke 19. 29–44; Ap. 107 and 156.
He is, &c. Note the four features of Messiah's character and condition at His first advent.
(1) **just** = righteous, as being justified or vindicated. Cp. Isa. 45. 21; 53. 11. Jer. 23. 5, 6.
(2) **having salvation.** Heb. *nōshā'* is the Niphal participle, which, though it may be *reflexive*, is never active. He was heard and delivered (Ps. 22. 20, 21. Heb. 5. 7), referring to His own sufferings and death out of (Gr. *ek*, Ap. 104. VII), which He was delivered (Ps. 16. 10. Acts 2. 24), and by which He becomes the Saviour of others (Isa. 53. 8, 10, 11).
(3) **lowly** = afflicted, or oppressed. Same word (*'ānī*; see note on "poverty", Prov. 6. 11) as in Ps. 22. 24. Isa. 53. 4, 7.
(4) **riding upon an ass, &c.** Fulfilled (1) in Matt. 21. 1–11, and from two days afterward (2) in Mark 11. 8–10. Luke 19. 36–40. John 12. 12–19. See Ap 156. A mark of His lowliness.
Note the above four characteristics.
10 I will cut off. Sept. reads "and He will cut off". This refers to the yet future second coming; the present dispensation (Ap. 71 and 72) lying between *vv.* 9 and 10.
He shall speak peace, &c. Cp. Pss. 46. 9; 47. 3. Isa. 2. 4; 9. 6, 7. Mic. 5. 5.
heathen = nations.
from sea ... to sea. Cp. Ps. 72. 8.
the river: i.e. the Euphrates.
11 thee = thee [O Zion] (fem.; agreeing with Zion), which is also fem. in *vv.* 9, 13.
the blood of thy covenant: or, thy covenant of blood.
have sent forth = i.e. sent forth [from their captivity].

Ref. to Pent. (Ex. 24. 5–8). Ap. 92. Cp. Heb. 13. 20.
out of the pit, &c. Ref. to Pent. (Gen. 37. 24). Ap. 92. *bizzārōn* (from *bāzar*, to cut off) = a safe because inaccessible place. Occurs only here.
12 Turn = Return.
strong hold. Heb. **hope** = the hope: i.e. which God had given, and on which He had caused them to hope (Ps. 119. 49).
double: i.e. a prosperity and blessing double what was possessed before. The firstborn's share. Cp. Isa. 61. 7.
13 filled = grasped.
thy sons, O Greece. Sept. reads "the sons of Greece".
Greece. Heb. *Yavan*. Cp. Gen. 10. 2, 4. Isa. 66. 19. Ezek. 27. 13. Dan. 8. 21; 11. 2. Joel 3. 6.
14 His arrow. Fig. *Anthropopatheia*. Ap. 6.
the Lord. Heb. *Adonai*. Ap. 4. VIII (2).
GOD. Heb. Jehovah. Ap. 4. II.
15 The LORD of hosts. See note on 1. 3.
defend. See note on Isa. 31. 5.
devour = devour [their enemies].
subdue with sling stones: or, trample on their weapons.
and. Some codices, with three early printed editions, read this "and" in the text.
make a noise = shout.
wine. Heb. *yayin*. Ap. 27. I.
filled: i.e. filled [with wine] like.
as, &c. = as the sacrificial bowls [are filled with blood, which are tossed against] the corners (or horns) of the altar.
16 stones = gems.
crown = diadem.
lifted up = conspicuous, or sparkling.
land = soil.
17 cheerful = flourish.
new wine. Heb. *tīrōsh*. Ap. 27. II.

10. 1–12 [For Structure see next page].

1 the LORD. Heb. Jehovah. Ap. 4. II.
rain, &c. Ref. to Pent. (Deut. 11. 14) = rain of rain = copious rains. Ap. 92.
so, &c. Render: "[of] Jehovah Who maketh ... and giveth".
shall make = Who maketh.
and give = and giveth.
them. Some codices, with Syr., read "you".

K (p. 1291) 407–403

2 For the °idols have spoken °vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as °a flock, they were troubled, because *there was* no shepherd.

K

3 Mine anger was kindled against the shepherds, and I °punished the goats:

J L

for °the LORD of hosts hath visited His flock the house of Judah, and hath made *them* as His °goodly horse in the battle.

4 Out of °him °came forth °the corner, out of him the °nail, out of him °the battle bow, out of him every °oppressor together.

M

5 And they shall be as mighty *men*, which tread down *their enemies* in the mire of the °streets in the battle: and they shall fight, because [1]the LORD *is* with them, and the riders on horses shall be confounded.

N

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them;

L

for I have mercy upon them: and they shall be as though I had not cast them off: for *I am* [1]the LORD their °God, and will °hear them.

7 And °*they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice °as through °wine: yea, their °children shall see *it*, and be glad; their heart shall rejoice in [1]the LORD.

8 I will °hiss for them, and gather them; for I have redeemed them: and they shall increase as they °have increased.

9 And I will °sow them among the °people: and °they shall remember Me in far countries; and they shall °live with their [7]children, and °turn again.

10 °I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and °*place* shall not be found for them.

M

11 °And °he shall pass through the sea °with affliction, and shall smite the waves in the sea, and all the deeps of °the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

N

12 And I will strengthen them in [1]the LORD; and they shall °walk up and down in His name, °saith [1]the LORD.

C² O

11 °Open thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, °fir tree; °for the cedar is fallen; because °the °mighty are spoiled: howl, O ye oaks of Bashan; for the °forest of the vintage is come down.

3 *There is* a voice of the howling of the °shepherds; for their glory is spoiled: a voice of the roaring of °young lions; for the pride of Jordan is spoiled.

P *s*

4 °Thus saith °the LORD my °God; °"Feed the flock °of the slaughter;

10. 1–12 (*F*, p. 1289). DELIVERANCE FROM ENEMIES. ACCOMPLISHED. (*Introversion.*)

F | J | 1. The Flock. The Promise made.
K | 2. False Shepherds. Incrimination.
K | 3–. False Shepherds. Punishment.
J | –3–12. The Flock. The Promise fulfilled.

2 idols. Heb. *teraphim*, or household gods. These cannot give rain (Jer. 14. 22). vanity = trash.
a flock = he-goats: i.e. bell-wethers. Cp. Isa. 14. 9. Jer. 51. 40.
3– punished = shall visit upon.

10. –3–12 (*J*, above). THE PROMISE FULFILLED. (*Repeated Alternation.*)

J | L | –3, 4. Visitation. } House
M | 5. Victory. } of
N | 6–. Jehovah's Strengthening. } Judah.
L | –6–10. Restoration. } House
M | 11. Victory. } of
N | 12. Jehovah's Strengthening. } Joseph.

–3 the LORD of hosts. See note on 1. 3.
goodly horse = majestic war-horse.
4 him: i.e. Judah (*v.* 3). Cp. Jer. 30. 21.
came forth = went forth.
the corner = the corner-stone (Matt. 21. 42) = Messiah.
nail = tent-pin, or peg. Cp. Isa. 22. 23.
the battle bow. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all kinds of weapons.
oppressor = governor, or ruler.
5 streets = lanes, or out-places.
6 God. Heb. Elohim. Ap. 4. I. hear = answer.
7 they. A special various reading called *Sevîr* (Ap. 34), reads "he".
they of Ephraim, &c. = they (or he) shall be as a mighty one (or warrior) of Ephraim.
as through wine = as wine [maketh the heart to rejoice]. Ps. 104. 15.
wine. Heb. *yayin*. Ap. 27. I. children = sons.
8 hiss: or, signal. The figure is borrowed from bee-keepers (Isa. 5. 26; 7. 18).
have increased = did increase [before]. Cp. Ex. 1. 7.
9 sow. Cp. Hos. 2. 23. people = peoples.
they shall remember Me. Ref. to Pent. (Deut. 30. 1).
live with, &c. = live, and return with.
turn = return.
10 I will bring them again, &c. Ref. to Pent. (Deut. 30. 3, 5). Ap. 92.
place. Supply: "[the necessary room]".
11 And = Though. he. Sept. reads "they".
with = of. Gen. of Apposition. Ap. 17. 4.
the river: i.e. the Nile.
12 walk up and down, &c. = walk (habitually). Ref. to Pent. (Gen. 5. 24; 6. 9; 17. 1). Ap. 92. Cp. Mic. 4. 5; 6. 8.
saith the LORD = [is] Jehovah's oracle.

11. 1–17 (C², p. 1280). PROPHECY. WITH SYMBOLS. (*Introversion with Alternations.*)

C² | O | 1–3. Threatening.
P | *s* | 4, 5. Command.
t | 6. Reason.
Q | u | 7–9. Flock. Symbol. "Staves" and "Bands".
v | 10, 11. "Beauty". "Cut asunder."
Q | *u* | 12, 13. Flock. Symbol. "Price".
v | 14. "Bands". "Cut asunder".
P | *s* | 15. Command.
t | 16. Reason.
O | 17. Threatening.

1 Open, &c. Fig. *Apostrophe*. Ap. 6.
2 fir = cypress.
for. If the cedar is fallen, how much more the cypress.
the. The 1611 edition of the A.V. reads "all the".
mighty = honourable, or majestic ones. forest of the vintage = the inaccessible forest. **3** shepherds = the rulers of the State. young lions. The rapacious nobles. **4** Thus saith = Thus hath said the LORD. Heb. Jehovah. Ap. 4. II. God. Heb. Elohim. Ap. 4. I. Feed = Tend. Zechariah is to represent a good shepherd, and is sent to shepherd the People whose rulers destroyed them (*vv.* 5, 16). of = exposed to, or destined for slaughter. Genitive of Relation. Ap. 17. 5. Cp. Rom. 8. 36.

407–403

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, 'Blessed *be* [4]the LORD; for I °am rich:' and their own [3]shepherds pity them not.

t (p. 1291)

6 For I will no more pity the inhabitants of the land, °saith [4]the LORD: but, lo, ℨ will deliver the °men °every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

Q u

7 °And I will [4]feed the flock [4]of slaughter, °*even* you, O poor of the flock." And °I took unto me two °staves; the one I called °Beauty, and the other I called °Bands; and I [4]fed the flock.

8 Three shepherds also I °cut off in one month; and my °soul lothed them, and their °soul also abhorred me.

9 Then said I, "I will not feed you: °that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest °eat every one the flesh of another."

v

10 And [7]I took my staff, *even* [7]Beauty, and cut it asunder, that I might break my covenant which I had made with all the °people.

11 And it was broken in that day: and so °the poor of the flock that °waited upon me knew that it *was* the word of [4]the LORD.

Q u

12 And I said unto them, "If ye think good, give *me* my °price; and if not, forbear." So they weighed for my °price °thirty *pieces* of silver.

13 And [4]the LORD said unto me, °"Cast it °unto the °potter: a °goodly [12]price that I was °prised at °of them." And [7]I took the [12]thirty *pieces* of silver, and cast them to the °potter °in the house of [4]the LORD.

v

14 Then I cut asunder mine other staff, *even* [7]Bands, that I might break the brotherhood between Judah and Israel.

Ps

15 And [4]the LORD said unto me, [7]"Take unto thee yet the °instruments of a °foolish shepherd.

t

16 For, °lo, ℨ will raise up a shepherd in the land, *which* shall not visit °those that be cut off, neither shall seek °the young one, nor heal °that that is broken, nor °feed that °that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

O

17 Woe to the °idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be °clean dried up, and his right eye shall be utterly °darkened."

B[4] R U (p. 1293)

12 The °burden of the word of °the LORD °for Israel, °saith °the LORD, °Which stretcheth forth the heavens, °and layeth the foundation of the earth, and °formeth the °spirit of °man within him.

2 °"Behold, ℨ will make Jerusalem a cup of trembling unto all the °people round about,

5 am rich = am become rich, [and therefore can sell them cheaply].

6 saith the LORD = [is] Jehovah's oracle.
men. Heb. *'ādām.* Ap. 14. I.
every one. Heb. *'ish.* Ap. 14. II.

7 And I will feed = So I [Zechariah] tended.
even you, O poor of the flock. Reading the two words (in Heb.) as one word (with the Sept.) it should be: "for the sheep-traffickers", as in 14. 21 ("Canaanite").
I took. Cp. *vv.* 7, 10, 13, 15 with 6. 10, 11.
staves. Which shepherds use; the crook or staff, and the club. See note on Ps. 23. 4.
Beauty = Graciousness. **Bands** = Union.

8 cut off = sent off. They are unnamed.
soul. Heb. *nephesh.* Ap. 13.

9 that, &c. = the dying will die.
eat every one, &c.: i.e. destroy one another.

10 people = peoples: i.e. here, tribes.

11 the poor of the flock = the sheep-traffickers; as in *v.* 7.
waited upon = were watching me (1 Sam. 1. 12; 19. 11. Ps. 59, title).

12 price = wage.
thirty pieces of silver. The damages for injury done to a servant. Ref. to Pent. (Ex. 21. 32). This is not the passage referred to in Matt. 27. 9. See Ap. 161. *That* was "spoken" by Jeremiah; *this* was *written* by Zechariah.

13 Cast it. As in Gen. 21. 15. 2 Chron. 24. 10.
unto the potter. The Syr. reads "into the treasury".
potter = fashioner. The material cast to, so as to be used by, the fashioner determines the meaning of the word (Heb. *yāzar*). If *clay*, then a potter (Jer. 18. 4; 19. 1). If *stone*, then a jeweller, or mason (Ex. 28. 11. 2 Sam. 5. 11. 1 Chron. 22. 15). If *wood*, then a carpenter (2 Sam. 5. 11. 2 Kings 12. 11. 1 Chron. 14. 1. Isa. 44. 13). If *iron*, then a smith (2 Chron. 24. 12. Isa. 44. 12). If *gold*, then a goldsmith (Hos. 8. 6). If *silver*, then a silversmith (Hos. 13. 2). The casting of silver to a potter was as incongruous as casting clay to a silversmith. See Ap. 161.
goodly = ample. Used of a wide garment. There is no evidence of irony here or elsewhere in Zechariah. The Heb. *'eder* denotes size and amplitude, as in Jonah 3. 6 and Mic. 2. 8. **prised** = priced.
of them: i.e. by them. But some codices read "by you".

15 instruments = implements.
foolish = worthless. Judah and Israel had rejected these, and later on they rejected Messiah the good Shepherd; hence the threatening in *vv.* 16, 17.

16 lo. Fig. *Asterismos.* Ap. 6. This looks forward to the Antichrist; for one of his titles is "the idol shepherd" of *v.* 17.
those that be cut off = the perishing.
the young one = the straying.
that that is broken = the wounded.
feed = nourish.
that standeth still = the weak.

17 idol = idol's. For the sequel to this prophecy see 13. 7–9.
clean dried up = withered.
darkened = blinded.

12. 1—14. 21 [For Structure see next page].

1 burden = oracle. Cp. 9. 1, and the Structure on p. 1280.
the LORD. Heb. Jehovah. Ap. 4. II.
for = upon: i.e. concerning Israel's affliction and final deliverance.
saith the LORD = [is] Jehovah's oracle.
Which stretcheth forth, &c. The omnipotence of Jehovah is the guarantee that His word will be carried out. Cp. Isa. 42. 5; 44. 24; 45. 12, 18; 48. 13.
and layeth, &c. Cp. Ps. 24. 2; 102. 25; 104. 2–5. Amos 4. 8, 13. Note the Fig. *Polysyndeton.* Ap. 6. **formeth, &c.** Ref. to Pent. (Gen. 2. 7. Num. 16. 22). Ap. 92.
spirit. Heb. *rūach.* Ap. 9. **man.** Heb. *'ādām.* Ap. 14. I. **2 Behold.** Fig. *Asterismos.* Ap. 6.
people = peoples.

407–408 when they shall be in the siege both against Judah *and* against Jerusalem.

3 °And in that day will I make Jerusalem °a burdensome stone for all [2]people: all that °burden themselves with it shall be °cut in pieces, though all the [2]people of the earth be gathered together against it.

4 In that day, [1]saith the LORD, I will smite every horse with °astonishment, and his rider with madness: and I will °open Mine eyes upon the house of Judah, and will smite every horse of the [2]people with blindness.

V (p. 1293) 5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my °strength in °the LORD of hosts their °God.

W 6 In that day will I make the governors of Judah like an °hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the [2]people round about, on the right hand and on the left:

X and Jerusalem shall be inhabited again in her own place, °*even* in Jerusalem.

W 7 [1]The LORD also shall save the tents of Judah °first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

V 8 In that day shall [1]the LORD defend the inhabitants of Jerusalem; and he that is °feeble among them at that day shall be as David; and the house of David *shall be* as [5]God, as the angel of [1]the LORD before them.

U 9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that °come against Jerusalem.

S Y[1] Z[1] 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the [1]spirit of grace and of supplications: and **they shall °look °upon °Me °Whom they have °pierced**, and they shall mourn for Him, as one mourneth for *his* only *son*, and shall be in bitterness for Him, as one that is in bitterness for *his* firstborn.

11 In that day °shall there be a great °mourning in Jerusalem, as the °mourning of °Hadadrimmon in the valley of Megiddon.

12 And the land shall [11]mourn, every family apart; the family of the house of David apart, and their °wives apart; the family of the house of °Nathan apart, and their °wives apart;

13 The family of the house of Levi apart, and their [12]wives apart; the family of °Shimei apart, and their [12]wives apart;

14 All the families that remain, every family apart, and their [12]wives apart.

Z[2] **13** °In that day there °shall be ^a fountain °opened to the house of David and to the inhabitants of Jerusalem °for °sin and for uncleanness.

12. 1—14. 21 (**B**[4], p. 1280). LITERAL PROPHECY. (*Introversion.*)

B[4] | R | 12. 1–9. Threatening. Man's day.
S | 12. 10—13. 5. Israel. Conversion. (Future.)
T | 13. 6, 7–. My Shepherd. (Sword.)
T | 13. –7–. My Fellow. (Smitten.)
S | 13. –7–9. Israel. Purified. (Future.)
R | 14. 1–21. Threatening. The Lord's day.

12. 1–9 (R, above). THREATENING AGAINST ENEMIES. (MAN'S DAY.) (*Introversion.*)

R | U | 1–4. Nations to be cut off.
V | 5. Jehovah the Defence of Jerusalem's inhabitants.
W | 6–. Judah's leaders.
X | –6. Rehabitation of Jerusalem.
W | 7. Judah's tents.
V | 8. Jehovah the Defence of Jerusalem's inhabitants.
U | 9. Nations to be cut off.

3 And = And it shall come to pass that in that day, &c.
a burdensome stone. A stone difficult to lift or to move; not a stone to throw. Occurs only here.
burden, &c.: i.e. seek to lift it.
cut in pieces = lacerated. Assyria, Persia, Rome, Greece, Egypt of old, and in later days Spain, Portugal, and Russia have been so lacerated on account of their treatment of the Jews.
4 astonishment = the panic. Cp. Deut. 28. 28.
open Mine eyes upon = regard with favour.
5 strength. See note on 6. 3.
the LORD of hosts. See note on 1. 3.
God. Heb. Elohim. Ap. 4. I.
6 hearth = chafing dish. Cp. 1 Sam. 2. 14.
even in = as.
7 first. Some codices, with Sept., Syr., and Vulg., read "as at the first".
8 feeble = tottering.
9 come. Some codices read "come to make war".

12. 10—13. 5 (S, above). ISRAEL. CONVERSION. FUTURE. (*Division.*)

S | Y[1] | 12. 10—13. 1. Good bestowed.
Y[2] | 13. 2–5. Evil removed.

12. 10—13. 1 (Y[1], above). GOOD BESTOWED. (*Division.*)

Y[1] | Z[1] | 12. 10–14. Spirit of grace poured out.
Z[2] | 13. 1. Fountain opened.

10 look = look attentively with hope and concern; as in Gen. 19. 17, 26. Quoted in Matt. 24. 30. John 19. 37. Cp. the first occ. (Gen. 15. 5), and Ex. 33. 8. This is the effect of the gift of the Spirit. **upon** = unto.
Me. Western codices read "Me"; but the Eastern read "Him", with one early printed edition.
Whom they have pierced. See John 19. 34, 37. Rev. 1. 7.
pierced. Heb. *dāḳar.* Occurs eleven times, and always means thrust through. Cp. 13. 3.
11 shall there be a great mourning: or, the wailing shall be great.
Hadadrimmon. Now *Rummanēh*, west of Esdraelon, near Megiddo, where king Josiah was slain, and where the mourning was unprecedented (2 Chron. 35. 22–25).
12 wives = women.
Nathan. See 2 Sam. 5. 14. All these names are mentioned in the genealogy of Luke 3.
13 Shimei. See Num. 3. 18.

13. 1 In that day. The future day, when this prophecy shall come to pass.
shall be. This is not the simple future tense, but the verb *hāyāh*, with the Participle, meaning that the fountain shall be permanently opened.
a fountain. This waits for a literal fulfilment, and is not an intangible one as in the present day.
opened: i.e., set open. The only occ. of this participle in the O.T.: and the last occ. of the verb itself. Cp. the first in Gen. 7. 11. **for** = for [the expiation of] **sin,** &c. **sin.** Heb. *ḥāṭā'.* Ap. 44. i.

Y² A¹ 407-403

2 And it shall come to pass in that day, °saith °the LORD of hosts, *that* I will °cut off the names of the idols out of the land, and they shall no more be remembered:

A²

and also I will cause the prophets and the unclean °spirit to pass out of the land.

3 And °it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, 'Thou shalt not live; for thou speakest lies in the name of °the LORD:' and his father and his mother that begat him °shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed °every one of his vision, when he hath prophesied; neither shall they °wear a rough garment to deceive:

5 But he shall say, 'I *am* no prophet, I *am* an husbandman; for °man taught me to keep cattle from my youth.'

T (p. 1293)

6 And °*one* shall say unto °Him, 'What *are* these wounds °in Thine hands?' Then He shall answer, '*Those* with which I was wounded *in* the house of °My friends.'

7 °Awake, O sword, against My Shepherd,

T

and against the °Man *That is* My °Fellow, ²saith ²the LORD of hosts: °**smite the Shepherd,**

S

and the sheep shall be scattered: and I will °turn Mine hand upon the °little ones.

8 And it shall come to pass, *that* in all the land, °saith ³the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will °hear them: I will say, °'It *is* My People:' and they shall say, ³'The LORD *is* my °God.'

R B (p. 1294)

14 °Behold, °the day of °the LORD cometh, and °thy spoil shall be divided in the midst of thee.

C

2 For °I will gather all nations against Jerusalem to °battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the People shall not be cut off from the city.

B D¹

3 Then shall ¹the LORD go forth, and fight against those nations, °as when He °fought in the day of °battle.

E¹

4 And His feet shall stand in that day °upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great °valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the 'valley of °the mountains; for the 'valley of the mountains shall reach unto °Azal: yea, ye shall flee, like as ye fled from before °the earthquake in the days of Uzziah king of Judah:

5 **the mountains** = My mountains. So called because of the physical change which HE will yet bring about, in the two new mounts formed out of the one. one extremity of the valley. **Azal.** A new place, yet to have this name, at **the earthquake.** Referred to in Amos 1. Fig. *Hysteresis.* Ap. 6.

13. 2-5 (Y², p. 1293). EVIL REMOVED. (*Division.*)

Y² | A¹ | 2–. Idols cut off.
A² | –2–5. False prophets removed.

2 saith the LORD of hosts = [is] the oracle of Jehovah of hosts. See note on 1. 3.
cut off the names. Ref. to Pent. (Ex. 23. 13). Ap. 92.
spirit. Heb. *rūach.* Ap. 9.
3 it shall come to pass. In that yet future day.
the LORD. Heb. Jehovah. Ap. 4. II.
shall thrust him through. Ref. to Pent. (Deut. 13. 6–11; 18. 20). Ap. 92.
4 every one. Heb. *'ish.* Ap. 44. II.
wear = put on. Some codices, with four early printed editions, and Aram., add "any more".
5 man. Heb. *'ādām.* Ap. 14. I.
6 one shall say unto Him. Messiah is here spoken of, in contrast with these prophets. Spoken in the yet future time, and referring to His past rejection, and to the time when His wounds had been received.
Him. Messiah, Whom they will have already looked upon (12. 10), and now inquire of for explanation.
in = within, or between: i.e. in the palms.
My friends. Typical of His own who received Him not (Mark 3. 21; cp. *vv.* 31, 34, 35. John 1. 11).
7 Awake, &c. This verse stands wholly unconnected, unless we regard it as looking back from the yet future glory to the time of His rejection, when Isa. 53. 5–10 was fulfilled. Cp. 11. 16, 17.
Man = mighty One. Heb. *geber.* Ap. 14. IV.
Fellow. Of none but Messiah could Jehovah say this.
smite the Shepherd. Quoted of Messiah by Messiah, in Matt. 26. 31. Mark 14. 27: showing that the words cannot possibly refer to any "high priest" as alleged.
turn Mine hand upon: i.e. for care and protection.
little = feeble of the flock. Cp. John 18. 8.
8 saith the LORD = [is] Jehovah's oracle.
9 hear = answer.
It is My People. Ref. to Pent. (Lev. 26. 12). Ap. 92.
God. Heb. Elohim. Ap. 4. I.

14. 1-21 (*R*, p. 1293). THREATENING AGAINST ENEMIES. THE LORD'S DAY. (*Alternation.*)

R | B | 1. Jehovah's day. Coming.
C | 2. Nations gathered.
B | 3–11. Jehovah's day. Going forth.
C | 12–21. Nations smitten.

1 Behold. Fig. *Asterismos.* Ap. 6.
the day of the LORD. See note on Isa. 2. 11, 12; 13. 6.
the LORD. Heb. Jehovah. Ap. 4. II.
thy (fem.). Referring to Jerusalem.
2 I will gather, &c. Referring to the yet future and final siege of Jerusalem. See Ap. 53.
battle = war. Not the same word as in *v.* 3.

14. 3-11 (*B*, above). JEHOVAH. GOING FORTH. (*Repeated Alternation.*)

B | D¹ | 3. Jehovah. Going forth.
E¹ | 4, 5–. Events and Consequences.
D² | –5. Jehovah. Coming.
E² | 6–8. Events and Consequences.
D³ | 9. Jehovah. Reigning.
E³ | 10, 11. Events and Consequences.

3 as = just as. **fought.** Cp. Josh. 10. 14.
battle = close conflict. Not the same word as in *v.* 2. Heb. *kᵉrāb.* First occ. 2 Sam. 17. 11.
4 upon the mount of Olives. This precludes the possibility of any reference to what is past. No amount of "poetical imagery" can rob this plain statement of the yet future literal interpretation of this prophecy.
valley. Between the northern and southern half of Olivet. See Ap. 88, p. 127.

D² 407-408 E²

and [1] the LORD my °God shall come, °*and* all °the °saints with °Thee.

6 And it shall come to pass in that day, *that* the light shall not be °clear, *nor* °dark:

7 But it shall be °one day ẇẖịċẖ shall be °known to [1] the LORD, °not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

8 And it shall be in that day, *that* °living waters shall go out from Jerusalem; half of them toward the °former sea, and half of them toward the °hinder sea: in °summer and in °winter shall it be.

D³ (p. 1294)

9 And [1] the LORD shall be °King over all the earth: in that day shall there be °one [1] LORD, and His name °one.

E³

10 All the land shall be turned as °a plain from °Geba to °Rimmon south of Jerusalem: and it shall be lifted up, and °inhabited in her place, from °Benjamin's gate unto the place of the first gate, unto the °corner gate, and *from* the °tower of Hananeel unto the king's winepresses.

11 And *men* shall dwell in it, and there shall be no more utter °destruction; but Jerusalem °shall be safely inhabited.

C F (p. 1295)

12 °And this shall be the plague wherewith [1] the LORD will smite all the °people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great °tumult from [1] the LORD shall be among them; and they shall lay hold °every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at Jerusalem; and the wealth of all the °heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these °tents, °as this plague.

G

16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship °the King, °the LORD of hosts, and to keep °the feast of tabernacles.

F

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship [16] the King, [16] the LORD of hosts, even upon them shall be no °rain.

18 And if the family of Egypt go not up, and come not, °that *have* no [17] *rain;* there shall be the plague, wherewith [1] the LORD will smite °the °heathen that come not up to keep the feast of tabernacles.

19 This shall be the °punishment of Egypt, and the °punishment of all nations that come not up to keep the feast of tabernacles.

G

20 In that day shall there °be upon the bells of the horses, °HOLINESS UNTO [1] THE LORD; and the pots in [1] the LORD'S house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be [20] holiness unto [16] the LORD of hosts: and all they that sacrifice shall come and take of them, and °seethe therein: and in that day there shall be no more the °Canaanite in the house of [16] the LORD of hosts."

God. Heb. Elohim. Ap. 4. I.

and. Some codices, with Aram., Sept., Syr., and Vulg., read this "and" in the text.

the. Some codices, with Aram. and Syr., read "his".

saints = holy ones: i.e. angels; as in Job 5. 1. Ps. 89. 5, 7. Dan. 4. 13; 8. 13. Matt. 24. 30, 31; 25. 31. Jude 14. Cp. Deut. 33. 2, 3.

Thee. Some codices, with Aram., Sept., Syr., and Vulg., read "Him". This takes us on to the Second Advent. No "flight to Pella" can be accepted as a fulfilment, in any sense.

6 clear = light. **dark** = dense.

7 one day = one [continuous] day, or one day by itself, unique. Cp. Ps. 118. 24.

known to the LORD. This forbids our assumptions, and should restrain our curiosity.

not day, nor night. Answering to "not bright, nor dense" in *v.* 6.

8 living waters = fresh, running, or perennial waters. These are the waters of Ezek. 47.

former = eastern: i.e. the Dead Sea.

hinder = western: i.e. Mediterranean Sea.

summer. Not dried up by heat.

winter. Not congealed by frost.

9 King over all the earth. Cp. 4. 14; 6. 5. Rev. 11. 15.

one. Heb. *'ĕḥād.* See note on Deut. 6. 4. **10 a** = the.

Geba. Now *Jeb'a*, six miles north of Jerusalem.

Rimmon. Now *Khan Umm er Rŭmāmīn* (Neh. 11. 29).

inhabited = be inhabited.

Benjamin's gate. See Jer. 20. 2; 37. 13; 38. 6.

corner gate. Cp. 2 Chron. 26. 9.

tower. Jer. 31. 38. See Ap. 59.

11 destruction. Cp. Mal. 4. 6, i.e. Anathema.

shall be, &c. = shall abide in security. Ref. to Pent. (Lev. 26. 5). Ap. 92. Cp. Jer. 23. 6. Ezek. 28. 26; 34. 25, 28, &c.

14. 12-21 (*C*, p. 1294). NATIONS SMITTEN. (*Alternation.*)

C | F | 12-15. Plague.
| G | 16. Worship.
| F | 17-19. Plague.
| G | 20, 21. Worship.

12 And this shall be, &c. The subject now returns to the smiting of the nations. See the Structure, *C*, p. 1294. **people** = peoples.

13 tumult = panic. **every one.** Heb. *'ish.* Ap. 14. II.

14 heathen = nations. **15 tents** = camps.

as = like. Some codices read "with".

16 the King. As in *v.* 9. Jehovah will then be the universal Sovereign.

the LORD of hosts. See note on 1. 3.

the feast of tabernacles. Ref. to Pent. (Lev. 23. 34, 43. Deut. 16. 16). Ap. 92. **17 rain** = the [periodic] rain.

18 that have no rain. This read with *v.* 17 makes no sense. Modern critics (with R.V. margin) at once say "the text is probably corrupt". The *Ellipsis* must be supplied by repeating the words from the end of *v.* 17 thus: "if . . . come not, [not upon them shall be no rain, but] upon them there shall be the plague" (as aforesaid in *v.* 12). Egypt has no rain; hence this elliptical expression. Ref. to Pent. (Deut. 11. 10). Ap. 92.

the. Some codices, with five early printed editions (one Rabbinic, in marg.), Sept., Syr., and Vulg., read "all the".

heathen = nations. Some codices read "peoples".

19 punishment. Heb. sin (*ḥāṭā*, Ap. 44. i). Put by Fig. *Metonymy* (of Cause), Ap. 6, for the punishment brought down by it.

20 be upon = be [inscribed] upon.

HOLINESS UNTO THE LORD. Ref. to Pent. (Ex. 28. 36; 39. 30). Ap. 92. For the large type see Ap. 48.

21 seethe = boil. Ref. to Pent. (Lev. 6. 28). Ap. 92. Cp. 1 Sam. 2. 13. 2 Chron. 35. 13. Ezek. 46. 20, 24. **the** = a.

Canaanite. This is the word which, divided into two in 11. 7, 11, is rendered "the poor of the flock". As one word it means merchant, or trafficker; but it is also used as typical of what is unclean. Cp. Zeph. 1. 11. Matt. 21. 12.

MALACHI.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Division.*)

ℸ[2]	**A**[1]	1. 1-5. NATIONAL ELECTION.
	A[2]	1. 6—4. 6. NATIONAL REJECTION.

For the CANONICAL order and place of the Prophets, see Ap. 1, and pp. 1206 and 1207.
For the CHRONOLOGICAL order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the *Formulæ* of Prophetic utterance, see Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

Malachi is one of the six undated Minor (or Shorter) Prophets. His book shows that the Temple-worship, with its sacrifices, &c., had been fully restored; but the ceremonial formalism and hypocrisy, which culminated in the days of our Lord's ministry, are seen actively at work.

No sooner were the restraining influences of Ezra and Nehemiah removed, than the corruption began; and went on apace, as evidenced by Mal. 1. 7, 8; 3. 8, &c.

From the "Restoration" and the First Passover to the birth of Messiah was exactly 400 years, the last great period of Probation (40×10; see Ap. 10). It was the great testing-time given to the Nation *in the Land*.

If we take the date of Malachi as being 400 years before the anointing of Messiah and the commencement of His Ministry (A.D. 26, then we have, reckoning back from A.D. 26, the year 374 B.C. This gives *thirty years* from the Restoration to the condition of the Nation described in this prophecy, and twenty-nine clear years from Ezra's last date (1st Nisan, 403 B.C.): a period amply sufficient for the terrible declension of which Malachi speaks. Milner, in his valuable Church History, remarks that great reformations seldom seem to last in their purity more than thirty years.

If this be so, then Malachi may be dated as about 374 B.C., thirty years after the commencement of the Temple-worship, which marked the beginning of the 400 years till the birth of THE Messenger John the Baptist), and of THE MESSIAH. (See Ap. 77. 9.)

MALACHI.

A¹ A¹ (p. 1297) 374

1 THE °burden of the word of °the LORD °to Israel ° by °Malachi.

2 °"I have loved you, °saith ¹the LORD.
Yet ye say, 'Wherein hast Thou loved us?'
Was not °Esau °Jacob's brother? °saith ¹the LORD: yet **I loved °Jacob,**

3 **And I hated ²Esau,** and laid his mountains and his heritage waste for the °dragons of the wilderness.

B¹ 4 Whereas Edom saith, 'We are °impoverished, but we will return and build the desolate places;'
A³ thus °saith °the LORD of hosts, They shall build, but I will throw down; and they shall call them, The °border of °wickedness, and, The people against whom ¹the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, ¹'The LORD will be magnified from the ⁴border of Israel.'

² C F¹ H 6 °A son honoureth *his* father, and a servant his °master: °if then I *be* a Father, where *is* Mine honour? and if I *be* a Master, where *is* My fear? ⁴saith ⁴the LORD of hosts unto you, O priests, that despise °My name. And ye say, 'Wherein have we despised Thy name?'

7 °Ye °offer polluted bread upon Mine altar; and ye say, 'Wherein have we polluted Thee?' In that ye say, 'The table of ¹the LORD °*is* contemptible.'

8 And °if ye ⁷offer the blind for sacrifice, ⁷*is it* not° evil? and if ye ⁷offer the lame °and sick, ⁷*is it* not ° evil? ⁷offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith ⁴the LORD of hosts.

9 And now, °I pray you, beseech °GOD that He will be gracious unto us: °this hath been °by your means: will He °regard your persons? ⁴saith ⁴the LORD of hosts.

10 Who *is there* even among °you that would shut the doors *for nought?* neither do ye kindle *fire* on Mine altar for nought. I have no pleasure in you, ⁴saith ⁴the LORD of hosts, neither will I accept an °offering at your hand.

J 11 °For from the rising of the sun even unto the going down of the same My name *shall be* great among the °Gentiles; and in every place incense *shall be* ⁷offered unto My name, and a pure ¹⁰offering: for My name *shall be* great among the °heathen, ⁴saith ⁴the LORD of hosts.

G H 12 But ye have profaned °it, in that ye say,

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1. 1–5 (**A¹**, p. 1296). NATIONAL ELECTION. (*Repeated Alternation.*)

A¹ | A¹ | 1, 2–. Words of Jehovah to Israel: of His love.
B¹ | –2–. Israel's answer.
A² | –2, 3. Words of Jehovah to Israel: of His love.
B² | 4–. Edom's answer.
A³ | –4, 5. Words of Jehovah to Israel: of His love.

1 burden. See note on Isa. 13. 1; and cp. Zech. 9. 1; 12. 1, &c. the LORD. Heb. Jehovah. Ap. 4. II. to. Not "concerning". by = by the hand of. Malachi. Heb. = My messenger, relating to the five messengers in this book: see Ap. 10. (1) Malachi himself (1. 1); (2) the true Priest (2. 7); (3) John the Baptist (3. 1–); (4) the Messiah Himself (3. –1–3); (5) Elijah (4. 5). This last prophecy introduces the great fulfilment of Jehovah's prophecy by Moses, the first prophet to Israel, in Deut. 18. 15–19. Cp. Acts 3. 18–26; 7. 37.

2 I have loved you. Ref. to Pent. (Deut. 7. 8; 10. 15; 33. 3). saith = hath said. Quoted in Rom. 9. 13. Esau Jacob's. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for their posterities. Quoted in Rom. 9. 13. saith the LORD = [is] Jehovah's oracle.

3 dragons = jackals. Cp. Isa. 13. 22; 34. 13. Jer. 9. 11; 10. 22; 49. 33; 51. 37.

4 impoverished: or, beaten down. saith = hath said. the LORD of hosts. This expression occurs twenty-four times in this prophecy, and gives its character to the whole, as in Zechariah. border: or, territory. wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.

1. 6—4. 6 (**A²**, p. 1296). NATIONAL REJECTION. (*Extended Alternation.*)

A² | C | 1. 6—2. 16. Israel's *deeds* reproved.
D | 2. 17. Israel's *words* reproved.
E | 3. 1–6. Jehovah's Messenger. Purging all.
C | 3. 7–12. Israel's *deeds* reproved.
D | 3. 13—4. 4. Israel's *words* reproved.
E | 4. 5, 6. Jehovah's Messenger. Restoring all.

1. 6—2. 16 (C, above). ISRAEL'S *DEEDS* REPROVED. (*Division.*)

C | F¹ | 1. 6–14. Priests and People. Ceremonial.
F² | 2. 1–16. Priests and People. Moral.

1. 6–14 (F¹, above). PRIESTS AND PEOPLE. CEREMONIAL. (*Alternation.*)

F¹ | G | H | 6–10. Sinful offerings. Priests.
J | 11. Jehovah will yet be honoured by a pure offering.
G | H | 12–14–. Sinful offerings. People.
J | –14. Jehovah will yet be great among the peoples.

6 A son, &c. Ref. to Pent. (Ex. 20. 12), Ap. 92. Note the Fig. *Anacœnōsis* (Ap. 6). An appeal to opponents as having a common interest. Cp. Isa. 5. 4. Luke 11. 19. Acts 4. 19. 1 Cor. 4. 21; 10. 15; 11. 13, 14. Gal. 4. 21. master. The Heb. accents place the chief pause here, where the statement ends on which the appeal is based. if then = , &c. These two appeals are marked off by minor accents. My name: which is again marked off for special emphasis. (1) The argument is based on natural reverence; (2) the breach is shown in the case of Israel (Isa. 41. 8. Hos. 11. 1); (3) the conclusion being that the priests were the guilty cause. **7** Ye offer, &c. Ref. to Pent. (Deut. 15. 21). Ap. 92. offer = bring nigh. Heb. *nāgash*. Ap. 43. I. ii. is = it [is]. **8** if ye offer the blind, &c. Ref. to Pent. (Lev. 22. 22. Deut. 15. 21). Ap. 92. and sick, is it not = and sick [saying], it is not evil. evil. Heb. *rā'a'*. Ap. 44. viii. **9** I pray you, &c. Fig. *Irony*. Ap. 6. GOD. Heb. El. Ap. 4. IV. this hath been = this hath come to pass. by your means = at your hands. regard = accept. **10** you. Emph. i. e. you [priests]. offering = a gift-offering. Heb. *minchāh*. Ap. 43. II. iii. **11** For. See the Structure ("J" and "*J*", above) for the commentary. Gentiles = nations. heathen = nations, or Gentiles. **12** it = Me. "Me" was the reading in the primitive text; but the *Sōpherim* state that they altered *'ōthī* (Me) to *'ōthō* (him, or it) out of a (mistaken) sense of reverence. See Ap. 33. Cp. 3. 9; and Ezek. 13. 19.

374 'The °table of °the LORD* [7] *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.'
13 Ye said also, °'Behold, what a weariness *is it!*' °and ye have °snuffed at °it, [4]saith [4]the LORD of hosts; °and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an [10]offering: °should I accept this of your hand? [4]saith [1]the LORD.
14 But cursed *be* the deceiver, which °hath in his flock a male, and voweth, and sacrificeth unto [12]the LORD* a corrupt thing:
J for I *am* a great King, [4]saith [4]the LORD of hosts, and My name *is* dreadful among the [11]heathen.

F² K¹ L N (p. 1298) **2** And now, O ye °priests, °this commandment *is* for you.
2 °If ye will not hear, and if ye will not lay *it* to heart, to give glory unto °My name, °saith °the LORD of hosts,
O I will even °send a curse upon you, and I will °curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.
3 °Behold, I will °corrupt your seed, and spread °dung upon your faces, *even* the °dung of your solemn °feasts; and *one* shall take you away with °it.
4 And ye shall know that I have sent this commandment unto you, that My covenant might °be with Levi, [2]saith [2]the LORD of hosts.
M 5 °My covenant was with him of life and peace; and °I gave them to him *for* the fear wherewith he feared Me, and °was afraid before My name.
6 The law of truth was °in his mouth, °and iniquity was not found in his lips: he walked with Me in peace and equity, and did turn many away °from iniquity.
7 For °the priest's lips should keep °knowledge, and °they should seek the law at his mouth: for he *is* the messenger of [2]the LORD of hosts.
L N 8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have °corrupted the covenant of Levi, [2]saith [2]the LORD of hosts.
O 9 "Therefore have I also made you contemptible and base before all the °People, °according as ye have not kept My ways, but have °been partial °in the law."
K² P¹ 10 °Have we not all one Father? hath not one °GOD created us? why do we deal °treacherously °every man against his brother, by profaning the covenant of our fathers?
11 °Judah hath dealt [10]treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the °holiness of °the LORD °which He loved, and hath married the daughter of a °strange [10]GOD.

table: i.e. the altar.
the LORD* = Jehovah (Ap. 4. II). Heb. *Adonai*. Ap. 4. VIII (2). But this is one of the 134 places which the *Sōpherīm* say they altered Jehovah to "Adonai".
13 Behold. Fig. *Asterismos*. Ap. 6.
and. Note the Fig. *Polysyndeton* (Ap. 6).
snuffed = puffed. "Snuffed" is an archaism for "sniffed" = complained by snivelling: i.e. pooh-poohed.
it = My altar. See note on *v.* 12.
should I accept, &c. Ref. to Pent. (Lev. 22. 20). Ap. 92.
14 hath. Heb. *yēsh*. See note on Lam. 1. 12.

2. 1-16 (F², p. 1297). PRIESTS AND PEOPLE. MORAL. (*Division.*)

F² | K¹ | 1–9. The Priests reproved.
| K² | 10–16. The People reproved.

2. 1-9 (K¹, above). THE PRIESTS REPROVED (*Introversion and Alternation.*)

K¹ | L | N | 1, 2–. Commandment given.
| | O | –2–4. Punishment threatened.
| | M | 5–7. Covenant with LEVI.
| L | N | 8. Commandment disobeyed.
| | O | 9. Punishment administered.

1 priests. See the Structures, above.
this commandment. As to reformation.
2 If ye will not hear. Ref. to Pent. (Lev. 26. 14. Deut. 28. 15). Ap. 92.
My name. See note on Ps. 20. 1.
the LORD of hosts. See note on 1. 4.
saith = hath said.
send a curse = send the curse. Ref. to Pent. (Deut. 28. 20). Ap. 92.
curse your blessings. Ref. to Pent. (Deut. 28. 2).
3 Behold. Fig. *Asterismos*. Ap. 6.
corrupt = rebuke; as in 3. 11. Ps. 106. 9. Isa. 17. 13. Heb. *gā'ar*. Occurs fourteen times. Always rendered "rebuke" except here, and Jer. 29. 27 ("reproved").
dung = refuse; always sacrificial. Occ. seven times.
feasts. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the sacrifices offered at the feasts.
it: i.e. the refuse. **4** be = continue.
5 My covenant was with him. Ref. to Pent. (Num. 25. 10–13. Deut. 33. 8, 9, 10). Ap. 92.
I gave them, &c.: I gave this "life" and "peace" to him [Levi] as an awe-inspiring, reverend characteristic; because he stood in awe of Me. There seems to be a distinct ref. to Phinehas (see the refs. above). But there seems to be a distinct ref. to Levi also (Ex. 32. 26–29), in the first place, at any rate. Heb. *mōrā'* = that which makes awe felt.
was afraid before = abased himself.
6 in his mouth: i.e. for teaching.
and iniquity. Heb. *'āval*. Ap. 44. iv.
from iniquity. Heb. *'āvah*. Ap. 44. vi.
7 the priest's lips, &c. This was the first duty of the priests, and was more important than their ceremonial duties. Ref. to Pent. (Lev. 10. 11. Deut. 17. 11; 33. 10). Ap. 92. knowledge: i.e. esp. of the law.
they: i.e. the People; according to Deut. 17. 9–11.
8 corrupted = made void.
9 People = peoples: i.e. the tribes.
according as = because, or, in so far as.
been partial = had respect of persons. Cp. Jas. 2. 4.
in = in [administering] the law.

2. 10-16 (K², above). THE PEOPLE REPROVED. (*Repeated Alternation.*)

K² | P¹ | 10, 11. Judah's treachery.
| Q¹ | 12. Jehovah's warning.
| P² | 13–15–. Judah's treachery.
| Q² | –15. Jehovah's warning.
| P³ | 16–. Judah's treachery.
| Q³ | –16. Jehovah's warning.

10 Have we not all . . . created us? = [Ye say] Have we not, &c., as in *v.* 14. Fig. *Paræmia*. Ap. 6. See John 8. 33, 39, 41, &c. GOD. Heb. El. Ap. 4. IV. treacherously: or, faithlessly. Used of faithlessness to the marriage bond. every man. Heb. *'ish*. Ap. 14. II. **11** Judah, &c. See Jer. 3. 7, 8, 20; 5. 11, &c. holiness = Holy Place, or Sanctuary. the LORD. Heb. Jehovah. Ap. 4 II. which: i.e. the Sanctuary. strange = foreign: i.e. a woman temple-worshipper of a foreign god.

Q¹ (p. 1298) 37¹

12 [11]The LORD will cut off the °man that doeth this, °the master and the °scholar, out of the °tabernacles of Jacob, and him that °offereth an °offering unto [2]the LORD of hosts.

P² 13 And this have ye done again, covering the altar of [11]the LORD with °tears, with °weeping, and with °crying out, insomuch that He regardeth not the [12]offering any more, or receiveth *it* with good will at your hand.

14 Yet ye say, °"Wherefore?" Because [11]the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt [10]treacherously: yet *is* she thy °companion, and the wife of thy covenant.

15 And did not He °make one? °Yet had He the residue of the °spirit. °And wherefore °one? That he might seek a godly seed.

Q² Therefore °take heed to °your °spirit, and let none deal [10]treacherously against the wife of his youth.

P³ 16 °For [11]the LORD, the °God of Israel, °saith °that He hateth °putting away: "for *one* covereth violence °with his garment," saith [2]the LORD of hosts:

Q³ therefore take heed to your [15]spirit, that ye deal not [10]treacherously."

D (p. 1297) 17 Ye have wearied [11]the LORD with your words. Yet ye °say, "Wherein have we wearied *Him?*" When ye say, °"Every one that doeth °evil *is* good in the sight of [2]the LORD, and She delighteth in them;" or, "Where *is* the [16]God of judgment?"

E R (p. 1299) **3** °"**Behold, I will send** °**My messenger, and he shall** °**prepare the way before Me:** and °the Lord, Whom ye seek, shall °suddenly come to His temple, even the messenger of the covenant, whom ye delight in: °behold, He shall come, °saith °the LORD of hosts.

2 But °who may °abide the day of His coming? and who shall stand when He appeareth?

S for She *is* like a refiner's fire, and like fullers' °sope:

3 And He shall sit *as* a refiner and purifier of silver: and °He shall purify the sons of Levi, and purge them as gold and silver, that they may °offer unto °the LORD an °offering in righteousness.

4 °Then shall the °offering of Judah and Jerusalem be °pleasant unto [3]the LORD, as in the °days of old, and as in °former years.

R 5 And I will come near to you to judgment; and °I will be a swift witness against °the sorcerers, °and against the °adulterers, °and against °false swearers, °and against those that °oppress the hireling in *his* wages, the widow, °and °the fatherless, °and that turn

12 man. Heb. *'ish.* Ap. 14. II.
the master and the scholar = wakener and answerer. Referring to the Temple watchers (Ps. 134. 1).
tabernacles = tents.
offereth = bringeth near. Heb. *nāgash*, as in 1. 7, 8, 11; 3. 3. Ap. 43. I. ii.
offering = a meal-offering. Heb. *minchāh.* Ap. 43. II. iii.
13 tears . . . weeping . . . crying out: i.e. of the wronged wives and children.
14 Wherefore? Supply the *Ellipsis*: "Wherefore [doth He not accept it]?"
companion = consort, or mate.
15 Modern critics pronounce this as being "a difficult and certainly corrupt passage"; but it is only elliptical.
make one? = make [of twain] one flesh? Ref. to Pent. (Gen. 2. 24). Ap. 92.
Yet had He, &c. And therefore could have made more than one wife for Adam.
spirit. Heb. *rūach.* Ap. 9.
And wherefore one? = And what [did] that one [Abraham] who [was] seeking a seed of (or from) God? Heb. *zera'* (as in Gen. 21. 12; see note there). The logical *Ellipsis* must be further supplied: "Was Abraham faithless to Sarah and did he ill-treat her when he took an additional wife? How much more ought ye to be faithful to your wives?"
one. Refers to Abraham. See Isa. 51. 2. Ezek. 33. 24. Supply the verb "do", as in Ecc. 2. 12, and as in Judg. 18. 8, from *v.* 18. **take heed** = be watchful over.
your = your own.
16 For, &c. = For [as] hating putting away, hath Jehovah, Israel's God, spoken; and [as hating him that] hath carried violence concealed in his clothing, hath Jehovah Sabaioth spoken, therefore, &c.
God. Heb. Elohim. Ap. 4. I. **saith** = hath said.
that He hateth, &c. = I hate.
putting away = divorce. Ref. to Pent. (Deut. 24. 1).
with his garment. Cp. Pss. 73. 6; 109. 18, 29. Prov. 28. 13. Isa. 30. 1. **17 say** = have said.
Every one, &c. Some codices read "All who do wrong are", &c.
evil = violence. Heb. *rā'a'.* Ap. 44. viii.

3. 1-6 (E, p. 1297). JEHOVAH'S MESSENGER. PURGING ALL. (*Alternation.*)

E | R | 1, 2–. His coming.
  | S | –2–4. The Reason. "For".
  | *R* | 5. His coming.
  | *S* | 6. The Reason. "For".

1 Behold, I will send, &c. = Behold Me sending, &c. Quoted in Matt. 11. 10. Mark 1. 2. Luke 1. 76; 7. 27. Not to that then present generation, but to the "generation" of our Lord's day. See note on Matt. 11. 18. This is the answer to the question "Where?" in 2. 17.
My messenger. John the Baptist (Matt. 3. 3; 11. 10. Mark 1. 2, 3. Luke 1. 76; 3. 4; 7. 26, 27. John 1. 23). Cp. Matt. 22. 2, 3. Isa. 40. 3–5.
prepare. By removing obstacles from the way. Cp. Isa. 40. 3; 62. 10.
the Lord. Heb. *hā-'Adōn.* Ap. 4. VIII (1). This refers to Messiah. Ref. to Pent. (Ex. 23. 20; 33. 14, 16). Ap. 92. **suddenly** = unexpectedly.
behold Fig. *Asterismos* (Ap. 6), for emphasis.
said = hath said.
the LORD of hosts. See note on 1. 4.

2 who may abide . . .? Cp. Joel 2. 11. Fig. *Erotēsis.* Ap. 6. **abide** = endure. **sope** = lye; as in Job 9. 30: i.e. water mixed with the ashes of certain plants containing alkali. Cp Mark 9. 3. Occurs only here, and Jer. 2. 22. **3 He shall purify.** Judgment begins at the house of God. See 1 Pet. 4. 17. **offer** = bring near. Heb. *nāgash*, as in 1. 7, 8, 11. Ap. 43. I. ii. **the LORD.** Heb. Jehovah. Ap. 4. II. **offering** = a gift-offering. Heb. *minchah.* Ap. 43. II. iii. **4 Then.** When Jehovah shall have sent His messenger (Messiah), and He is accepted. **offering.** The 1611 edition of the A.V. reads "offerings". Same word as in *v.* 3. **pleasant** = acceptable. **days of old** = age-past times. **former** = ancient. and Note the Fig. *Polysyndeton.* Ap. 6. **5 I will be, &c.** Cp. Mic. 1. 2. **the sorcerers.** Ref. to Pent. (Ex. 22. 18. Deut. 18. 10). Ap. 92. **adulterers.** Ref. to Pent. (Ex. 20. 14. Lev. 20. 10). Ap. 92. **false swearers** = them that swear to a falsehood. Ref. to Pent. (Lev. 6. 3–5; 19. 12). Ap. 92. **oppress, &c.** Ref. to Pent. (Ex. 22. 21. Deut. 24. 14). Ap. 92. **the fatherless, &c.** Ref. to Pent. (Ex. 22. 22 Deut. 14. 29; 16. 11, 14; 24. 17). Ap. 92.

374 aside the stranger *from his right*, °and °fear not Me, [1]saith [1]the LORD of hosts.

S (p. 1299) 6 °For ℑ *am* [3]the LORD, °I change not; therefore ye sons of Jacob are not consumed.

C T V (p. 1300) 7 Even from the days of your fathers ye are gone away from Mine °ordinances, and have not kept *them*.

W Return unto Me, and I will return unto you," saith [1]the LORD of hosts.

U But ye said, 'Wherein shall we return?

T V 8 Will a °man °rob °God? Yet ye °have robbed Me. But ye say, 'Wherein °have we robbed Thee?' In °tithes and °offerings.

9 Ye °*are* cursed with a curse: for ye have [8]robbed Me, *even* °this whole nation.

W 10 Bring ye °all the [8]tithes into the storehouse, that there may be °meat in Mine house, and prove Me now herewith, [1]saith [1]the LORD of hosts, if I will not °open you the windows of heaven, and °pour you out a blessing, that *there shall* not *be room* enough *to receive it*.

11 And I will rebuke °the devourer °for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, [1]saith [1]the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be °a delightsome land, [1]saith [1]the LORD of hosts.

D X 13 Your words have been °stout against Me, [1]saith [3]the LORD. Yet ye say, 'What have we spoken *so much* against Thee?'

14 Ye have said, 'It *is* vain to serve [8]God: and what profit *is it* that we have kept His °ordinance, and that we have °walked °mournfully before [1]the LORD of hosts?

15 °And now °we call the proud happy; yea, °they that work °wickedness °are set up; °yea, *they that* °tempt [8]God are even delivered.'"

Y 16 °Then they that °feared [3]the LORD °spake often °one to another: °and [3]the LORD °hearkened, °and heard *it*, °and a book of °remembrance was written before Him for them that feared [3]the LORD, and that °thought upon His name.

17 And they shall be Mine, [1]saith [1]the LORD of hosts, in that day when °ℑ make up

and. See note above. fear = revere.

6 For, &c. Render, according to the Structure,
a | For ℑ [am] Jehovah;
b | I have not changed;
a | And ye [are] Jacob's sons;
b | Ye have not failed.

I change not. Ref. to Pent. (Num. 23. 19). Ap. 92. Not in Himself, nor in His purpose, to change His dealings on the condition stated.

3. 7–12 (*C*, p. 1297). ISRAEL'S *DEEDS* REPROVED. (*Introversion and Alternation.*)

C | T | V | 7–. Sin. Backsliding.
W | –7–. Command. "Return unto ME." Conditional Promise.
U | –7. Israel's reply. "Wherein?"
T | V | 8, 9. Sin. Defrauding.
W | 10–12. Command. "Prove ME." Conditional Promise.

7 ordinances = statutes. Heb. *ḥôḳ*. Referring to particular ritual observances. Not the same word as in *v.* 14. **8 man.** Heb. *'ādām*. Ap. 14. I. rob = defraud. A rare word. Occurs only here, *vv.* 8, 9; and Prov. 22. 23. **God.** Heb. Elohim. Ap. 4. I. have robbed = are defrauding. tithes. Ref. to Pent. (Lev. 27. 30–33. Num. 18. 21–32. Deut. 12. 17, &c.; 14. 22–29). Ap. 92. offerings = heave offerings. Lit., in the tithe and the heave offering. Heb. *t'rūmāh*. Ap. 43. II. viii. Not the same word as in *vv.* 3, 4; 1. 10, 11, 13; 2. 12, 13.

9 are cursed with a curse. The primitive text read, "ye have cursed Me with a curse". The *Sōpherim* say (Ap. 33) that they altered the letter ם (Mem = M) into ן (Nun = N), thus making it passive instead of active, and detaching it from the rest of the sentence. This was done to avoid a supposed irreverence. this whole nation = the nation, the whole of it.

10 all = the whole; implying that a part had been withheld. meat = prey: i.e. animals for sacrifice. Not put by Fig. *Metonymy* (of Adjunct), Ap. 6, for food; but put by Fig. *Synecdoche* (of Species), Ap. 6, for sacrificial animals. open you the windows, &c. Ref. to Pent. (Gen. 7. 11; 8. 2). Ap. 92. pour you out = empty you out.

11 the devourer = the eater: i.e. the locust. Cp. Joel 1. 4. Amos 4. 9. for your sakes = for you (the Dative of Reference).

12 a delightsome land. Cp. Isa. 62. 4. Dan. 8. 9.

3. 13–4. 4 (*D*, p. 1297). ISRAEL'S *WORDS* REPROVED. (*Alternation.*)

D | X | 3. 13–15. The Proud. Incrimination.
Y | 3. 16–18. The Reverers of Jehovah. Remembrance and Blessing.
X | 4. 1. The Proud. Destruction.
Y | 4. 2–4. The Reverers of Jehovah. Blessing and Remembrance.

13 stout = hard, or bold.

14 ordinance = charge. Heb. *mizvāh*. Not the same word as in *v.* 7. Referring to general religious duties. walked mournfully before = gone off mournfully from the presence of Jehovah of hosts. **15 And now.** Cp. 1. 9; 2. 1. . Emphatic. they that work wickedness = the workers of lawlessness. wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x. are set up = prosper, or are successful. Lit. are built up. Put by Fig. *Metonymy* (of Subject), Ap. 6, for being prospered. Cp. Job 22. 23. Jer. 12. 16. yea = yea, [they, proud ones]. Marking a climax. tempt = have tempted. Same as "prove" in *v.* 10; but here in a bad sense, as though to challenge or put to the proof. **16 Then:** i.e. when Malachi had spoken thus unto them, and at a time of such apostasy, showing us what is possible and practicable in these like days and "perilous times" which are closing this present Dispensation. feared = revered. spake. As in *v.* 13. one to another. Each one with his friend. and. Note the Fig. *Polysyndeton*. Ap. 6. hearkened, and heard. As He heard the *groaning* of Israel (Ex. 2. 23, 24); Moses, *without words* Ex. 14. 15); and Nehemiah (Neh. 2. 4); Hannah, *without words* (1 Sam. 1. 13); Jeremiah, his *breathing* Lam. 3. 55, 56); Jonah, when *dying* (Jonah 2. 2); the disciples, *their thoughts* (Luke 24. 15, 38). and a book of remembrance was written. Some codices, with Syr., read "a record was written in a book of remembrance". remembrance. Ref. to Pent. (Ex. 28. 29. Num. 10. 10, the same word). Ap. 92. thought. Precious comfort for those now who cannot speak. We can *walk* with God (like Enoch, in the darkest days), and *think* of Him with these God-reverers now, in these similar days. **17 ℑ make up,** &c. = I am preparing.

374 °My jewels; and I will spare them, °as a °man spareth his own son that serveth him.
18 Then shall ye return, and discern between °the righteous and °the wicked, between him that serveth [8] God and him that serveth Him not.

X (p. 1300) **4** For, °behold, the day cometh, that shall burn as an oven; and all the proud, yea, and °all that do °wickedly, shall be stubble: and the day that cometh shall burn them up, °saith °the LORD of hosts, that it shall °leave them neither root nor branch.

Y 2 But unto you that °fear My name shall the °Sun °of righteousness arise with healing in His °wings; and °ye shall go forth, and °grow up °as calves of the stall.
3 And ye shall tread down °the wicked; for they shall be ashes under the soles of your feet °in the day that °ℑ shall do *this*, [1] saith [1] the LORD of hosts.
4 Remember ye °the law of °Moses My servant, °which I commanded unto him in Horeb for all Israel, *with* the °statutes and judgments.

E (p. 1297) 5 [1] Behold, ℑ will send you °Elijah the prophet before the coming of the great and dreadful °day of °the LORD:
6 And he shall turn the heart of the fathers to the °children, and the heart of the °children to their fathers, lest I come and smite the earth with a curse."

ℑ shall do this = that I am preparing; as in 3. 17. Ap. 92. **Moses My servant.** Ref. to Pent. (Num. 12. 7; see note there). Ap. 92. **which I commanded, &c.** Ref. to Pent. (Deut. 1. 6; 4. 10). Ap. 92. **statutes and judgments.** Ref. to Pent. (Deut. 4. 1. See note there). Ap. 92. **5 Elijah the prophet.** Called thus, only here, and in 2 Chron. 21. 12. Elsewhere, always "Elijah the Tishbite", to indicate his own person; but here "Elijah the prophet" because had Israel received Messiah, John the Baptist would have been reckoned as Elijah (see notes on Matt. 17. 9–13. Mark 9. 11–13): and, at His last supper, the wine, representing His blood, would have been (as it will yet be) reckoned as "the blood of the (New) Covenant", as foretold in Jer. 31. 31–34. Heb. 8. 8–13; 10. 15–17; 12. 24). **day of the LORD.** See note on Isa. 2. 12, 17; 13. 6, &c. **the LORD.** Heb. Jehovah. Ap. 4. II. **6 children** = sons.

My jewels = A peculiar treasure. Heb. *s'gullāh* = acquired property; hence the word "peculiar" = one's own, and "peculate", to appropriate as one's own; the root being the Latin *pecus*, cattle, of which property originally consisted, and this from Sanskrit *paçu*, that which is fastened up, the root being PAK. The Heb. *s'gullāh* occurs only eight times (Ex. 19. 5. Deut. 7. 6; 14. 2; 26. 18. 1 Chron. 29. 3. Ps. 135. 4. Ecc. 2. 8. Mal. 3. 17). Ref. to Pent. (Ex. 19. 5. Deut. 7. 6; 14. 2; 26. 18). Ap. 92.
as = according as.
man. Heb. *'ish*. Ap. 14. II.
18 the righteous = a righteous one.
the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x.

4. 1 behold. Fig. *Asterismos*. Ap. 6.
all that do. Heb. = every one who doeth. But some eighty codices, with four early printed editions, Targum, Aram., Sept., Syr., and Vulg., read "all who work".
wickedly = lawlessness. Heb. *rāshā'*. Ap. 44. x.
saith = hath said.
the LORD of hosts. See note on 1. 4.
leave. A *Homonym*. See notes on Gen. 39. 6. Ex. 23. 5.
2 fear = revere. See the Structure "Y" and "Y", p. 1300.
Sun. Here the word "Sun" is fem., as in Gen. 15. 17. Jer. 15. 9. Nah. 3. 17, &c.; and is connected with "righteousness" (which is also fem.), which Messiah, the righteous One, alone can bring.
of. In this case "of" would be the Genitive of Apposition. See Ap. 17. 4.
wings = beams, or rays.
ye. The 1611 edition of the A.V. omits this "ye".
grow up = leap for joy, or frisk. **as** = like.
3 the wicked = lawless ones. Heb. *rāshā'*. Ap. 44. x.
in the day. See Ap. 18.
4 the law of Moses. Ref. to Pent. (Ex. 20. 3, &c.).

APPENDIXES FOR PART IV

(ISAIAH TO MALACHI)

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77 THE CHRONOLOGICAL ORDER OF THE PROPHETS.

1. That the *Canonical* order of the books of the prophets is not their *Chronological* order is well known.

But the dates usually to be found at the head or in the margin of our Bibles—as well as in many of the "Tables" supplied in "Aids" to students—involve the subject in hopeless confusion.

The four prophets commonly styled "Greater" (or Longer), viz. Isaiah, Jeremiah, Ezekiel, and Daniel, are all dated.

Of the other twelve, called "Minor" (or Shorter), *six* are dated and *six* are *un*dated. (See the Structure on p. 1206.)

The dated books are Hosea, Amos, Micah, Zephaniah, Haggai, and Zechariah.

The *un*dated books are Joel, Obadiah, Jonah, Nahum, Habakkuk, and Malachi.

Of the whole sixteen, therefore, we have *ten* dated and *six* undated. (See Ap. 10.)

From the particulars given in the dated books themselves, we are enabled to lay down with precision the years and periods covered by the respective prophecies.

With regard to the undated books the case is different; and we have to rely upon the guidance of their internal evidence. But this in almost every case is so clear, that there is no great difficulty in assigning each of the prophetical books to its respective chronological position (*Obadiah* being perhaps the only exception).

The Chart on p. 113 has been prepared accordingly.

It must be premised that the periods indicated by the thick black lines are the duration of the periods in which the Divine Message continued to "come" to and through the particular prophet named: e.g. Isaiah is shown on the Chart as 649–588 B.C., thus comprising a period of *sixty-one* years. This does not represent the years of the prophet's *life*, which in all probability extended to some 81 or 83 years. (See notes on p. 930.)

2. It is a Jewish belief that Jeremiah and Zechariah were contemporaries. This is quite possible. We are not told when, or how, or where Jeremiah died. When Jerusalem was destroyed finally by Nebuchadnezzar (477 B.C.) Jeremiah would be about 57 years old. He may easily have lived another thirty or forty, or even more, years after that event.[1]

If we suppose he outlived the destruction of Jerusalem by *forty* years, then the year of his death would be 437 B.C., eleven years before the end of the Babylonian Captivity, in 426 B.C.

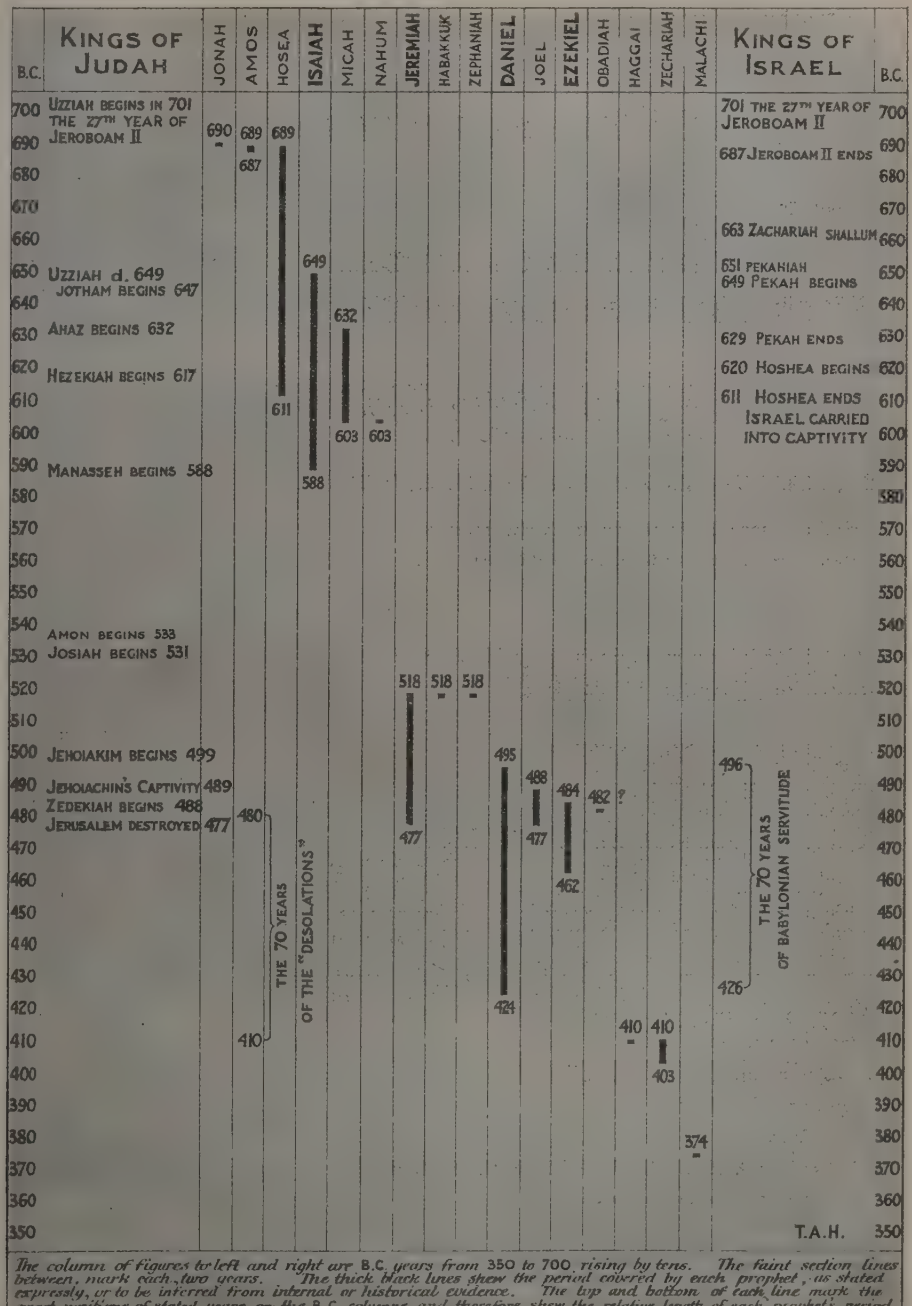
Zechariah began his *seven* years of prophetic ministry twenty-seven years later, in 410 B.C.

But we are not told anything about him in Scripture, save that his *grandfather* was a prophet; neither have we any clue to his age, as we have e.g. in the cases of Jeremiah and Daniel. Zechariah may very well have been at least thirty or forty years of age in 410 B.C., when he gives us his first date (1. 1). Consequently, he would have been contemporary with the great Benjamite priest for from *three* to *thirteen* years!

3. It is further necessary to state, and important to be observed, that the dates given in the Chart on p. 113 have been charted down from the dating given (or suggested by internal evidence) in the prophetic books themselves, and NOT *vice versâ*. So the student may understand that the remarkable and significant groupings of the prophets as therein depicted are in no wise "manipulated" or "fitted in" to suit any preconceived ideas or theories. They are charted down simply from the dates and the data afforded by the sacred records themselves, and tell clearly their own story.

4. Turning now to the Chart itself (p. 113), it must be further premised that "section-paper" has been used, as in Ap. 50. This is highly important; as only thus can the exact *relative proportions* of the length of each prophetical ministry be presented accurately to the *eye*. The thick black lines represent the period

[1] The belief of some that Heb. 11. 37 refers to Jeremiah is based on the Jewish tradition that the prophet was "stoned" to death in Egypt. But of this we have no proof.



The column of figures to left and right are B.C. years from 350 to 700 rising by tens. The faint section lines between, mark each two years. The thick black lines shew the period covered by each prophet, as stated expressly, or to be inferred from internal or historical evidence. The top and bottom of each line mark the exact positions of stated years, on the B.C. columns, and therefore shew the relative length of each prophet's period.

covered by each prophet, either as expressly stated, or to be inferred from internal or historical evidence.

And here, the value of the section-paper is at once apparent: as these black lines are not merely *approximate* in their proportions of length one to another—as would be the case if they were set up in type; but, in each and every case, they begin and end *exactly* at the very year stated or indicated. Thus the eye is enabled at once to grasp the proportionate lengths of each and all of the prophetical periods; the overlapping and concurrences in each particular group; the significant "breaks" between the groups; and their historical position as shown on the background of the reigns of the kings of Judah and Israel.

The columns of figures to the left and right are the B.C. years, rising by tens from 350 to 700 B.C. Each of the larger section-squares thus shows *twenty* years, and each of the small ones *two* years.

On this plan, every date, year, and period has been charted down, and can be checked by the student with absolute exactitude.

It must also be observed that the thick black lines *themselves* mark the exact positions of the beginning and ending of the years shown on the figure-columns to left and right, and indicated by the fainter horizontal lines—and NOT the figures placed directly above and below in each case. These latter merely state the years which begin and end each period, as shown accurately by the top and bottom of the black line throughout: e.g. JEREMIAH is given as 518-477 B.C. The *top* and *bottom* of the thick black stroke are on the lines of these respective years in the figure-columns.

Where there is only one figure given, as in the case of HABAKKUK and ZEPHANIAH, viz. 518 B.C., it will be understood that only one date year is indicated in the Scriptures.

THE TABLE.

5. It will be seen on referring to the Chart on p. 113 that the sixteen prophetical books fall into four remarkable and well-defined divisions, separated by three "breaks", or periods of years, as shown below :—

	Years.
The First Group consists of *six* prophets: viz.: JONAH, AMOS, HOSEA, ISAIAH, MICAH, NAHUM, covering a period of	102
Then follows a great "gap" or "break" of	70
The Second Group consists of *seven* prophets: viz. JEREMIAH, HABAKKUK, ZEPHANIAH, DANIEL, JOEL, EZEKIEL, OBADIAH, covering a period of	94
Followed by a "gap" or "break" of	14
The Third Group consists of *two* prophets: viz.: HAGGAI, ZECHARIAH . . . . . covering a period of	7
Then follows a "gap" of	29
Which is closed by the prophet MALACHI.	
The whole period covered by the sixteen prophets is therefore	316

From the above it is seen that MALACHI is to be reckoned as being separate and apart from the rest; and not, as usually presented, linked together with HAGGAI and ZECHARIAH. "By the Hebrews, *Malachi* is known as 'the Seal of the Prophets', and as closing the Canon of the Jewish Scriptures."[1]

The other fifteen prophets (5×3) arrange themselves in three groups of 6, 7, and 2; and the period covered by these collectively—including the breaks—is 287 years (forty-one *sevens*).

6. The First Group commences with JONAH and ends with NAHUM. Both are connected with Nineveh. This group consists of six prophets, and the period they cover is 102 years (seventeen *sixes*).

Between the First and Second Groups there is the great "gap" or "break" of seventy years (ten *sevens*, see Ap. 10). According to Jewish tradition, ISAIAH perished in the Manassean persecution (see the Note on p. 930). If this persecution took place, or culminated, about *five* years after Manasseh's accession—as is most probable—this would be 584 B.C.; and that year is *sixty-five* years from the *dated* commencement of Isaiah's "Vision": viz., the year in which King UZZIAH died (649 B.C.: see Ap. 50. VII, p. 68, and cp. the Chart on p. 113).

We have, however, no indication that "the Word of the Lord came" to ISAIAH *later* than the end of the reign of HEZEKIAH, and MANASSEH'S accession in 588 B.C.

Therefore, from that year on, and until "the thirteenth year of Josiah" (518 B.C.), there was no "coming" of "the Word"; but, instead, a long solemn silence on the part of Jehovah for *seventy years!* (588-518 = 70.) This silence was broken at length by the Divine utterances through JEREMIAH, HABAKKUK, and ZEPHANIAH simultaneously, in 518 B.C.; and the Word then "came" in an unbroken sequence of *ninety-four* years (518-424 =94) through the *seven* prophets associated with the final scenes in the history of the *Southern* Kingdom, JUDAH—including the Babylonian Captivity—as the *six* earlier prophets had been associated with the closing scenes of the *Northern* Kingdom, which ended in 601 B.C.

The Second Group closes with the latest date recorded by Daniel, "the third year of Cyrus" (Dan. 10. 1), i.e. in 424 B.C.

Then occurs a short break of *fourteen* years (two *sevens*) between DANIEL and HAGGAI (424-410=14), followed by

The Third Group, consisting of HAGGAI and ZECHARIAH, extending over *seven* years (410-403=7).

The seven years covered by Zechariah are succeeded by the last "break" of *twenty-nine* years, closed by the affixing of "the Seal of the Prophets", MALACHI, in 374 B.C. This was exactly *thirty years* from the restoration of the Temple worship and ritual, commencing after the Dedication of the Temple in 405 B.C., with the First Passover in Nisan, 404 B.C. (Ap. 58, p. 84).

This year (374 B.C.) marked the commencement of the last great national testing time of the People in the land: viz. *four hundred years* (40×10), and ended with the beginning of Christ's ministry in A.D. 26.

7. On examining this chronological grouping, it will be seen that it presents the prophetical books to us *as*

[1] WORDSWORTH on *Malachi*, Prelim. note.

a whole; and thus, in a manner is at variance with the usual classification into "Four Prophets the Greater (or Longer), and Twelve Prophets the Minor or (Shorter)."

Although it is, of course, manifestly true that ISAIAH, JEREMIAH, EZEKIEL, and DANIEL are "greater", in the sense that they are messages of ampler dimensions, and far wider scope than the majority of the others, yet—according to their chronological positions in the Scriptures, as shown in the Chart (p. 113)—it would appear that they are grouped together by the Divine Spirit, with the so-called "Minor" (or Shorter) prophets, as being *units* only in a particular "coming" of the Word of Jehovah, during certain clearly defined periods of time connected with the close of the national history of Israel's sons as possessors of the land.

It is interesting to note the close association of the figures "6" and "7" with these periods.

(*a*) The three groups together cover a period of 203 years, during which "the Word of the Lord came" through the prophets ($102 \times 94 \times 7 = 203$); and 203 is twenty-nine *sevens*.

(*b*) The prophecies of the First Group, linked together by the number of Man "6" (Ap. 10), are seen to be closely connected with the last hundred years or so of the Northern Kingdom.

The prophecies of the Second Group, linked together by the special number of Spiritual Perfection "7" (Ap. 10), are as closely connected with the destruction and punishment of JUDAH and JERUSALEM.

(*c*) In the First Group, HOSEA, ISAIAH, and MICAH were contemporary for twenty-one years (three *sevens*); viz. from 632 to 611 B.C.

In the Second Group, JEREMIAH, DANIEL, JOEL, and EZEKIEL are contemporaries for seven years (one *seven*); viz. from 484 to 477 B.C.

If OBADIAH's date is 482 B.C., then we have five prophets all contemporaries during this period. And five is the number associated with Divine Grace (Ap. 10).

After the "break" of fourteen years (two *sevens*) between the Second and Third Groups, we have ZECHARIAH, the last of the *fifteen* prophets of the three groups, continuing from 410 to 403 B.C. (one *seven*); HAGGAI being contemporary with him in 410.

The *fifteen* prophets represent the number of Grace thrice repeated (5×3).

8. MALACHI's date is 374 B.C. As stated above, this is exactly thirty years after the Restoration, and the resumption of the Temple worship and ritual, beginning with the Passover in 404 B.C. (Ezra 6. 19). The "Seal of the Prophets" was therefore affixed thirty years from that important start-point, and *twenty-nine* clear years from Ezra's last date: viz., 1st of Nisan 403 B.C. (Ezra 10. 17), the year that witnessed the Dedication of the Wall (Neh. 12. 27–47) and the Reformation of the People under Nehemiah (Neh. 13. 1–31).

9. It may also be noted that the Book of JONAH—the prophet quoted by our Lord as the "Sign" of His own Resurrection—*commences* the grouped fifteen, while ZECHARIAH *ends* them with the glorious and detailed statements of the Return of the King to reign as "the Lord of all the earth".

Again: as the "break" of twenty-nine years follows after ZECHARIAH, before the "Seal", MALACHI, is affixed in 374 B.C., this points to a fact of great importance: viz., that *the O.T. is really closed by the Book of Zechariah and not Malachi, as usually understood.* Malachi marks the commencement of the great final probationary period of 400 years, which ended with the coming of "My Messenger" (John the Baptist) followed by the Advent of "the Messenger of the Covenant" (Messiah Himself).

MALACHI is thus seen to be linked on to John the Baptist (cp. Mal. 4. 5, 6, and Matt. 11. 10–15), and "seals" together the last page of the O.T., and the beginning of "The Book of the Generation of Jesus the Messiah."

78 THE INTER-RELATION OF THE PROPHETICAL BOOKS.

In the Hebrew Canon (Ap. 1) we have

The *five* books of the "Law". This is the number of *Grace*.

(2) The *eight* books of the "Prophets"—this is the *Dominical* number.

(3) The *eleven* books of the Hagiographa—this is the remarkable number (the fifth *prime*) which plays so important a part in the works of God. (See Ap. 10.)

In the Law, the grace of God was shown to Israel (Deut. 4. 31–37, &c.); but *true* grace came by Jesus Christ. (See note on John 1. 16, 17.)

In the Prophets, we have Jehovah's special dealing with Israel. In the "former prophets" we see the law-principle; and in the latter prophets we see faith-principle; the two together presenting us with a wonderful picture of the failure of man on the one hand, and the faithfulness of Jehovah on the other.

THE BOOKS OF THE PROPHETS.

Through the changing of the order of the books of the prophets, by the Translators of the Septuagint, the Church has lost sight of the one grand illustration of the great principle of Old Testament teaching, which is currently supposed to be taught only in the New; viz. that law-principle brings in "the curse", whereas faith-principle brings in "the blessing".

The non-recognition of the fact that this is *Old* Testament teaching has obscured the specific doctrine of the *New*: viz., that over and above belief on the Lord Jesus Christ, a "mystery" or "secret", which had been hid in God "from the beginning of the world" (Eph. 3. 9), was made manifest *after* Pentecost, and after the Dispensation covered by the Acts of the Apostles, to the apostle Paul. See notes on Eph. 1. 9; 3; and 5. 32.

There is another Structure, differing from that given in Ap. 1, but equally true, viz.:—

THE FORMER PROPHETS.

LAW-PRINCIPLE.

A | JOSHUA. Israel *brought into the Land.* God keeps His covenant. Israel under priests.
B | JUDGES. Israel *in the Land.* Man breaks the covenant. Failure of the priesthood.
B | SAMUEL. Israel *in the Land.* God shows mercy in appointing prophets, and a king whose throne shall be established for ever.
A | KINGS. Israel *ejected from the Land.* Man breaks the covenant as before; the ten tribes and the kings break the one made with David.

Here, in the "former" prophets (Zech. 7. 7), we see, arranged in an *Introversion*, the whole of Israel's failure in the Land, set forth by the Lord.

Now we are shown in the "latter" prophets how God's faithfulness was going to secure His own purposes, and Israel's blessing.

THE LATTER PROPHETS.

FAITH-PRINCIPLE.

Priests and kings were anointed: but *God* would now send an anointed One, i.e. Messiah; and, if they would believe on Him they would be established. For He would be also a Prophet. *Corporate* testimony had failed: therefore there would be a division among *individuals* of the nation on account of Him; so that in times of crisis those whose sins had not been *expiated* by His *priestly* work would be excluded from the Nation for not hearkening to Him as Prophet (Deut. 18. 18, 19), and *extirpated* by His work as *King* (Isa. 6. 9–13, 7. 9; John 7. 40–43; Acts 3. 19–26; 13. 38–52; Matt. 13. 36–43). In *Him*, then, the righteous Servant of Jehovah, the future of Israel is seen in the latter prophets (Isa. 49).

He is both rejected and accepted. The Nation went back to the land to try that question under Divine auspices (Dan. 9. 24–27). When they rejected Him, they were not established, but again scattered. But when they accept Him they will be regathered, and never again rooted out.

They can come back only through David (from whom their second breach of covenant referred to was a departure), before the first breach of covenant can be healed up; for the character and form of the Structure (here, as elsewhere) corresponds with the subject-matter; and, in this, the *Introversion* of the Structure is the same as the principle on which God works: viz., by introversion. The *Law* must go forth from *Zion*.

We find then that the following is the Structure, showing

THE INTER-RELATION OF THE PROPHETIC BOOKS.

C | ISAIAH. Restoration of the throne of David through the priestly work of Messiah, from the standpoint of the two tribes.
D | JEREMIAH. Political disruption, and final restoration of Judah and Ephraim (the twelve tribes) by a new Covenant.
D | EZEKIEL. Ecclesiastical disruption, God ceasing to rule the Land in demonstration; and final restoration of the same, re-establishing all the twelve tribes.
C | THE TWELVE MINOR PROPHETS. Restoration of the throne of David through the priestly work of Messiah, from the standpoint of the ten tribes. (See the Structure of these, preceding HOSEA.)

The New Covenant of Jeremiah 31. 31–34 has indeed been made (Matt. 26. 28); and can never be made again: for His "blood of the Covenant" has been shed, once for all. Had the nation repented on the proclamation of Peter (Acts 2. 38; 3. 19–26), all would have been fulfilled; in the same way as John the Baptist would have been taken for Elijah the prophet (Mal. 3. 1; 4. 5, 6. Cp. Matt. 11. 10–15) had the nation, through its rulers, repented at his proclamation (Matt. 3. 1, 2) and that of Messiah (Matt. 4. 17, &c.). But, seeing that these great calls to "repent" were not obeyed, both fulfilments stand in abeyance, until this one great condition of national restoration and blessing shall have taken place. The modern doctrine, in certain circles, that that New Covenant holds good with Gentiles now, or with the present-day "house of Israel", would bestow justification on unbelievers. This is not the teaching of Heb. 8 and 10. This does not affect the position of those who are "in Christ" in this Dispensation of the "Mystery". They have all, and more than all, in that "New Covenant" which will yet bring back blessing to Restored Israel.

When that national repentance does take place, the time will come for the travailing woman to bring forth (Isa. 66. 8; John 16. 19–22). But that is still future. What is true, is the declaration of Jehovah by Micah: "Therefore will He give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel" (Mic. 5. 3).

79 ISAIAH: THE EVIDENCES FOR ONE AUTHORSHIP.

The hypothesis of modern critics is that Isaiah is not the sole author of the prophecy bearing his name, but that he only wrote chapters 1–39 (called by them "the former portion"), and that an unknown author or authors (for there are now alleged to have been three, or more, Isaiahs) are responsible for chapters 40 to the end (called by them "the latter portion").

Thus, they would treat this prophecy much as Isaiah himself is said to have been treated, who, as tradition tells us, was "sawn asunder".

This "latter portion" also modern critics would relegate to a later date: viz., toward the close of the seventy years' exile.

This is a very modern theory; for, the one authorship of this prophecy has been held without question by both Jews and Christians for over 2,000 years.

I. THE USE OF HIS NAME IN THE NEW TESTAMENT.

A sufficient and conclusive answer to this matter is afforded by Holy Scripture itself, in the fact that Isaiah is twenty-one times mentioned by name in the New Testament as the author of this prophecy.

Eleven of these passages attribute to him words occurring in the *latter* portion of the book, and ten of them words occurring in the *former* portion.

A complete list is appended, divided as follows:—

(i) THE TEN PASSAGES NAMING ISAIAH AS THE AUTHOR OF THE "FORMER" PORTION.

1.	Matt. 4. 14.	Isa. 9. 1, 2.
2.	,, 13. 14.	,, 6. 9.
3.	,, 15. 7.	,, 29. 13.
4.	Mark 7. 6.	,, 29. 13.
5.	John 12. 39.	,, 6. 9.
6.	,, 12. 41.	,, 6. 9.
7.	Acts 28. 25.	,, 6. 9.
8.	Rom. 9. 27.	,, 10. 22, 23.
9.	,, 9. 29.	,, 1. 9.
10.	,, 15. 12.	,, 11. 10.

(ii) THE ELEVEN PASSAGES NAMING ISAIAH AS THE AUTHOR OF THE "LATTER" PORTION.

1.	Matt. 3. 3.	Isa. 40. 3.
2.	,, 8. 17.	,, 53. 4.
3.	,, 12. 17.	,, 42. 1–3.
4.	Luke 3. 4.	,, 40. 3–5.
5.	,, 4. 17.	,, 61. 1, 2.
6.	John 1. 23.	,, 40. 3.
7.	,, 12. 38.	,, 53. 1.
8.	Acts 8. 28.	,, 53. 7, 8.
9.	,, 8. 30.	,, 53. 7, 8.
10.	Rom. 10. 16.	,, 53. 1.
11.	,, 10. 20.	,, 65. 1, 2.

(iii) The above twenty-one passages are distributed over *six* books of the New Test.: viz., Matt. (six times); Mark (once); Luke (twice); John (four times); Acts (three times); Romans (five times).

(iv) And the prophet is named by *seven* different speakers or writers in the New Testament:

Four times by Christ Himself; *three* being from the *former* portion of Isaiah (Matt. 13. 14; 15. 7. Mark 7. 6), and *one* from the *latter* (Matt. 12. 17).

Twice by Matthew: *once* from the former portion (Matt. 4. 14), and *once* from the latter portion (Matt. 8. 17).

Four times by Luke: all from the *latter* portion of Isaiah (Luke 3. 4; 4. 17. Acts 8. 28; 8. 30).

Three times by John the Evangelist: *twice* from the *former* portion (John 12. 39, 41), and *once* from the *latter* portion (John 12. 38).

Twice by John the Baptist: both from the *latter* portion (Matt. 3. 3. John 1. 23).

Six times by Paul the Apostle: *four* from the *former* portion (Acts 28. 25. Rom. 9. 27, 29; 15. 12), and *twice* from the *latter* portion (Rom. 10. 16, 20).

II. THE EMPLOYMENT OF CERTAIN WORDS.

A further evidence of the unity of Isaiah is furnished by the Structure of the book: which, as the student of *The Companion Bible* will readily perceive, does not lend itself in any degree to the arbitrary ending suggested, at chapter 39.

A "pillar" of this "theory" is found in the supposed occurrence of certain words in the "former" portion of the prophecy which are not found in the "latter" portion, and vice versa. An examination of a few such words which are cited by modern critics will show the palpable inaccuracy characterizing their assertions.

It is asserted that the following are found only in the "latter" portion of Isaiah (chapters 40 to the end):—

1. The titles Creator, Redeemer, Saviour. But the facts of creating, redeeming, and saving are referred to in 1. 27; 12. 1, 2; 14. 1; 17. 10; 25. 9; 27. 11; 29. 22; 30. 18; 33. 22; 35. 10.
2. The thought of Jehovah as "Father". But the relation is stated in 1. 2.
3. The word *bachar* (to choose). But see 1. 29; 7. 15, 16; 14. 1.
4. The word *halal* (to praise). But see 13. 10; 38. 18.
5. The word *paēr* (to glorify). But see 10. 15.
6. The word *patsach* (to break forth into joy). But see 14. 7.
7. The word *tsemach* (to spring forth). But see 4. 2.
8. The word *zerō'* (the arm [of Jehovah]). But see 9. 20; 17. 5; 30. 30; 33. 2.

There are more than 300 words and expressions which are common to both the alleged "former" and "latter" portions of Isaiah's prophecy; and which do not occur at all in the later prophecies of Daniel, Haggai, Zechariah, and Malachi.

A sufficient number of these, to illustrate this fact amply, will be found given in the notes under their occurrences.

80 ISAIAH. QUOTATIONS AND ALLUSIONS IN THE NEW TESTAMENT.

The prophet Isaiah is quoted or referred to some eighty-five times in the New Testament. But several passages are cited or alluded to more than once; so that sixty-one separate passages are referred to in these eighty-five New Testament citations.

Of these sixty-one passages in Isaiah, it will be noticed that twenty-three are from the alleged "former" part of Isaiah (chs. 1-39), and are cited thirty-two times; while thirty-eight (the larger number) are cited from the alleged "latter" part (chs. 40-66) which is most called in question by modern critics. These sixty-one passages are cited eighty-five times.

The following table exhibits the whole; and the evidence hereby afforded, as to the unity of the authorship of Isaiah, may be added to that already given in Ap. 79:—

(The alleged "former" part)

Isaiah.	New Test.	Isaiah.	New Test.	Isaiah.	New Test.
1 | 1. 9.	1 | Rom. 9. 29.	8 | 9. 1, 2.	12 | Matt. 4. 14–16.	17 | 28. 16.	23 | Rom. 9. 33.
2 | 6. 1–3.	2 | John 12. 41.	9 | 10. 22, 23.	13 | Rom. 9. 27, 28.		24 | „ 10. 11.
3 | „ 9, 10.	3 | Matt. 13. 14.	10 | 11. 4.	14 | 2 Thess. 2. 8.		25 | 1 Pet. 2. 6.
	4 | Mark 4. 12.	11 | „ 10.	15 | Rom. 15. 12.	18 | 29. 10.	26 | Rom. 11. 8.
	5 | Luke 8. 10.	12 | 21. 9.	16 | Rev. 14. 8.	19 | „ 13.	27 | Matt. 15. 8, 9.
	6 | John 12. 40.		17 | „ 18. 2.		28 | Mark 7. 6, 7.
	7 | Acts 28. 26, 27.	13 | 22. 13.	18 | 1 Cor. 15. 32.	20 | „ 14.	29 | 1 Cor. 1. 19.
4 | 7. 14.	8 | Matt. 1. 23.	14 | „ 22.	19 | Rev. 3. 7.	21 | „ 16.	30 | Rom. 9. 20.
5 | 8. 12, 13.	9 | 1 Pet. 3. 14, 15.	15 | 25. 8.	20 | 1 Cor. 15. 54.	22 | 34. 4, 10.	31 | Rev. 6. 13, 14.
6 | „ 14.	10 | Rom. 9. 32, 33.		21 | Rev. 7. 17.	23 | 35. 3.	32 | Heb. 12. 12.
7 | „ 18.	11 | Heb. 2. 13.	16 | 28. 11, 12.	22 | 1 Cor. 14. 21.		

(The alleged "latter" part)

1	40. 3–6.	1	Matt. 3. 3.	10	49. 8.	19	2 Cor. 6. 2.			37	Mark 11. 17.
		2	Mark 1. 2, 3.	11	„ 10.	20	Rev. 7. 16.			38	Luke 19. 46.
		3	Luke 3. 4–6.	12	52. 5.	21	Rom. 2. 24.	27	57. 19.	39	Eph. 2. 17.
		4	John 1. 23.	13	„ 7.	22	„ 10. 15.			40	Rom. 3. 15.
2	„ 6–8.	5	1 Pet. 1. 24, 25.	14	„ 11.	23	2 Cor. 6. 17.	28	59. 7, 8.	41	Eph. 6. 14–17.
		6	Jas. 1. 10, 11.	15	„ 15.	24	Rom. 15. 21.	29	„ 17.	42	1 Thess. 5. 3.
3	„ 13.	7	Rom. 11. 34.	16	53. 1.	25	John 12. 38.	30	„ 20, 21.	43	Rom. 11. 26, 27.
		8	1 Cor. 2. 16.			26	Rom. 10. 16.	31	60. 3, 10, 11.	44	Rev. 21. 24–26.
4	41. 4.	9	Rev. 1. 8, 11, 17.	17	„ 4.	27	Matt. 8. 17.	32	61. 1, 2.	45	Luke 4. 17–19.
		10	„ 21. 6.	18	„ 5.	28	1 Pet. 2. 24, 25.	33	63. 2, 3.	46	Rev. 19. 13–15.
		11	„ 22. 13.	19	„ 7, 8.	29	Acts 8. 32, 33.	34	64. 4.	47	1 Cor. 2. 9.
5	42. 1–4.	12	Matt. 12. 17–21.	20	„ 9.	30	1 Pet. 2. 22.	35	65. 1, 2.	48	Rom. 10. 20, 21.
6	43. 18, 19.	13	2 Cor. 5. 17.	21	„ 12.	31	Mark 15. 28.	36	„ 17.	49	2 Pet. 3. 13.
7	45. 9.	14	Rom. 9. 20.	22	54. 1.	32	Gal. 4. 27.			50	Rev. 21. 1.
8	„ 23.	15	„ 14. 11.	23	„ 13.	33	John 6. 45.	37	66. 1, 2.	51	Acts 7. 49, 50.
		16	Phil. 2. 10, 11.	24	55. 3.	34	Acts 13. 34.			52	Matt. 5. 34, 35.
9	49. 6.	17	Luke 2. 32.	25	„ 10.	35	2 Cor. 9. 10.	38	„ 24.	53	Mark 9. 44.
		18	Acts 13. 47.	26	56. 7.	36	Matt. 21. 13.				

The eighty-five citations or allusions are distributed as follows: In Matt. there are nine; Mark, six; Luke five; John, five; Acts, five; Rom., eighteen (eight from the "former" part, and ten from the "latter"): 1 Cor., six; 2 Cor., four; Gal., one; Eph., two; Phil., one; 1 Thess., one; 2 Thess., one; Heb., two; James one; 1 Pet., five; 2 Pet., one; Rev., twelve (five from the "former" part, and seven from the "latter").

Twelve books give six direct quotations.

Eighteen books contain eighty-five allusions to Isaiah.

Only seven books out of twenty-seven have none.

The greater part of the New Testament is concerned with establishing the genuineness and authority of the book of the prophet Isaiah, and its one authorship. (See Ap. 79.)

81 THE "ALTAR TO JEHOVAH IN THE LAND OF EGYPT" (Isa. 19. 19).

The fulfilment of this prophecy took place in 1 B.C., and is recorded by Josephus (*Ant.* xiii. 3. 1–3; 6; *Wars* 7. 10, 3; and *Against Apion*, 2. 5):—

In consequence of wars between the Jews and Syrians, ONIAS IV, the High Priest, fled to Alexandria; where, on account of his active sympathy with the cause of Egypt against Syria, he was welcomed by PTOLEMY PHILOMETOR, and rewarded by being made prince over the Jews in Egypt,[1] with the title of Ethnarch and Alabarch. Josephus says:—

"Onias asked permission from Ptolemy and Cleopatra to build a temple in Egypt like that at Jerusalem, and to appoint for it priests and Levites of his own Nation. This he devised, relying chiefly on the prophet Isaiah, who, 600 years before, predicted that a temple must be builded in Egypt by a Jew to the supreme God. He therefore wrote to Ptolemy and Cleopatra the following epistle:—

'Having come with the Jews to Leontopolis of the Heliopolite district, and other abodes of my Nation, and finding that many had sacred rites, not as was due, and were thus hostile to each other, which has befallen the Egyptians also through the vanity of their religions, and disagreeing in their services, I found a most convenient place in the fore-mentioned stronghold, abounding with wood and sacred animals. I ask leave, then, clearing away an idol temple, that has fallen down, to build a temple to the supreme God, that the Jews dwelling in Egypt, harmoniously coming together, may minister to thy benefit. For Isaiah the prophet has predicted thus: "There shall be an altar in Egypt to the LORD God"; and he prophesied many other such things concerning the place.'

"The King and Queen replied: 'We have read thy request asking leave to clear away the fallen temple in Leontopolis of the Heliopolite nome. We are surprised that a temple should be pleasing to God, settled in an impure place, and one full of sacred animals. But since thou sayest that Isaiah the prophet so long ago foretold it, we grant thee leave, if, according to the Law, we may not seem to have offended against God.'" (*Ant.* xiii. 6.)

The place of this temple was the identical spot where, many centuries before, Israel had light in their dwellings while the rest of Egypt was suffering from a plague of darkness. Here again was light in the darkness, which continued for more than 200 years (about 160 B.C. to A.D. 71), when it was closed by Vespasian.

The Jerusalem Jews were opposed to, and jealous of, this rival temple; and, by changing two letters almost identical in form (ה = H (or CH) to ח = H) turned "the city of the sun" (*cheres*) into "the city of destruction" (*heres*). But the former reading is found in many codices, two early printed editions, and some ancient versions, as well as in the margins of the A.V. and R.V. The Septuagint reading shows that the Hebrew MSS. from which that version was made, read *'ir-ha-zedek* = "the city of righteousness."

The "five cities" of Isa. 19. 18 were probably Heliopolis (the city of the sun, where this temple was built), Leontopolis, Daphne, Migdol, and Memphis.

[1] See longer note in the Text on p. 1096.

82 THE *FORMULÆ* OF PROPHETIC UTTERANCE.

It is clear that there was an appropriate and recognised style of prophetic address, and of the introduction to special prophetic utterances.

By attending to this we shall read the prophetic books to an advantage that cannot be realised by submitting, without thought, to the superficial guidance of chapter-beginning and chapter-ending. These will be found of little use in helping us to distinguish separate and distinct prophecies.

In JEREMIAH, the formulæ are generally "The word of the LORD came", "Thus saith the LORD", or "The word that came".

In EZEKIEL, the call is to the prophet as "son of man",[1] and the formula is "the word of the LORD came", many times repeated.

In the Minor (or Shorter) Prophets, it is "The word of the LORD by", "Hear the word that the LORD hath spoken", or "The burden of the word of the LORD".

In ISAIAH, the prophetic utterances have two distinct forms. As to Israel, the chosen People, they open with exclamations, commands, or appeals, such as "Hear", "Listen", "Awake", "Ho", "Arise, shine", "Behold"; while in the case of surrounding nations it was a series of "Burdens" or "Woes"; as well as to Ephraim (28), and to the rebellious sons who go down to Egypt, to the "Assyrian", &c. See the Structures on pp. 930, 1015, and 1104.

An illustrative example of the usefulness of noting these *formulæ* is furnished by Isa. 34 and 35. Most Commentators make chapter 35 commence a new prophecy, and thus entirely obscure the great issue of the prophecy, which begins in ch. 34. 1 with the Call:—"COME NEAR, YE NATIONS, to hear; and HEARKEN, ye peoples: let the earth HEAR", &c.

The Call is to witness Jehovah's JUDGMENT ON EDOM (in ch. 34), which issues in the salvation of ISRAEL (in ch. 35).

Thus the prophecy is seen to have no break, but forms one complete and comprehensive whole, embracing these two great parts of one subject.

In ch. 34 we have the desolation of Edom: wild beasts celebrate the discomfiture of its inhabitants: then, in ch. 35, the wilderness and solitary place are seen to be glad; and, as it were, in sympathy with Divine judgment, the desert rejoices and blossoms as the rose (35. 1, 2).

In the result, ch. 35 shows that the People of Jehovah enjoy the inheritance of the Edomites. Not only are their enemies gone, but so are the wild beasts which were at once the evidences and tokens of their judgment. It will have become the way of holiness; the unclean shall not pass over it; no lion shall be there, but the redeemed shall walk there (35. 8, 9).

But all the beauty of this wonderful transition is lost, when chapter 35 is made the beginning of a new and distinct prophecy; and, more than this, the difficulty is created by the Hebrew suffix "for them", in 35. 1. Not knowing what to do with it, the Revisers solve the difficulty by simply omitting these two words "for them"; and this in the absence of any manuscript authority, and without giving in the margin even the slightest hint that they have entirely ignored the Hebrew suffix in the verb *susŭm* (i.e. the final "m").

The two chapters (34 and 35) form a comprehensive message, a matter of world concern: for it combined an implied vindication of the righteousness of God, and a confirmation of His promise to save His People Israel with an everlasting salvation.

A failure to recognise the *formula* of Isaiah's prophetic utterances led, first, to a misapplication of the chapter, and then to an unjustifiable disregard of the pronominal suffix.

This typical case of confusion, resulting primarily from an unfortunate arrangement in chapter-division, suggests the great importance of care being exercised in a correct individualizing of the prophecies of Holy Scripture.

[1] Without the article. For the expression "THE Son of Man" belongs only to Him Who was "the second man", "the last Adam", the successor or superseder of "the first man Adam" to Whom dominion in the earth is now committed. Cp. Gen. 1. 26, Ps. 8. 1, 9; and vv. 4–6, Heb. 2. 8 "not yet". See Ap. 98.

THE CHRONOLOGICAL ORDER OF HIS PROPHECIES

B.C.	BABYLONIAN YEARS	JUDAH YEARS	JEREMIAH'S PROPHECIES YEARS
531		0 JOSIAH *begins.*	
530		1	
9		2	
8		3	
7		4	
6		5	
5		6	
4		7	
3		8	
2		9	CHAPTERS
1		10	
520		11	
9		12 *Josiah's Reformation begins.*	
518	*In the*	13th of Josiah JEREMIAH *begins* 0	*Chapters 1 & 2*
7		14 1	
6		15 2	
5		16 3	
4		17 4	
513	*In the*	18th of Josiah *the Law "found"* 5	
2		19 {2K.22.8. *The Passover* 6	
1		20 {2K.23.22. 7	
510		21 8	
9		22 9	1–12
8		23 10	
7		24 11	
6		25 12	
5		26 13	
4		27 14	
3		28 15	
2		29 16	
1		30	
500	*Josiah d.*	31 {*Shallum's 3 mos.* JEHOIAKIM 17	
499		1 *made King by Pharaoh Necho* 18	26; 35; 43.
8		2 19	(14–20?)
7	0 NEBUCHADNEZZAR *"comes up". First Siege.*	3 20	
496	1 *Jerusalem taken and the* SERVITUDE *begins.*	4th 21 *of Jehoiakim. Daniel's captivity* 1	25; 36; 45; 46.
5	2 *Nebuchadnezzar's dream in the same year*	5 22 *as the burning of the Roll*	
4	3	6 23	
3	4	7 24	
2	5	8 25	
1	6	9 26	
490	7 *Second Siege. The* CAPTIVITY *begins*	10 27	
9	8 *at the end of Jehoiachin's 3 mos.*	11 {JEHOIACHIN 3 mos. *Ezekiel's captivity* 28	13(?); 22; 23(?)
8	9	0 ZEDEKIAH 29	29; 27; 28; 49 34 39
7	10	1 30	51. 59–64.
6	11	2 31	
5	12	3 32	
4	13	4 33	
3	14	5 34	
2	15	6 35	
1	16	7 36	
480	17	8 37	(14–20?)
9	18 *Third Siege. The* DESOLATIONS *begin.*	9th 38 *of Zedekiah. 10th m. 10th d.* 39	21–24; 37.
8	19	10 40	30–33; 34; 38.
477	20 *Jerusalem taken and the Temple burnt*	11th 41 *of Zedekiah. 4th m. 9th d.*	39–44.
6	21		
5	22		
4	23		
3	24		
2	25		
1	26		
470	27		

SUMMARY

B.C.		B.C.	
519	*In the twelfth year of his reign JOSIAH begins his Reformation in*	519	2 Ch: 34.3
518	*In the thirteenth year JEREMIAH begins his prophecies "*	518	Jer. 1.2; 25.3.
513	*In the eighteenth year the Law is "found" (to which Jeremiah refers in chapter 15.16., after Josiah's death) and the Passover held.*	513	2K. 22.8. 2 Ch. 34.14 2 Ch. 35.19
500–499	*JOSIAH dies. Shallum's 3 mos. JEHOIAKIM made king by Ph: Necho*	500–499	2K. 23.34
497	*In the third y. of Jehoiakim (Dan. 1.1) NEBUCHADNEZZAR "comes up" against Jerusalem, besieges, and takes the City in the year*	497	2K. 24.1–8 Dan. 1.1
496	*following, which is the Fourth of Jehoiakim and First of Nebu: chadnezzar. In this year Daniel is taken to Babylon (Dan: 1.3.) & The Roll is written (Jer. 36.1-4) in the 23rd y. from the 13th of Josiah.*	496	2K. 24.1–7 Dan. 1.2
495	*In the succeeding year Nebuchadnezzar's second y.–he has his Dream, and in the 9th month of the same year Jehoiakim burns the Roll.*	495	Dan: 2. 1-49 Jer: 36.23.

NOTE "*The Roll*" was <u>written</u> in the year of the capture of Jerusalem by Nebuchadnezzar (496) and it was <u>burned</u> in the year of his Dream (495). The Word of JEHOVAH written and for the last time presented officially to Judah, is followed by its official rejection. Hence the announcement in vision to Neb: of Gentile supremacy until "the Times of the Gentiles be fulfilled." (LK 21.24.)
T.A.H.

84 THE SEPTUAGINT VERSION OF JEREMIAH.

The Septuagint translation of Jeremiah differs both in matter and form from the Massoretic Hebrew Text. It is a Paraphrase rather than a Version, and an Exposition rather than a Translation. It is not therefore to be regarded as representing an independent Hebrew Text, but as a paraphrase, often abbreviated, and often inaccurate. No Hebrew MS. ever seen corresponds with a text from which the Septuagint professes to have been derived.

It omits about one-eighth of the Hebrew text, or about 2,700 words; while the changes manifest the carelessness and arbitrariness of the translator or translators. Indeed, the Hebrew language does not seem to have been understood, or its meaning apprehended; for, when the sense of a word could not be understood, it was summarily transliterated in Greek characters.

It is needless therefore to treat it seriously, or to set out in any tables wherein such differences consist.

85 JEREMIAH, A TYPE OF THE MESSIAH.

In many particulars Jeremiah was a type of Christ. Sometimes by way of contrast (marked *). The following passages may be compared:—

JEREMIAH (Type).	CHRIST (Antitype).
11. 18	Isa. 11. 2. John 2. 25.
11. 19	Isa. 53. 7, 8.
11. 19*	Isa. 53. 10.
11. 20*	Isa. 53. 11.
13. 17	Matt. 26. 38. Luke 19. 41; 22. 41, 44, 45.
18. 23	John 11. 53.
18. 23*	Luke 23. 34, 61.
20. 7	Mark 5. 40.
20. 10	Luke 11. 54. (Cp. Ps. 55. 12, 13.)
26. 11	Matt. 26. 65, 66.
26. 15	Matt. 27. 4–25.
26. 15, 16	John 10. 21. Luke 23. 13–15.
29. 26	John 7. 20; 10. 20, 39.
29. 27	John 8. 53. Luke 7. 39.
LAMENTATIONS.	
1. 12	John 1. 29. Isa. 53. 10.
3. 8	Matt. 27. 46.
3. 14	Ps. 69. 12.
3. 48	Luke 19. 41.

86 "THE FOURTH YEAR OF JEHOIAKIM" (Jer. 25. 1–3)

(Being supplemental to Appendix 50, p. 42).

"THE ONLY ANCIENT AUTHORITY OF VALUE ON BABYLONIAN HISTORY IS THE OLD TESTAMENT"
(*Encycl. Brit.*, 11th (Cambridge) edition, vol. iii, p. 101).

1. The great prophecy of the seventy years of Babylonian servitude in Jeremiah 25 is prefaced, in *vv.* 1–3, by one of the most important date-marks in the Scriptures:—

> "The word that came to Jeremiah concerning all the people of Judah IN THE FOURTH YEAR OF JEHOIAKIM the son of Josiah king of Judah, that WAS THE FIRST YEAR OF NEBUCHADREZZAR king of Babylon; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me."

On what is called "received" dating, the fourth year of Jehoiakim (being the first year of Nebuchadnezzar) is usually given as 606 B.C.; whereas in *The Companion Bible*, both in the margin, and in Ap. 50. V, p. 60, and VII, p. 67, it is shown as 496 B.C.—a difference of 110 years. This is a serious matter, but the reason is simple, and is as follows:—

In the majority of the systems of dating extant, chronologers have ignored, and omitted from their sequence of *Anno Mundi* years, the ninety-three years included in St. PAUL'S reckoning in Acts 13. 19–22; and also, in the majority of cases, the *interregnum* and "gaps" in the later kings of Judah, amounting together to 110-113 years[1]; and, further, by accepting the 480th year of 1 Kings 6. 1 as being a cardinal, instead of an ordinal number; and as being an *Anno Mundi* date, instead of one to be understood according to *Anno Dei* reckoning (see Ap. 50, Introduction, § 6).

The Holy Spirit, we may believe, expressly made use of St. Paul, in the statement in the passage referred to, in order to preserve us from falling into this error. CLINTON (1781–1852) well says on the point[1]: "The computation of St. Paul, delivered in a solemn argument before a Jewish audience, and confirmed by the whole tenor of the history in the Book of Judges, outweighs the authority of that date" (480). In spite, however, of this Divine warning, many accept the 480th year as being a cardinal number, and reckon it as an *Anno Mundi* date.

2. On the commonly "received" dating, the period from the Exodus to the commencement of the Babylonian servitude is usually given as 1491 B.C. to 606 B.C.; that is, a period of 885 years; whereas *The Companion Bible* dates are 1491 B.C. to 496 B.C. = 995 years.

But, if ST. PAUL is correct in adding ninety-three years to the period between the Exodus and the Temple (making thus 573 instead of 479); and if the interregnum between Amaziah and Uzziah, and the "gaps" clearly indicated in the sacred record and shown on the Charts in Ap. 50 are recognized, then it is perfectly clear that the majority of the chronologers are 110 to 113 years out of the true *Anno Mundi* reckoning, and, instead of the Babylonian servitude commencing in the year 606 B.C. (the fourth of Jehoiakim and first of Nebuchadnezzar), the real *Anno Mundi* year for that most important event is 496 B.C., as shown in Ap. 50.

3. This, no doubt, will be startling to some who may be inclined to suppose that certain dates and periods of time in the Scriptures have been irrevocably "fixed".

On the authority of certain well-known names, we are asked to believe that "profane history", and the annals of ancient nations, supply us with *infallible* proofs and checks, whereby we can test and correct the chronological statements of Holy Scripture.

But we need to be reminded that this is very far from being true.

Chronologists of all ages are, as a rule, very much

[1] The uncertainty of the three years here is "necessitated", as Professor SAYCE says in another connection, by the absolute impossibility of avoiding overlapping owing to the use of both cardinal and ordinal numbers throughout in the successions of the kings.

[1] *Fasti Hellenici*, Scripture Chronology, I, p. 313.

like sheep—they follow a leader: and, once the idea became current that the "correct" (supposed) dates of certain epochs and periods in Greek (and other) history could be brought to bear upon and override certain Biblical chronological statements, which presented "difficulties" to these modern chronologers, then it soon became almost a matter of course to *make* the figures of Divine revelation submit and conform to "profane" figures, derived from parchment or clay, instead of vice versa.[1]

4. FYNES CLINTON, in his learned work *Fasti Hellenici* (Vol. I, pp. 283-285) has such an appropriate and weighty statement that bears on this subject, in the Introduction to his *Scripture Chronology*, that it is well to quote the testimony of one who is regarded as among the ablest of chronologers. He remarks:—

> "The history contained in the Hebrew Scriptures presents a remarkable and pleasing contrast to the early accounts of the Greeks. In the latter, we trace with difficulty a few obscure facts preserved to us by the poets, who transmitted, with all the embellishments of poetry and fable, what they had received from oral tradition. In the annals of the Hebrew nation we have authentic narratives, written by contemporaries, and these writing under the guidance of inspiration. What they have delivered to us comes, accordingly, under a double sanction. They were aided by Divine inspiration in recording facts upon which, as mere human witnesses, their evidence would be valid. But, as the narrative comes with an authority which no other writing can possess, so, in the matters related, it has a character of its own. The history of the Israelites is the history of miraculous interpositions. Their passage out of Egypt was miraculous. Their entrance into the promised land was miraculous. Their prosperous and their adverse fortunes in that land, their servitudes and their deliverances, their conquests and their captivities, were all miraculous. Their entire history, from the call of *Abraham* to the building of the sacred Temple, was a series of miracles. It is so much the object of the sacred historians to describe these, that little else is recorded. The ordinary events and transactions, what constitutes the civil history of other States, are either very briefly told, or omitted altogether; the incidental mention of these facts being always subordinate to the main design of registering the extraordinary manifestations of Divine power. For these reasons, the history of the Hebrews cannot be treated like the history of any other nation; and he who would attempt to write their history, divesting it of its miraculous character, would find himself without materials. Conformably with this spirit, there are no historians in the sacred volume of the period in which miraculous intervention was withdrawn. After the declaration by the mouth of *Malachi* that *a messenger should be sent to prepare the way*, the next event recorded by any inspired writer is the birth of that messenger. But of the interval of 400 [2] years between the promise and the completion no account is given."

And then CLINTON significantly remarks:—

> "And this period of more than 400 [2] years between *Malachi* and the Baptist is properly the only portion in the whole long series of ages, from the birth of Abraham to the Christian era, which is capable of being treated like the history of any other nation.
>
> "From this spirit of the Scripture history, the writers not designing to give a full account of all transactions, but only to dwell on that portion in which the Divine character was marked, many things which we might desire to know are omitted; and on many occasions a mere outline of the history is preserved. It is mortifying to our curiosity that a precise date of many remarkable facts cannot be obtained.
>
> "The destruction of the Temple is determined by concurrent sacred and profane testimony to July, 587 B.C. From this point *we ascend to the birth of Abraham*. But between these two epochs, the birth of *Abraham* and the destruction of the temple, two breaks occur in the series of Scripture dates; which *make it impossible to fix the actual year* of the birth of *Abraham*; and this date being unknown, and assigned only upon conjecture, *all the preceding epochs are necessarily unknown also.*"

This important statement deserves the most serious consideration; for CLINTON himself frequently transgresses its spirit in his *Scripture Chronology*: e. g. he "determines" the "captivity of Zedekiah to June, 587 B.C." And this he accomplishes by "bringing", as he says, Scripture and profane accounts to "a still nearer coincidence by comparing the history of ZEDEKIAH and JEHOIACHIN with *the dates assigned to the Babylonian kings by the Astronomical Canon*" (*Fasti Hellenici*, I, p. 319). In other words, this means that he "squares" the scriptural records of events, some 200 *years before the commencement of the period* which he has before stated is alone "capable of being treated like the history of any other nation", by means of the Astronomical Canon of Ptolemy.

PTOLEMY'S Canon (cent. 2 A.D.) is to CLINTON and his disciples what the monuments are to PROFESSOR SAYCE and his followers. Both "necessitate" the accommodation of Biblical chronology to suit their respective "Foundations of Belief" in dating.

5. But it is on the principle so excellently enunciated

---

[1] e.g. in *The Variorum Aids to Bible Students* we are told by Professor SAYCE, in a special head-note to his article *The Bible and the Monuments*, that the dates he gives throughout are *necessitated* by the Assyrian Canon (p. 78).

[2] CLINTON, apparently in these two passages, speaks of the 400 years as being a *round* number; meaning that it was *about* 400 years from MALACHI to the birth of JOHN THE BAPTIST, and therefore the Incarnation.

A reference to Ap. 50. VII, p. 67, VII (6), p. 69, and Ap. 58, p. 84, will show that the 400 years he speaks of are not a *round* number, but the actual number of years that elapsed between the prediction of MALACHI—"the seal of the prophets"—and the coming of "My messenger" (John the Baptist) followed by "the Messenger of the Covenant", 3. 1 (Jesus Christ). From its internal evidence it is perfectly clear that the prophecy of Malachi—"the burden of Jehovah"—must be dated several years after the Restoration, and the Dedication of the Temple of Zerubbabel.

From the first Passover in Nisan 404 B.C.—following immediately after the Dedication—to the birth of John the Baptist in the spring of the year 4 B.C. was *four hundred* years (10×40), the Incarnation being six months later in the same year.

But the ministries of both the Baptist and Christ began *thirty years* later; i. e. in 26 A.D.

Four hundred years back from this date gives us 374 B.C., and 374 B.C. is of course *thirty* years after the recommencement of the Mosaic ritual dating from the Passover in Nisan 404 B.C.

It is therefore a fair inference that the "seal of the prophets" should have been affixed thirty years after the Restoration of the Temple services, and exactly *four hundred* years before the fulfilment (Matt. 3. 1-3. Mk. 1. 2, 3. Lk. 3. 2-6. John 1. 6-23) of Malachi's prediction in 3. 1.

The language used by Malachi describes a condition of things that could not well have been reached under *twenty* or *thirty* years.

On the other hand the period could not have been longer. See Ap. 77, p. 113, and the notes on Malachi.

Another illustration of the *principle* of *Anno DEI* reckoning should be noted here.

The fourth year of JEHOIAKIM and first of NEBUCHADNEZZAR is dated 496 B.C.: that is, 492 years from the Nativity.

The Babylonian servitude, seventy years, and the succeeding twenty-two years, from the decree of Cyrus (426 B.C.) to the First Passover after the Dedication of the Temple (404 B.C.), are together ninety-two years. If this, the *Great Lo-Ammi* period (corresponding to the ninety-three *Lo-Ammi* years in *Judges*), is deducted we get again 400 years (496 - 92 - 4 = 400). Thus we have the scriptural *Great* number of probation (10×40=400) significantly connected with this fourth year of JEHOIAKIM. Cp. also Gen. 21. 10. Acts 7. 6; and see Ap. 50, pp. 51-53. There are other examples in the Scriptures.

by CLINTON, and quoted above, that the dating of *The Companion Bible* is set forth: viz., that "the history of the Hebrews cannot be treated like the history of any other nation". If this is granted, the same argument *must* necessarily apply to the *chronology* of such a people. And it may be carried a step farther. The chronology of the history of the Chosen People is unlike that of any other nation, in that it has a system of reckoning by *durations*, and not, like other nations, by *dates*; and a system of registering events and periods of time by what it may be permitted to call "double entry". This is to say, not only do we find in the Bible a regular *sequence* of years, commencing with Adam and ending with Christ, and consequently a true and perfect record of *Anno Mundi* years in the *lifetime of mankind* during that period; but also, concurrently with this, we find another system of dealing with dates and periods concerning the Hebrew race alone. This system is used and referred to in *The Companion Bible* as being according to *Anno Dei* reckoning. (See Introduction to Ap. 50, pp. 40–42.)

And it may be strongly urged that failure on the part of the majority of chronologers, and partial failure on the part of others to recognize this, so to speak, *double entry* system of Bible dating has "necessitated", as we are told, the *adjustment* of the Biblical figures to suit the *requirements* of Astronomical Canons and ancient monuments.

6. But, to the candid mind it is incredible that the inspired Scriptures should be found so faulty in their chronological records and statements as many would have us suppose; or that it is "necessitated" that they should be "determined" from profane sources and uninspired canons, whether on parchment or stone![1]

CLINTON'S Calendar of Greek dates, it must be borne in mind, only commences with the *traditional* date of the first Olympiad[2] (776 B.C.). From that year on and backwards, everything in his Scripture Chronology is assumed to be capable of being arranged, and made to harmonize with that date.

But, it must also be remembered that grave suspicions have been entertained as to the correctness of this view.

SIR ISAAC NEWTON (1642–1727), for instance, in his *Chronology of Ancient Kingdoms Amended*, charges the Greek chroniclers with having made the antiquities of Greece 300 or 400 years older than the truth. The whole passage reads thus (*Works*, vol. v, p. 4 of the Introduction):—

> "A little while after the death of ALEXANDER THE GREAT, they began to set down the generations, reigns, and successions, in numbers of years; and, by putting reigns and successions equipollent (equivalent) to generations; and three generations to an hundred or an hundred and twenty years, as appears by their chronology, they have made the antiquities of Greece 300 or 400 years older than the truth. And this was the original of the technical chronology of the Greeks. ERATOSTHENES wrote about an hundred years after the death of ALEXANDER THE GREAT; he was followed by APOLLODORUS; and these two have been followed ever since by chronologers."

NEWTON then goes on to quote the attack on HERODOTUS by PLUTARCH (born about 46 A.D.), for chronological nebulosity[1], in support of his contention as to the uncertainty and doubtfulness of the chronology of the Greeks. He further adds:—

> "As for the chronology of the Latins, that is still more uncertain. . . . The old records of the Latins were burnt by the Gauls, sixty-four years before the death of ALEXANDER THE GREAT: and QUINTIUS FABIUS PICTOR (cent. 3 B.C.), the oldest historian of the Latins, lived an hundred years later than that king."

7. If NEWTON was right, then it follows that the Canon of PTOLEMY, upon which the faith of modern chronologers is so implicitly—almost pathetically—pinned, must have been built upon unreliable foundations. Grecian chronology is the basis of "PTOLEMY'S Canon"; and, if his foundations are "suspect", and this is certainly the case, then the elaborate superstructure reared upon them must necessarily be regarded with suspicion likewise.

EUSEBIUS, the Church historian and bishop of Cæsarea (A.D. 264–349), is mainly responsible for the modern system of dating which results in squaring scriptural chronology with the Greek Olympiad years, and it is upon EUSEBIUS'S reckonings and quotations that CLINTON also mainly relies.

In his *Chronicle of Universal History*, the first book, entitled *Chronography*, contains sketches of the various nations and states of the old world from the Creation to his own day.

The second book of this work consists of synchronical tables with the names of the contemporary rulers of the various nations, and the principal events in the history of each from ABRAHAM to his own time. EUSEBIUS gets his information from various sources. He makes use of JOSEPHUS (A.D. 37–95), AFRICANUS (cent. 3 A.D.), BEROSUS (cent. 3 B.C.), POLYHISTOR (cent. 1 B.C.), ABYDENUS (about 200 B.C.), CEPHALION (cent. 1 A.D.), MANETHO (cent. 3 B.C.), and other lost writers—equally "profane".

In his turn, he is largely used by moderns to "determine" scriptural dates; and it is mainly through his instrumentality that many of the so-called "received" datings of the O. T., from Abraham to the Christian era, have been "fixed".

In addition to these and other ancient records, and "systems" of chronology, we have notably the *Canon of Ptolemy* referred to above. PTOLEMY, an astronomer of the second century A.D., gives a list of Babylonian, Persian, Greek, Egyptian, and Roman rulers, "from about 750 B.C. to his own time."

The *Seder Olam* is a Jewish chronological work of about the same date (cent. 2 A.D.).

Now, to-day, we have what is called "the Witness of the Monuments", of which it may be remarked that frequently their testimony is accepted in preference to the scriptural record, and is often used to impugn the statements and chronology of the Bible. The result of recent modern explorations in Assyria, Babylonia, and Egypt, has been that we have almost every date in the O. T. redated, because we are told by some (as PROFESSOR SAYCE, quoted above) that this is "*necessitated*" by the Assyrian Canon.

The Assyrian Eponym Canon is a list, compiled from several imperfect copies[2] on clay tablets of lists of public officials (called "Eponyms") who held office, one for each year. This list contains some 270 names, and is *supposed* to cover the period from soon after the close of Solomon's reign to the reign of Josiah. It is spoken of as showing "some slight discrepancies,[3] but on the whole is held to be highly valuable". This is the *Assyrian Canon* which, according to PROFESSOR SAYCE, "necessitates" the redating of the Biblical events and periods!

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[1] See note on [2] Kings 15. 27.

[2] His authority for this date is given in the following sentences:—

"The first Olympiad is placed by CENSORINUS (c. 21) in the 1014th year before the consulship of ULPIUS and PONTIANUS in A.D. 238=776 B.C. . . . If the 207th games were celebrated in July, A.D. 49, 206 Olympiads, or 824 years had elapsed, and the first games were celebrated in July, 776 B.C." That is to say, a date is taken, supposed to be A.D. 49 (*Fasti Hellenici*, Vol. I, Tables, p. 150), on testimony quoted from another ancient writer (SOLINUS, cent. 3, A.D.), that in that year the 207th Olympic games were held; and, as 206 Olympiads = 824 years, therefore the first games were celebrated in 776 B.C. This year 776 B.C. therefore has become the pivot upon which *all* chronology has been made to depend, and Scripture events to "fit" in!

[1] HERODOTUS was in the same boat with CENSORINUS and PTOLEMY. See p. 128.

[2] No complete list is yet known

[3] See note on [2] Kings 15. 27.

The Babylonian and Egyptian Monumental Records also contribute their quota towards the "fixing" of scriptural chronology; but these are, it is acknowledged, more or less incomplete, and therefore, more or less untrustworthy.

So far as supplying interesting sidelight details of the *periods with which they deal*, and that impinge upon sacred history, these sources are all more or less useful. But, so far as affording absolutely trustworthy material from which a *complete chronological compendium* can be formed from the Creation to Christ, is concerned, they are all more or less useless, for the simplest of all reasons, viz. that they have no *datum line* or start-point in common. They possess, so to speak, no "common denominator".

8. It must be remembered that the ancients, excepting of course the "Church" historians, *had not the Hebrew Scriptures of Truth to guide them.* They knew not at what period in the duration of the world they were living! The only knowledge they had of the *origin* of the world, and man's beginning, was derived from myth and fable. Had they possessed such knowledge as we possess in the Word of God, they would undoubtedly have used it; and, instead of finding, as we do, their chronological systems, commencing (and ending) with *floating periods*, concerning which they had more or less reliable information, they would have extended their chronological hawsers backward, and anchored their systems firmly at "the beginning".

CENSORINUS (quoted in the note on p. 122) may be taken to voice the whole body of ancient chronologers when, in writing on chronological subjects, he says:—

> "If the origin of the world had been known unto man, I would thence have taken my beginning ... Whether time had a beginning, or whether it always was, the certain number of years cannot be comprehended."

And PTOLEMY, the author of the famous "Canon", says:—

> "To find observation upon the passages of the whole world, or such an immense crowd of times *I think much out of their way that desire to learn and know the truth.*"

He means, it was a hopeless matter to fix upon the *original start-point* for chronology!

9. An illustration may be permitted from the fundamental principles governing the engineering world. Suppose a line of railway to be projected, say, for the sake of argument, 4,000 miles more or less in length[1]. The line is to run through countries of varied physical character, from flat plains to lofty hill districts. Preparatory to constructing the line, it is essential that an accurate survey of *the whole length* of territory through which it has to pass be made.

For this purpose two things are absolutely necessary to the engineer: viz. a "*bench-mark*" (or marks) and a "*datum line*".

The "bench-mark" is a mark cut in stone or some durable material in a *fixed position*, and forms the *terminus a quo, from which every measurement of distance on the whole length of line is measured off.*

The *datum line* is a supposed *perfectly horizontal* line extending beneath the whole distance between the proposed *termini*; and from which all the levels are to be calculated. The *first bench-mark* is the starting-point in a line of levels for the determination of altitudes over the whole distance; or one of a number of similar marks, made at suitable carefully measured distances, as the survey proceeds, in order that the exact distances between each, and ultimately between the *terminus a quo* and the *terminus ad quem* may be ascertained *before the work is carried out.*

10. To apply this to our subject:—

All are agreed that the FOURTH YEAR OF JEHOIAKIM, and the FIRST YEAR OF NEBUCHADREZZAR form a point of contact between sacred and profane history of the utmost importance.

From this point of contact it is claimed that a "complete scheme of dates may be derived", as some put it; or, according to others, "from this date we reckon on to Christ and back to Adam."

The year of the point of contact is generally said to be 606 B.C. or 604 B.C.

It is perfectly justifiable to occupy this position; but, only if the *dating* of the point of contact can be demonstrated and maintained.

It is quite easy to *say* that this year of contact between sacred and profane history is 606 B.C. or 604 B.C., and from this we can reckon "back to Adam and on to Christ".

But a question of paramount importance at once suggests itself, viz. What is the *datum*, or *foundation*, or *bench-mark* date from which the year, say 606 B.C., is obtained?

The answer usually received is "we determine it from (the date of) the captivity of Zedekiah" (CLINTON). Or, "the agreement of leading chronologers is a sufficient guarantee that David began to reign in 1056–1055 B.C., and, therefore, that all dates subsequent to that event can be definitely fixed." Or else we are told that the Assyrian Canon (and the "Monuments" generally) "necessitate" the date of this year of contact as being 604 B.C. (PROFESSOR SAYCE).

11. But all this is only begging the question. The argument—if mere *ipse dixit* assertions based on *floating dates* and periods, as acknowledged by CENSORINUS and PTOLEMY, can be truly called an argument—when examined, is found to be quite unreliable; and, in the engineering world would be described as "fudging the levels!"

This exactly describes the present case, because this *date*-level (i.e. 606 or 604 B.C.), so to speak, makes its appearance in the *middle* of the supposed line (or, to be more accurate, towards the *end* of it) *without being referred back to datum*, that one definite "fixed" departure point or *bench-mark* at the *terminus a quo* from which the years can alone be accurately reckoned.

12. It is as though the engineer took a map showing the district through which it was intended to construct the last 600 or 700 miles of his line, and the proposed terminus, but without any *absolute certainty* as to where the actual position of that terminus should be; and should then say to himself, "from information received", and from the general appearance and apparent scale of this map, I "determine" the highest point of my line to be 606 miles from where I "conjecture" my *terminus ad quem* ought to be! From this point therefore, 606 miles from our *supposed* terminus, we will measure back 450 miles, and "fix" an important station (David); and then, another 569 miles back from *David*, we "determine" another important station (Exodus), and so on.

13. This system of "*measuring on the flat*", to use a technical engineering term, for fixing stations and important positions for his railway, would be charmingly simple for the engineer—*on paper*. But "The Standing Orders" of the joint Committee of both Houses of Parliament would shut out those said plans from receiving one moment's consideration.

It would be impossible to find an engineer who would be guilty of such folly. He would accurately measure his distances from a fixed point at the *terminus a quo*, referring *everything* back to that, and using his datum line to check his levels, otherwise he might easily find himself 100 miles or more out.

14. To apply this:—

In the chronology of the Bible we have given to us one primal fixed point (or bench-mark) and *one only*, from which every distance-point on the line of time, so to speak, *must* be measured, and to which everything must be *referred back* as *datum*!

That datum-point, or bench-mark, is *the creation of Adam*, and is represented by the datum-mark 0 (nought) or *zero*. And as the unit of measurement, in the

[1] And for comparison with the 4,000 years in question.

illustration suggested above, is one mile[1], so the unit of measurement in the chronology of the Bible is *one year* (whether sidereal or lunar matters not for the sake of the argument).

15. Working therefore from our *datum-point* or first *bench-mark* 0 (*zero*), which represents the creation of Adam, we measure off 130 years on our line and reach the first station, so to speak, SETH. This gives us a second bench-mark from which to measure on to ENOS. Thus, by measuring onward, but always checking by referring back to *datum*, which is the primal station, we are able to mark off and locate exactly the various stations and junctions (junctures) all down the line, from the *terminus a quo* until we reach a point which some of the *later stations themselves* will indicate as being the exact position for the *terminus ad quem*. This may be either the Incarnation or the Crucifixion and Resurrection of our Lord.

If Holy Scripture had definitely stated the exact period in years between the creation of "the First Man Adam", and "the Last Adam", or had given us the exact date of the Incarnation or Resurrection of Christ, we should then have been justified in *reckoning back* from this fixed date as from the known and authoritative *terminus ad quem*.

But this is not the case, although we believe the period is clearly inferred and indicated, as the Charts in Ap. 50 show, which thus agree with USSHER'S *conclusions*, although not reaching them by USSHER'S *methods*, or figures.[1]

We have therefore no alternative. We *must* make our measurements, i.e. reckon our years, from the only *terminus* we possess, viz. the start-point or *bench-mark* laid down for us in "the Scriptures of truth", that is, the creation of Adam.

16. This is the principle adopted in the chronology of *The Companion Bible*: and, on this principle alone all the important "stations" on the chronological line have been laid down, or "determined" (to borrow CLINTON'S word), not by Astronomical or Assyrian Canons, but on the authority of the Biblical Canon alone.

Acting on this principle we recognise the fact that ST. PAUL'S period, from the Exodus to the Temple, is the real period of 573 *Anno Mundi* years; while the 479 (480th) years of 1 Kings 6. 1 are to be taken as according to *Anno DEI* reckoning. Thus, by accepting this, and admitting, instead of omitting, the "gaps" so clearly indicated in the line of the later kings of Judah, it will appear that the important chronological contact-point between sacred and secular history, which Scripture calls "THE FOURTH YEAR OF JEHOIAKIM AND THE FIRST YEAR OF NEBUCHADNEZZAR", is to be dated 496 B. C., instead of the usually "received" date of 606 B. C., or thereabout.

[1] Of course, the real unit is one inch; but, for convenience, the mile is considered as the unit in such a case.

[1] See his *Annales Veteris et Novi Testamenti* (1650-1654).

87 "PHARAOH'S HOUSE IN TAHPANHES" (Jer. 43. 9).

In the year 1886 W. M. Flinders Petrie was exploring at *Tell Defenneh*, in Egypt; he was told that the name of one of the mounds was *Kasr Bint el Jehudi*, which means "the palace of the Jew's daughter". This name recalled to his mind the passage in Jeremiah 43. 6, 7, and at once connected *Defenneh* with "Tahpanhes", where in *vv.* 8–11 Jeremiah received this order:

> "Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, My servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them", &c. Jer. 43. 8–10.

In the notes on 2 Sam. 12. 31, Jer. 43. 9, and Nah. 3. 14, we have shown that the Heb. *malben* cannot mean a "brickkiln" as rendered in the A.V. and in R.V. (2 Sam. 12. 31, and Nah. 3. 14 (marg. *brickmould*)), but *brickwork* of any kind. In 2 Sam. 12. 31, and Jer. 43. 9, a pavement of brickwork; and in Nah. 3. 14, fortresses built of brick.

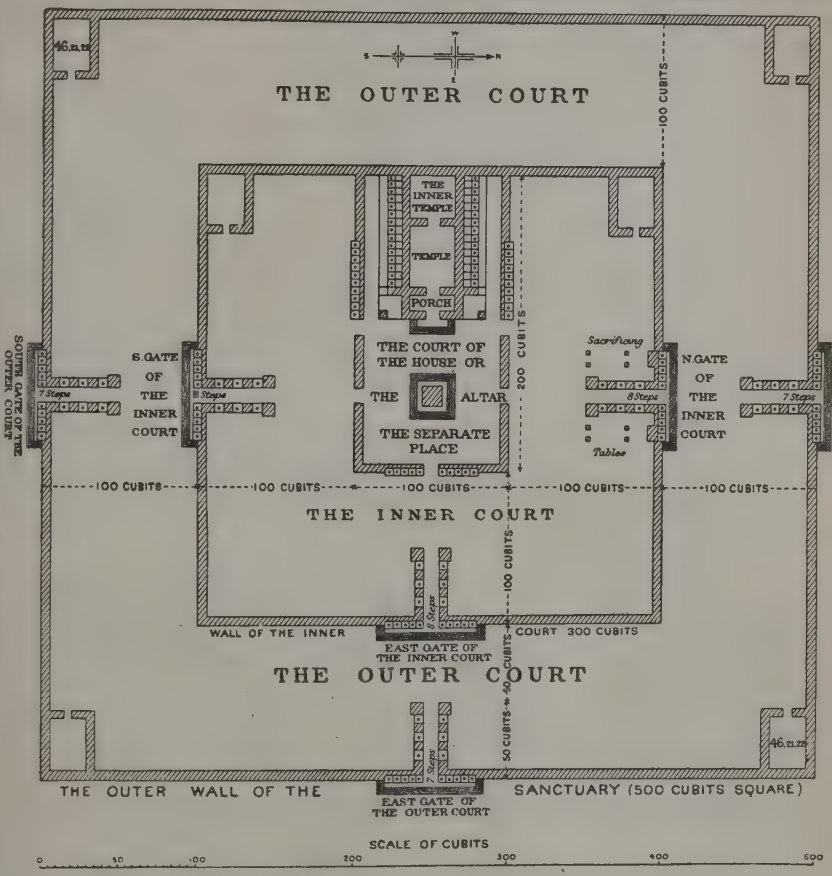
That this is so is fully proved by Jer. 43. 9, as the prophecy could not be fulfilled by Nebuchadrezzar's spreading his pavilion over the stones hidden in a "brickkiln", to say nothing of a brickkiln being situated "at the entry of Pharaoh's house". Neither would a brickkiln require to be fortified.

But it was left to Professor Flinders Petrie to discover the solution of the difficulty on clearing around the fort:

> "The entrance was in the side of a block of buildings projecting from the fort; and in front of it, on the opposite side of the roadway, similarly projecting from the fort, was a large platform of brickwork suitable for out-door business, ... just what is now called a *mastaba*. ... Jer. 43. 9 is the exact description of the *mastaba* which I found." See the illustration below, which we give by permission.

Restoration of the Fort among the ruins of *Defenneh* (now *Daphnae*), in Egypt, showing the large platform before the entry of Pharaoh's palace at *Tahpanhes*.

88 THE MILLENNIAL "SANCTUARY" AND "OBLATION" OF EZEKIEL 40-48.



NOTES ON THE "SANCTUARY" OF EZEKIEL.

1. It is a mistake to speak of the wonderful series of courts and buildings, described in the closing chapters of Ezekiel, *collectively* as the Temple. The proper term is "The Sanctuary", as it is set forth in 45. 1–4 (see plan above).

2. The governing figure of the dimensions given throughout the last eight chapters—not only in connection with the Sanctuary, but also in the measurements of the holy "Oblation unto Jehovah", of the Land—is the number "5" (Ap. 10).

3. The Sanctuary is in the midst of the central portion of the middle (the Priests') portion of the "Oblation" (see block plan, p. 127). The *Altar* which occupies the *exact centre* of the Sanctuary (*not the Temple* proper, see below), is thus twelve miles from the north gate of the city, twelve miles from the southern boundary of the Levites' portion, and thirty miles from the eastern and western boundaries of the "Oblation" respectively.

4. The Sanctuary is comprised in a great square (42. 15–20) enclosed with a wall measuring 500 *reeds* each way.

If the "measuring reed"=12 ft. 6 in., then 500 reeds will be equivalent to about *nine* English furlongs, or a little more than one mile square.[1]

5. In the centre of this great square we have next

[1] The "measuring reed" is given as being "of six cubits (long) by the cubit and an handbreadth" (40. 5; 43. 13); and in 41. 8 we have the specified *standard* length of the reed as "a full reed of *six great* cubits". This "great cubit" is therefore *one* cubit+*one* handbreadth. *Six* handbreadths are reckoned to the ordinary cubit. In this case there is one extra. So that the "great cubit" employed in the measurements of the Sanctuary and the Land is equal to *seven* handbreadths (Ap. 10). It follows therefore that "*six* great cubits"=42 (6×7) handbreadths. If the handbreadth is taken as being 3·575 in., or a little more than 3½ in., which is most probably about the exact figure, then the "great cubit" is 3·575×7=25·025 in.; and "the full reed" will therefore be 25·025 × 6 = 150·150 in. This=12·5125 English feet, or in round numbers 12 feet 6 inches.

the boundary wall enclosing the OUTER COURT. This wall is 12 ft. 6 in. high by 12 ft. 6 in. broad, and forms a square of 500 cubits[1] (external measurements).

Five hundred cubits is 25·025×500=1042·7 English feet, or about ¼ of a mile.

6. Within this is the Inner Court, a square of 300 cubits[1] (25·025×300=625 English feet).

7. Inside the Inner Court we have the Temple (or *Palace*, Heb. *heykāl*) Court, or the Separate Place[2] (41. 12, 13, 14, 15; 42. 1, 10, 13), and the Temple-Palace itself, each occupying a space of 100 cubits=216 feet square, and forming together a rectangle of 200×100 cubits (=432 ft.×216 ft.).

8. Finally in the midst of the "Separate Place" stands the Altar, *twelve* cubits square (=25 ft.) on its base or "settle" of *fourteen* cubits square (=about 29 ft.).

Thus it will be seen that "the ALTAR before the HOUSE" (40. 47), in the midst of "the Separate Place", is the actual centre of the Millennial Sanctuary and worship, and *not* the "Building", the "House", or "Temple" immediately to the west of it.[3] This indicates that the millennial "*Temple*" is really the Palace, or Habitation of Messiah in connection with "the City of the great King" (Ps. 48. 2. Matt. 5. 35), when He, as the "GLORY of Jehovah", will from time to time visit His earthly metropolis.

At the glorious "Dedication" of the Sanctuary, of which brief mention is made in 43. 2–6, Jehovah's Glory (Messiah) enters the "House" by way of "the gate of the Outward Sanctuary which looketh toward the East" (43. 4; 44. 1). This will then be closed for all purposes of general ingress and egress; and is reserved strictly for the use of "the Prince" (the risen David?) who, as Messiah's vicegerent (cp. 37. 24, 25), will alone be permitted to make use of it.

9. A word is necessary regarding the mistake into which some commentators have fallen with regard to the measurements of the "Oblation".

It has been assumed that these are stated, and are to be understood, as being given in *cubits*, not *reeds*.

According to this reckoning, all the oblation (25,000 ×25,000 *somethings*); and if cubits, it would represent a square of rather less than ten miles each way. The absurdity of this view will be at once apparent when the cubit-scale is applied to the city. This is stated (48. 15, 16) as being 5,000×5,000 *something*; if these are *cubits*, then the "City of the Great King" (Ps. 48), which in every allusion to it in the Scriptures is suggestive of magnificence and spaciousness, is reduced to *a petty area of less than four square miles* (5,000 *cubits*×5,000 *cubits*= a square of less than two miles each way).

The point need not be laboured.

5,000 *reeds*×5,000 *reeds* gives us a city twelve miles square, with an area of 144 square miles—dimensions of dignity and importance befitting the metropolis of the world.

In measuring or "setting out" buildings and distances, *rods* and *tapes* or *chains* are used now of recognised standardised lengths.

This is precisely what we have in 40. 3; where the angelic measurer or surveyor is presented to us "with a line of flax" (= tape) in his hand, and "a measuring reed" (=a rod). Cf. 47. 3.

In the block plan (p. 127) it will be seen that "the possession of the City" is shown to the south of the Oblation. Whereas in Ps. 48. 2, which is distinctly Messianic in its fuller scope, it is stated:

> 'Beautiful for situation (=elevation), the joy of the whole earth,
> Is Mount Zion on the *sides of the North*."
> (See the notes on Ps. 48. 2.)

(cp. the only other places where the expression "the sides of the North" occurs, Isa. 14. 12–14; 38. 6, 15; 39. 2, and the note on Ps. 75. 6).

That "the Possession of the City" will lie parallel with "the very great valley" cloven through the Mount of Olives and running east and west (Zech. 14. 4, 5) seems clear. The "City of the Great King" will therefore be situated in a magnificent position on the *north* side of this great valley. No wonder it is spoken of as "beautiful for situation" (elevation, or extension). As the original Zion towered above the Kidron Valley in days gone by, so in the Messianic days to come, "Zion, the City of our God" will be seen towering in majestic elevation above the north side of the "very great valley" that will be then "cleft" east and west, and through which the cleansing waters will flow eastward to make the land, now desert, "blossom as the rose" (47. 8: and cp. Isa. 35).

10. Difficulties are sometimes raised with regard to taking the measurements of the "Oblation" as being in *reeds* not *cubits*, on the score of disproportion to the "Land". It is argued that a square block of 60 miles by 60=3,600 square miles, taken out of the whole territory as divided among the Tribes, is out of all proportion to the area of the "Holy Land". But it is nowhere stated that *Palestine* as we know it now is the whole extent of the "Land".

The majority of the maps intended to show the division of the millennial land, are presented usually with the geographical boundaries of the Holy Land as they are now known to us, practically the same as in the days of our Lord, with the huge square block of the "Oblation" occupying about one-fifth of the *map of Palestine*.

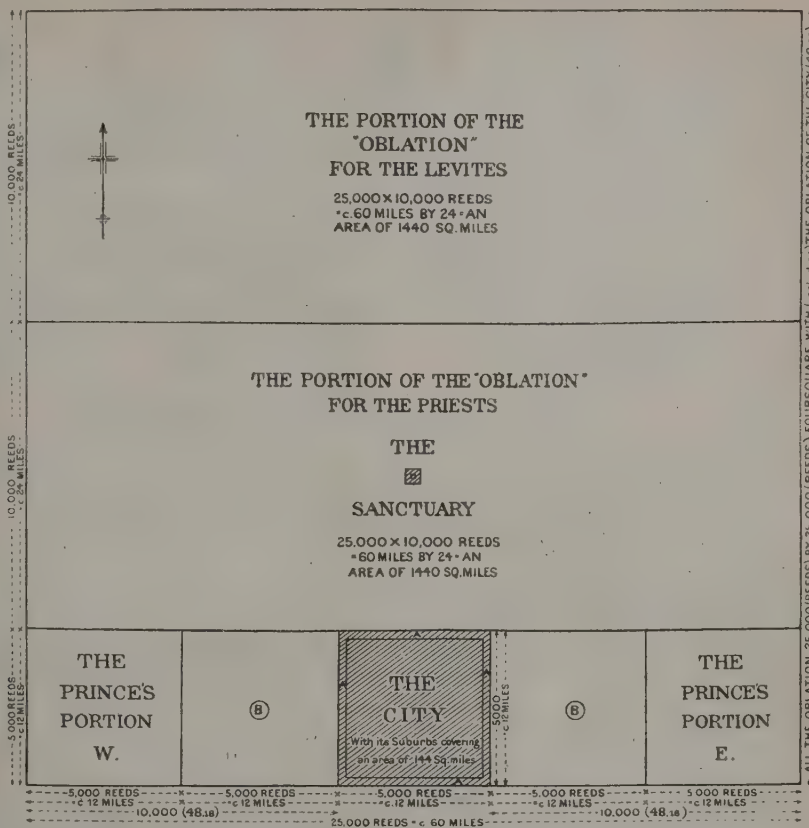
This is an entire misconception. The promise in Genesis 15. 18 yet awaits fulfilment. And if, with the statement therein that the northern and southern boundaries of the Promised Land are the two great rivers, the Euphrates and the Nile, then, the comparison of this with Ezek. 47. 20 gives us the western boundary, viz. the "Great Sea" (Mediterranean). This leaves the eastern boundary to be accounted for; and the possibility is that "*the East Sea*" of verse 18 is the Persian Gulf, at the head of which the northern boundary (the Euphrates) will end. As "the tongue of the Egyptian sea" will be utterly destroyed "in that day" (Isa. 11. 15), this amplitude, or enlargement of the area of territory promised to Abraham on the south gives strength for the suggestion of a corresponding extension to the east. If this is so, then the whole of the Promised Land will be a magnificent territory, bounded on the north by the Euphrates, on the east by the Indian Ocean (the east sea), on the south by the Nile, and on the west by the Mediterranean. This will include not only the Arabian peninsula, but the great Arabian and Syrian deserts, and the plains of Babylonia. A glorious patrimony truly, and worthy of occupation by the "strong nation" of Mic. 4. 7, the People through whom all the nations of the earth are yet to be blessed! See Gen. 12. 3; and especially 28. 14. It may be that the Twelve Tribes may be allotted special strips or "lots" of the land on either side of the Oblation as usually shown; but that an enormously increased territory N., E., and S., will become "in that Day" the realisation of the Promised Land is certain.

[1] The main dimensions given supply us with these figures, although they are not specifically stated as in the case of the 500 reeds of 42. 16–20.

[2] The Separate Place has in its centre the ALTAR and seems to be the court for worship of "separated ones".

[3] In the "Specification" it is a remarkable fact that the *Altar* is the item numbered 27. The whole number of "items" specified from 40. 1—48. 35 is 53. This gives 26 *items on either side of* 27—thus placing the Altar exactly in the midst of the angelic specification—as it is placed in the centre of the Sanctuary.

BLOCK PLAN, SHOWING "ALL THE OBLATION" (48. 20).


THE PORTION OF THE "OBLATION" FOR THE LEVITES
25,000×10,000 REEDS = c. 60 MILES BY 24 = AN AREA OF 1440 SQ. MILES
THE PORTION OF THE "OBLATION" FOR THE PRIESTS
THE
SANCTUARY
25,000×10,000 REEDS = 60 MILES BY 24 = AN AREA OF 1440 SQ. MILES
THE PRINCE'S PORTION W.
(B)
THE CITY
With its Suburbs covering an area of 144 Sq. miles
(B)
THE PRINCE'S PORTION E.
10,000 REEDS = c. 24 MILES
5,000 REEDS = c. 12 MILES
5,000 REEDS = c. 12 MILES
= ALL THE OBLATION 25,000 (REEDS) BY 25,000 (REEDS) FOUR-SQUARE WITH (including) THE OBLATION OF THE CITY (48. 20)
5,000 REEDS
5,000 REEDS
5,000 REEDS
5,000 REEDS
5,000 REEDS
c. 12 MILES
c. 12 MILES
c. 12 MILES
c. 12 MILES
c. 12 MILES
10,000 (48. 18)
10,000 (48. 18)
25,000 REEDS = c. 60 MILES

THE "POSSESSION OF THE CITY" LIES PARALLEL WITH THE "VERY GREAT VALLEY" of Zech. 14. 4, 5; which valley probably will form the Southern boundary of the City (see note on p. 126, par. 9)

The whole size of the "OBLATION" is 25,000×25,000 REEDS (48. 20), and equals about 60 ENGLISH MILES square. Divided into three main Portions:

(1) The Portion for the Priests, containing in the centre the Sanctuary, The Holy Portion of the Land, 25,000×10,000 Reeds (45. 1-4)=60 miles by 24.

(2) The Portion for the Levites, 25,000×10,000 (45. 5)=60 miles by 24.

(3) The "Possession of the City", 25,000×5,000 (45. 6)=60 miles by 12, including the Two "Portions" for the Prince, one on the W., the other on the E. of the City (see block plan above).

The CITY is set in the midst of the "Possession of the City", and its dimensions are given (48. 15) as 5,000×5,000 reeds—about 12 miles square: thus covering an area of 144 square miles (English). Of this, 250 reeds all round are marked off as "suburbs", thus reducing the actual size of the "City" itself to about 11 miles square, covering an area of 121 square miles (48. 15-17). Verse 18 gives the length of the "possession", to E. and W., as being 10,000 reeds each way. This manifestly includes the "Prince's Portions" at either end. Between these portions and the suburbs of the City lies on either side (B B) the remainder of "the residue in length over against (i. e. alongside) the oblation of the holy (portion)", which is evidently the "garden" portion of the City, as "the increase (Heb. *tebû'âh*, 48. 18) thereof shall be for food for them that serve the City".

The "City Portion" is therefore seen to be divided into 5 (Ap. 10) portions, each 5,000 reeds square, or into 5 blocks of 144 English square miles each. The total area covered being 144×5=720 square miles.

The "Priests' Portion" is one large block containing a superficial area exactly double, viz. 1,440 square miles.

The "Levites' Portion" is of equal size. The total area of "All the Oblation" is therefore, in English miles, 1,440+1,440+720=3,600 square miles.

The above figures will enable the student to grasp fully a fact that is often lost sight of: viz. that everything in connection with the whole of the Oblation to Jehovah, including the City, will be planned, as shown by these dimensions, on a "magnifical" scale. To give one instance of the scale on which the Oblation will be "laid out"—the nearest point from which the outside wall of the Sanctuary, in the midst of the Priests' portion, can be reached from the Northern Gate of the City is 11½ miles. There will be no overcrowding or jerry-building in "that day". It is not possible for us now to do more than faintly imagine to ourselves what the City will be like: 12 miles square, perfectly planned, with "garden" spaces on either hand occupying like areas, and these again bounded by the Prince's "private gardens", so to speak, and abode, of similar size.

SPECIFICATION OF "THE SANCTUARY"

And its planning out in relation to the "Oblation unto Jehovah" of the Land and the location of the tribes. Ezekiel 40. 1—48. 35.

Order.	Refs.
1. The "Wall on the outside of the house round about" (12 ft. 6 ins. high, and 12 ft. 6 ins. broad).	40. 5
2. The EAST OUTER GATE. *Details.*	6–16
3. THE OUTER COURT. *Details.*	17–19
4. The NORTH Outer Gate. *Details.*	20–22
5. The NORTH and EAST INNER GATES.	23
6. The SOUTH OUTER GATE. *Details.*	24–26
7. The SOUTH INNER GATE.	27
8. THE INNER COURT. SOUTH GATE. *Details.*	28–31
9. THE INNER COURT. EAST GATE. *Details.*	32–34
10. THE INNER COURT. NORTH GATE. *Details.*	35–43
11. CHAMBERS for the "SINGERS".	44
12. CHAMBERS for the Priests in charge of the HOUSE.	45
13. CHAMBERS for the Priests in charge of the ALTAR.	46
14. The ALTAR COURT (100 cubits square. See plan on p. 125) and THE ALTAR that was before the House.	47
15. The PORCH of the HOUSE. *Details.*	48, 49
16. THE TEMPLE (Heb. *hēykāl.* Often translated *Palace:* e.g. Ps. 45. 8, 15). *Details.*	41. 1–11
17. The BUILDING that was before the SEPARATE PLACE[1] (i.e. the TEMPLE or HOUSE itself facing the SEPARATE PLACE—the ALTAR COURT—100 cubits square = about 208 feet). *Details.*	12–14
18. Length of the "BUILDING", including the INNER TEMPLE (100 cubits). *Details.*	15
19. The DOOR (entrance). *Details.*	16–21
20. The ALTAR of wood—within the Sanctuary —"the Table before Jehovah".	22
21. The TWO DOORS (entrances) of the SANCTUARY. *Details.*	23–26
22. THE OUTER COURT. NORTH entrance. Width 100 cubits, of which 50 cubits is occupied by the porch of the outer gate. *Details.*	42. 1–8
23. THE OUTER COURT. EAST entrance. *Details.* Concerning the Priests.	9–12
24. Measurements of the space separating between the Sanctuary and the profane place: i.e. the great outer "surround" of 500 reeds square (=a little more than a mile square) enclosed within a wall of unspecified dimensions.	15–20
25. The OUTER EAST GATE—and the Vision of the Triumphal First Entry of the Messiah KING into the HOUSE (when Ps. 24. 7–10 will be fulfilled).	43. 1–5
26. JEHOVAH'S Command from "the HOUSE" giving "the LAW OF THE HOUSE".	6–12
27. THE ALTAR. 12 cubits square (=25 ft. × 25 ft.) on its base (settle) of 14 cubits square (=about 29 ft. × 29 ft.).	13–17

[1] The Separate Place. Only used here *seven* times (41. 12, 13, 14, 15; 42. 1, 10, 13), and in Lam. 4. 7 where the word is rendered *polishing*.

Order.	Refs.
28. THE ORDINANCES OF THE ALTAR.	43. 18–27
29. The CLOSED outer EAST Gate and the reason.	44. 1–3
30. Ezekiel brought into the COURT OF THE HOUSE by the NORTH (the Sacrificial) gate—to receive	4
31. "THE ORDINANCES of the HOUSE OF JEHOVAH".	5–31
32. THE LAND. The OBLATION[1] unto Jehovah, 25,000 reeds by 10,000 reeds (about 60 miles by 24 miles).	45. 1
33. Of this—THE SANCTUARY (500 reeds by 500 reeds square=about 1 mile square) and THE MOST HOLY PLACE—and for the dwellings of the priests.	2–4
34. The LEVITES' portion, 25,000 reeds by 10,000.	5
35. The POSSESSION of the CITY, 25,000 reeds by 5,000 reeds (=about 60 miles by 12 miles, therefore covering an area of 720 square miles.	6
36. THE PRINCE'S PORTIONS east and west of the City, each 5,000×5,000 reeds square (=about 12 miles square and covering each an area of 144 square miles).	7
37. The rest of the Land for Israel according to their Tribes.	8
38. ORDINANCES.	9–25
39. ORDINANCES for WORSHIP for the Prince (David?) and the People.	46. 1–18
40. The Place of Preparation of the Offerings.	19, 20
41. The FOUR Corner Courts of the OUTER COURT.	21–24
42. THE HEALING WATERS from the HOUSE.	47. 1–12
43. Boundaries of the Land.	13–23
44. LOCATION of the *Seven* Tribes on the North side (Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, JUDAH).	48. 1–7
45. JEHOVAH'S OBLATION for THE SANCTUARY and the Priests, 25,000×10,000 reeds.	8–12
46. The PORTION for the LEVITES.	13, 14
47. The PORTION for THE CITY.[1]	15–19
48. "ALL THE OBLATION", 25,000 reeds by 25,000 reeds=60×60 square miles=an area of about 3,600 square miles.	20
49. The PRINCE'S portions east and west of the City (see block plan on p. 127).	21, 22
50. LOCATION of the remaining Five Tribes—BENJAMIN, Simeon, Issachar, Zebulun, Gad.	23–28
51. SUMMARY.	29
52. "Goings out of the City" (exits) and its Gates.	30–35
53. THE NAME OF THE CITY, "JEHOVAH-SHAMMAH" (JEHOVAH [is] THERE).	35

[1] See the Plan (to scale), and Notes on p. 127.

89 THE VISIONS OF DANIEL (chs. 7–12), SYNCHRONOUS.

The visions recorded in these chapters are synchronous, and all relate to "the time of the end" (i.e. the last seven years of the seventy sevens of chapter 9. 24–27, see Ap. 91). This will be seen from the similar expressions exhibited in the following table:—

DANIEL 7.	DANIEL 8.	DANIEL 9.	DANIEL 11.	DANIEL 12.	MATTHEW 24.
A little horn (*vv.* 8, 20, 21, 24–26).	The little horn (*vv.* 9–12, 23–25).		A vile person (*vv.* 21–30).		
	The daily sacrifice taken away (*vv.* 11, 12, 13).	The daily sacrifice taken away (*v.* 27).	The daily sacrifice taken away (*v.* 31).	The daily sacrifice taken away (*v.* 11)	
	Abomination of desolation set up (*v.* 13).	Abomination of desolation set up (*v.* 27).	Abomination of desolation set up (*v.* 31).	Abomination of desolation set up (*v.* 11).	Abomination of desolation set up (*v.* 15).
TIME: The midst of the week (1,260 days) *v.* 25.	TIME: The 2,300 days (*v.* 14).	TIME: The midst of the week (1,260 days), *v.* 27.		TIME: The midst of the week (the 1,260, 1,290, and 1,335 days), *vv.* 7, 11, 12.	
	The Sanctuary cleansed (*v.* 14).	The anointing of the Holy of Holies (*v.* 24).			
The end (*v.* 26).	The time of the end (*vv.* 17, 19).	The end (*v.* 26).	The time of the end (*v.* 40).	The time of the end (*vv.* 4, 9, 13).	The end (*v.* 14).

90 THE "TIMES", AND NUMBERED "DAYS" OF DANIEL 7. 25; 8. 14; 12. 7, 11, 12.

There are five[1] specific periods of "time" and "days" mentioned in the Book of Daniel (7. 25; 8. 14; 12. 7, 11, 12).

In addition to these five, we have the great period of the "seventy sevens" (or *weeks*) of years in chapter 9.

Sixty-nine of these were completed at the "cutting off" of the Messiah; the last or "seventieth seven" is yet to come (see Ap. 91). All the other five periods of time in the book are to be referred to, and are *standardized*, so to speak, by this last "seven".

The "seventy weeks" (*sevens*) are confessedly to be reckoned as *years*. Therefore, on the basis of a Jewish year of 360 days, one "seven" is 360×7=2,520 days.

The *terminus a quo* of **1, 4, 5, 6** (see diagram) is manifestly determined by the term "in the midst of the week" (the last "seven" of years), of the *standard* (col. **3**): that is, 1,260 days, or 3½ years from either end of the column.

"The prince that shall come" (Antichrist) "will make *a*[2] covenant with many for one week" (i.e. *seven* years) (9. 27).

After 3½ years, on grounds not stated, he breaks this covenant (or "*league*", 11. 23), the daily sacrifice is "taken away", the "abomination" set up, and "Jacob's trouble" (Jer. 30. 7) commences and continues for the remainder of the "seven": viz.: for the 1,260 days or 3½ years.

It is this "midst of the week" that determines both the *a quo* and the *ad quem* of these Numbered Days.

In 8. 14 it is stated, "then shall the Sanctuary be cleansed"[3]. With regard to this "cleansing", all the periods, **1, 2, 3, 4, 5, 6** (see diagram) synchronise at the end (see Ap. 89); while the last two columns (**5** and **6**) are *extended* and prolonged beyond the close of the 1,260 days by two significant periods of days, viz. 30 days and 75 days, respectively.

The first of these, 1,290 days is 1,260+30. And the 30 days here may be taken as a "Ve-Adar" or intercalary month of 30 days of "cleansing" following directly after the destruction of the false Messiah, and the break up of his confederacy. These *thirty* days may possibly be the period allotted for the construction of the new and glorious "Sanctuary" of Ezekiel 40–43, which is to be erected *after* the destruction and removal of the Jewish temple which will have been built by the sons of Israel some time previously to its profanation by the Antichrist—as the antitype of Antiochus Epiphanes.

With regard to the 1,335 days of 12. 12: This is 1,260 days with an excess of 75 days. This again being an excess of 45 days beyond the 1,290 of 12. 11. 1,335 is, therefore, 1,260+30+45.

If the 30 days are occupied with the "cleansing", i.e. with the "justifying" or "making righteous" a new and glorious "Sanctuary", then it may be that the further 45 days, over and above the 1,290, will cover the preparation time for the fulfilment of the forty-fifth psalm (such preparation including, the resurrection to life of those concerned in 12. 2), in order that the nuptials of the king may be celebrated as described in such wonderful and minute detail in that psalm.[1]

In connection with this period (1,335 days) we have the only Beatitude in the book! "Blessed (ashrēy) is he that waiteth (=is steadfast) and cometh to the thousand three hundred and five and thirty days" (12. 12). A blessed "lot" indeed for those who will have passed *through* "the Trouble" and are counted

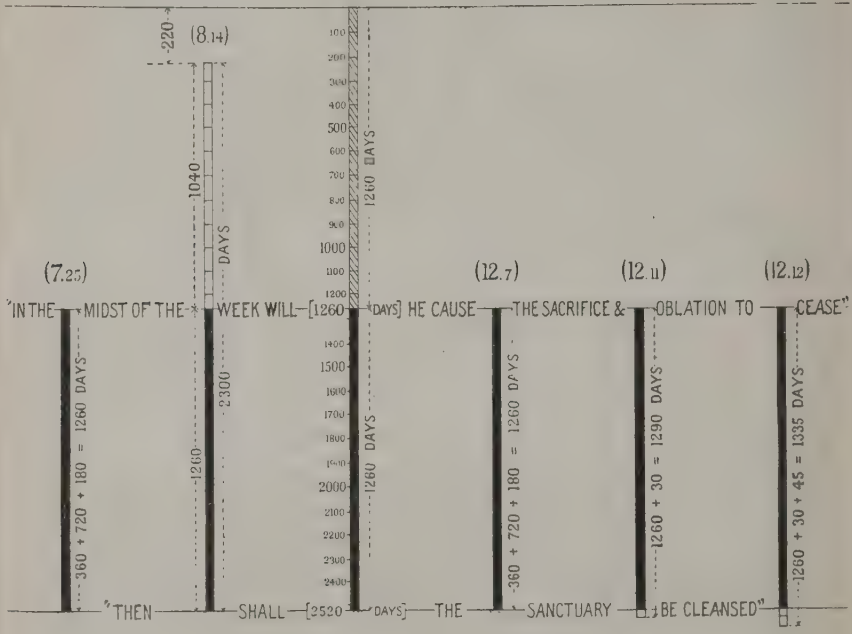
[1] See last paragraph on p. 130.

[2] No definite art. in the Heb.

[3] Heb. *zadak*=justified or made righteous. Not the word used of ceremonial or moral cleansing (Heb. *tāh-hēēr*); and it may be noted that the word is here employed in the Niphal-Præterite form—and is therefore equal to—*the Sanctuary was justified or made, or appointed righteous.*

[1] Further, it is interesting to note in connection with the numbers 30 and 45, that Ps. 30 was sung "at the dedication of the house of David"—its subject being praise for deliverance in "The Day of (the) Trouble" (Ps. 20. 1)—which is prophetically this very 1,260 days of "Jacob's trouble" in *Daniel* and *Revelation*. And 45 is the *number* of the Psalm which, as the Great King's Nuptial Ode—sets before us the glory and triumph of the Messiah at His marriage with the elect remnant of Israel—the "*wife*" of such passages as Isa. 54. 5–8; 62. 4, 5. Jer. 3. 14, &c. Moreover, the No. 75 is that of the Psalm which sets before us "God's anointed" in the Sanctuary, and emphatically declares (*v.* 7) "God is Judge" (or Ruler).

THE SPECIFIED PERIODS OF TIME IN THE BOOK OF DANIEL IN RELATION TO THE SEVENTIETH "SEVEN", OR THE LAST WEEK OF DANIEL 9. 27.



"And they shall be given into his hand until a time, and times, and the dividing of time." 7. 25.

"Then shall the Sanctuary be cleansed." 8. 14.

"To finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the Most Holy." 9. 27.

"How long shall it be to the end of these wonders?" 12. 6.

"For a time, times, and an half . . . all these (things) shall be finished." 12. 7.

"From the time (that) the daily (sacrifice) shall be taken away (there shall be) a thousand, two hundred and ninety days." 12. 11.

"Blessed (*ashrēy*) is he that waiteth (= is steadfast) and cometh to the thousand, three hundred and five and thirty days." 12. 12.

worthy to be participators in the scenes of glory and triumph of the King when He is united to restored Israel in that Day, as pourtrayed in the forty-fifth psalm!

In examining the diagram and the references in the book, it will be seen (1) that the only one of these five periods of "time" and "days" that presents any serious difficulty is that of the 2,300 days. (2) That its *terminus ad quem* is the same as the others, viz. the *end* of the seventieth *seven* is clear from 8. 14, which gives it as being marked by the "cleansing of the Sanctuary". Reckoning backwards, therefore, the *terminus a quo* of this period is seen to be 220 days short of the commencement of the seventieth "*seven*".

It is not clearly revealed what event or events will mark the *commencement* of these 2,300 days, but it will be probably some political crisis connected with the confederated kingdoms under the sway of the Antichrist. The key is possibly to be found in chapter 8, *typified* by the contention between the ram and he-goat representing Medo-Persia and Greece. But, though the *terminus a quo* of *this* period is not given to us in plain language (like e.g. the "midst of the week" of 9. 27), yet it will be known to, and understood by, the people of God, who pass through "the Trouble" time of the seventieth "*seven*", for "the wise (in that day) shall understand" (12. 10).

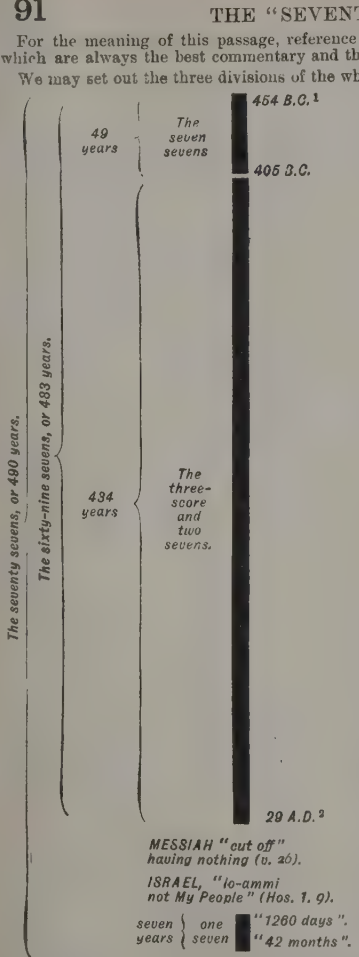
If the "time of trouble" of Dan. 12. 1 is a "time" like the "time" of 7. 25; 12. 7 (Nos. 1 and 4, above), i.e. one year, then there are *six* specific periods of time in the book of Daniel, in addition to the seventieth, or last "seven". If so, the "time" of Dan. 12. 1 suggests that "Jacob's trouble" will be closed by a "time" (or year) of acutest "tribulation". Does this correspond with "the acceptable year" of Isa. 61. 2, immediately preceding the "Vengeance"?

The Diagram will illustrate the above remarks.

91 THE "SEVENTY WEEKS" OF DAN. 9. 24-27.

For the meaning of this passage, reference must be made to the notes, and especially to the Structures, which are always the best commentary and the surest guide to interpretation.

We may set out the three divisions of the whole period on the diagram (not exact to scale):—



I. THE FIRST PERIOD is simple, being the "seven sevens", or 49 years.

II. THE SECOND PERIOD. The "threescore and two sevens", or 434 years, from 405 B.C. to A.D. 29=the year of the "cutting off" of Messiah (see Ap. 50, pp. 60, 61). This was 483 years from the issuing of the decree in 454 B.C. (i.e. 49+434=483 years).

The "cutting off" of Messiah is stated as being "after" the "threescore and two weeks". The word "after", here, evidently means, and is intended to be understood as indicating, the *completion* of the period named; i.e. on the expiration of the sixty-two sevens will "Messiah be cut off". Beyond this exactness it is hardly necessary for us to go.

III. THE THIRD PERIOD. This is the *one seven*, i.e. the seventieth (or "last"), seven which has still to be accounted for. That it must be yet future seems certain, from the agreement of its events with those of the visions of chapters 7–12 (Ap. 89), and the numbered "days" of chs. 8. 14 and 12. 7, 11, 12 (Ap. 90); also from the fact that none of the six definite events (of 9. 24), which mark its end has as yet taken place.[1] These belong to the whole seventy sevens, and are thus connected with the seventieth or last seven, being the object and end of the whole prophecy. The following three, among other reasons, may be added:-

1. If the seventieth, or "one seven", is to be reckoned from the *cutting off* of Messiah in direct, continuous, and historic sequence, then it leads us nowhere—certainly not to any of the six events of *v.* 24, which are all categorically stated to relate to Daniel's People, "all Israel" (*v.* 7), and to the holy City "Jerusalem".

No interpretation which transfers these six events to Gentiles or to Gentile times, is admissible.

If they are continuous, then there is no point or crisis in the Acts of the Apostles which marks their end. If they coincided with any events of importance, such as the end of Peter's ministry or the beginning of that of Paul, or Acts 12 and 13, that would be something. But there is nothing.

2. Messiah was to "have nothing" that was His, "after" His cutting off. This clearly points to the crucifixion of Messiah, and the rejection of His Messianic kingdom. For nearly 2,000 years Messiah has "had nothing" of all the many "glorious things" which have been spoken of Him, in connection with Himself or with His People Israel.

3. This last, or "one seven" of years, is divided into two distinct equal parts (see Ap. 90), and the division takes place in connection with an event which has no connection whatever with any event which has yet taken place. Messiah did not "make a (not *the*) covenant" of any kind, either with Israel or with any one else, at the end of, or "after" the sixty-ninth week; nor did He "break" any covenant three and a half years later. Man may "make" and "break" covenants, but Divine Covenants are *never* broken.

On the other hand: of "the prince that shall come" it is distinctly stated that he shall do both these very things (*vv.* 26, 27); and, in Ap. 89 and 90 both are connected with "the time of the end".

Hence, we are forced to the conclusion that this last seven of years still awaits its fulfilment; and this fulfilment must be as literal and complete as that of all the other parts of this vision and prophecy; for the end must be the glorious consummation for Israel of *v.* 24, the complete destruction of "the coming prince" (the false Messiah or Antichrist), and the setting up of Messiah's kingdom.

[1] Archbishop Ussher's Chronology was first added to the A.V. by Bishop Lloyd in the edition of 1701. But, in Neh. 2. 1, Bishop Lloyd put *his own* date, "445 B.C.", to suit his own theory. Archbishop Ussher's date for the commencement of the reign of Artaxerxes was A.M. 3531, which, in his *Collatio Annorum*, corresponds to 474 B.C. "The twentieth year of Artaxerxes" would, therefore, be 454 B.C., as given above.

[2] The era called "*Anno Domini*" was first fixed by a monk (*Denys le Petit*, commonly known by his Latin name, *Dionysius Exiguus*), about A.D. 532. It did not come into general use for some centuries. Charles III of Germany was the first who used the expression, "*in the year of our Lord*", in 879. It was found afterward that a mistake had been made by fixing the era *four years* too late! This explains the marginal notes in Matt. 2. 1, and Luke 2. 2, "The fourth year before the Common Account called Anno Domini." (In some editions of the A.V. we have seen "the fifth year", Luke 2. 1, also "the sixth year", Luke 1. 6.) Hence, the year *called* A.D. 33 was *really* the year A.D. 29. This, with 454, makes exactly 483 years, or 69 weeks of years.

Nothing less will satisfy all the requirements of Daniel's vision of "the seventy weeks".

The Hebrew word rendered "week" is *shābūa'*, and means, simply, a "septad", a "hebdomad", or *a seven*, hence *a week*, because it is a seven (of days). But in this passage it is confessedly used of *a seven* of years; and this of necessity, for no other seven of any other portion of time will satisfy the prophecy and fall within its *terminus a quo*, and the *terminus ad quem*.

Seventy of these sevens of years (or 490 years) are the one subject of this prophecy. We are told exactly *when* they would commence, and *how* they were to end. They sum up, within their bounds, all the then counsels of God as to His future dealings with His People Israel; for they are "determined" (the angel said to Daniel) "upon thy People, and upon thy Holy City" (*v.* 24). These words cannot have any other interpretation than "all Israel" (*v.* 7), and Jerusalem, and the Holy Sanctuary; for that had been the subject of Daniel's prayer, to which this prophecy was sent as the specific answer. (See *vv.* 2, 7, 16, 17, 18, 19, and especially *v.* 24.)

These "seventy sevens [of years]" are divided into three distinct and separate periods:—

I. The seven sevens, or 49 years.
II. The sixty-two sevens, or 434 years. } 483 years
III. The one seven, or 7 years. } 490 years.

The *terminus a quo* of the whole period is *the issuing of a decree* "to restore and to build (or rather, rebuild) Jerusalem."

The *terminus ad quem* of the whole period is *the cleansing of the Sanctuary*. This is also the end of all the visions of Daniel in chaps. 7–12 (Ap. 89); and all the numbered "days" of 7. 25; 8. 14; and 12. 7, 11, 12, have this *cleansing* as their object and end.

As to the *whole* period, Daniel is bidden by the angelic *Hierophant* to "understand . . . and consider" (*v.* 23); while, as to its three separate *divisions*, Daniel is to "know therefore and understand" (*v.* 25). See the Structures of these passages, pp. 1196, 1198, 1199.

THE FIRST PERIOD. The *seven sevens* (or 49 years). These commence with "the going forth of the commandment to restore and to build Jerusalem".

This was in the first month, *Nisan*, 454 B.C. (see Ap. 50, pp. 60, 67, and 70). Hanani's report to Nehemiah was made in the *ninth* month *Chislev*, in 455 B.C., three months before; both months being in the "twentieth year of Artaxerxes". See notes on Neh. 1. 1 and 2. 1; also on pp. 615–18; and Ap. 57.

The ARTAXERXES (or Great King) of Neh. 1. 1; 2. 1, who issues this decree, is identified with the great king ASTYAGES. (See Ap. 57.)

ASTYAGES was brother-in-law to Nebuchadnezzar. The madness of the latter had at this time lasted for seven years. ASTYAGES had evidently in *imperial* matters been acting for his brother-in-law. This seems to be clear from the fact that the decree was issued in Shushan, and not *Babylon*; and no one, however great a potentate he might be, would have dared to issue such a decree, connected with the affairs of the suzerainty of Babylon, unless he possessed the *authority* to do so.

Therefore it may be put thus: In *Nisan*, 454 B.C., ASTYAGES (i.e. Artaxerxes = the Great King) issued the decree spoken of in Dan. 9. 25. Later, in the same year, Nebuchadnezzar's "madness" was lifted off him. "At the end of the days" his understanding and reason *returned* unto him, it seems, as suddenly as they had left him; and he thereupon issued his imperial proclamation throughout his dominions, as recorded in Dan. 4. 34–37. See the note there on *v.* 34.

The *seven sevens* therefore, meaning seven sevens of literal years, occupied 49 years (454 B.C. to 405 B.C.= 49 years). They began in 454 B.C. with the decree, and end with the completion of the walls and the dedication of the Temple in 405 B.C. See Ezra 6. 10, 15–19.

It must be remembered that the issuing of this decree took place long before Ezra appeared on the scene; and before any of the subsequent decrees of other monarchs, which all had to do with the Temple; whereas the first, issued to Nehemiah (2. 1), had to do only with the "City" and its "walls". See the notes on Ezra-Nehemiah, and Appendix 58.[1]

THE SECOND PERIOD. The *sixty-two* sevens (or 434 years). These follow on directly from the end of the *seven sevens* of the First Period, and close with the cutting off of the Messiah.

THE THIRD PERIOD. The last, or the *seventieth* seven. This period is yet future, and awaits the same literal fulfilment as the other two periods.

[1] N.B. There was a further division of this first period of seven sevens which may be mentioned. From the decree of Neh. 2. 1 to the end of the Babylonian servitude (see notes on p. 615), which was the "first year of DARIUS" (=CYRUS, see Ap. 57) the son of ASTYAGES, was 28 years (454 – 426 = 28); and those events closed the *fourth* of the *seven sevens*. See Ap. 50, p. 60.

92 REFERENCES TO THE PENTATEUCH IN THE PROPHETS.

It is alleged by modern critics that, while Deuteronomy was the work of some anonymous writer in the reigns of Josiah and Manasseh, the ritual portions of Exodus, Leviticus, and Numbers were the work of Ezra and the priests in Babylon. Thus, practically, the greater part of the Pentateuch is assumed to be post-exilic, and therefore not written by Moses; and this in spite of the fact that the claims of the whole Bible necessitate the Mosaic authorship.

On the other hand, it is admitted by the same modern critics that the prophets lived and wrote in the reigns of those kings with whose reigns they are respectively associated.

But the Pentateuch is full of technical terms and legal phraseology; and has its own peculiar vocabulary. The constant reference to these by all the prophets proves conclusively that the Pentateuch as a whole must have had a prior existence; and must have been well known by the prophets, and understood by those who heard the prophetic utterances and read the prophetic writings.

Throughout all the books of the prophets such references to the Pentateuch have been noted in the margin of *The Companion Bible* with the brief indication "Ref. to Pent.", followed by the passages referred to. It is not claimed that none have been overlooked; so that the number will be greater rather than less.

It would occupy too much space here to give the table which had been prepared. Any reader can collect the whole from the notes, and arrange them in the order of the chapters and verses of the Pentateuchal books.

An examination of these references will show that altogether 1,531 have been noted, and are distributed as follows: GENESIS is referred to 149 times; EXODUS, 312; LEVITICUS, 285; NUMBERS, 168; while DEUTERONOMY is referred to 617 times.

Thus DEUTERONOMY, of which the modern critics have made the greatest havoc, is referred to more often than any of the other four books: 468 times more often than Genesis; 305 times more often than Exodus; 332 times more often than Leviticus; and 449 times more often than Numbers. That is to say, more often than any two of the other books put together.

It is also remarkable that the references to technical, legal, and ritual terms are more numerous than to those relating to historical events. The latter would necessarily be better known and remembered; but the former could not have been thus referred to unless the ritual itself (less easily remembered) had existed in writing, and thus been generally known and understood. It is evident that it would have been perfectly useless for the prophets to write and quote aught but what was well known, or could be easily referred to and verified.

Regard must also be had to the fact that the canonical order of the prophetic books is not the same as their chronological order; for Malachi (the latest prophet) refers (Mal. 1. 2) to an earlier passage of Deuteronomy (Deut. 7. 8) than Isaiah (one of the earliest prophets), who refers, in Isa. 1. 2, to a later passage (Deut. 32. 1).

93 THE ALLEGED "CORRUPTION" OF THE HEBREW TEXT.

In modern commentaries we very frequently meet with the objectionable word "corruption" used of the Hebrew text of the Old Testament.

As specimens of this feature of modernism, the following are taken at random from one of the latest commentaries:—

1. This "probably signifies not only a new paragraph but a later hand."
2. This "leads to the conclusion that there is some original corruption of the Hebrew text."
3. "The text in this verse is extremely difficult to interpret; and no satisfactory translation can be given of it."
4. "The Hebrew of this verse seems to be so corrupt that there is no satisfactory meaning to be obtained from it."
5. "It is certain that the original text must be corrupt."
6. "It is better to regard it as being in some way a corrupted text . . . but is now unintelligible."
7. "These three verses are extremely corrupt, and it is probably impossible to restore the text with any certainty."

Such remarks abound; and very few pages are free from them. There is a continual running confession of inability to understand the Hebrew text. Like the schoolboy who always thinks "the book is wrong", modern critics never seem to suspect that the difficulty lies with themselves and not with "the Book". We must accept their confession, whatever the explanation may be.

The object of this Appendix is to show that those who are so ready to speak about "corruption" can have little or no knowledge of the *Massōrah*, or of its object.

We have explained its character somewhat in Ap. 30. We now propose to point out that its one great special aim and end was to make such "corruption" impossible.

Well knowing the frailties and infirmities of human nature, those who had charge of the Sacred Text hedged it round on all sides with regulations and information called the *Massōrah*, because it was meant to be "a fence to the Scripture", and because it should be, thus, next to impossible for a scribe to make a mistake in copying it.

Some general facts are given in Ap. 30 (which should here be consulted); but further particular features are now added from Dr. C. D. Ginsburg's four large folio volumes, which contain the *Massōrah* so far as he has been able to collect, arrange, and transcribe the writing in smaller characters at the top and bottom of every page of most of the accessible manuscripts containing it.

I. All the letters of the Hebrew text were counted: not as a piece of mere curiosity, but that the number of each letter in each book being thus known to the scribe he might easily check his work, and ascertain whether one letter had escaped or got over "the fence". He was informed how many *Alephs* (א=A) there should be, how many *Beths* (ב=B), &c., in each book respectively.

II. There are five consonants, which when they occur at the beginning of a word *must* have a dot within them, called a *Dagesh*. This dot in no way affects the meaning of the word.

In certain positions, other than at the beginning of a word, these five letters may, or may not, require this *Dagesh*. Now, each of these dots was safeguarded; for one might so easily be omitted or misplaced: hence, the scribe was assisted by an instruction that, in cases where any of these five letters should not have a *Dagesh*, he must make a small mark over it, called a *Raphē*. This again in no way affected either the sound or the sense; but it reminded the scribe that in these cases he had to do one thing or the other. He must write it (if the letter were, say, a Beth (ב=B) either ב or בּ.

III. Again: certain letters have come down with the text, from the most ancient times, having a small ornament or flourish on the top: for example, we find

Aleph (=A) with 7 *Taagin*

Beth (=B) with 3 *Taagin*

Gimel (=G) with 4 *Taagin*

Daleth (=D) with 3 *Taagin*

These ornamented letters were quite exceptional, and implied no added meaning of any kind: but, so jealously was the sacred text safeguarded, that the scribe was informed how many of each of the letters had these little ornaments: i.e. how many *Alephs* (א=A), and how many *Beths* (ב=B), &c., had one, two, three, or more.

These ornaments were called *Tā'āgīm* (or *Tāgin*), meaning *little crowns*. The Greek-speaking Jews called them *little horns* (Heb. *keranōth*) because they looked like "horns". The A.V. and R.V. rendering of *keraia* (Gr.=*horn*) is "tittle", which is the diminutive of "title" and denotes a small mark forming such *title*.

Modern commentators, and even the most recent *Dictionaries of the Bible*, still cling to the traditional explanation that this "tittle" is the small projection or corner by which the letter *Beth* (ב=B) differs from *Kaph* (כ=K); or *Daleth* (ד=D) differs from *Resh* (ר=R), &c.

But the *Massōrah* informs us that *this is not the case*, and thus, tradition is quite wrong. We give a few examples showing how even these little ornaments were safeguarded:—

Rubric א, § 2 (Ginsburg's *Massōrah*, vol. ii, pp. 680–701) says: "Aleph with one *Tāg*: there are two instances in the Pentateuch (Ex. 13. 5, אשׁר in *'asher* (=which), and *v.* 15[1], א in *'ādām* (=man).

Rubric א, § 3, says: "There are seven *Alephs* (א=A) in the Pentateuch which respectively have seven *Tāāgin*".

Rubric ב, § 2, notes *Beth* (ב=B) with one *Tāg*, as occurring only once (Ex. 13. 11, *ʿebi'ākā*=brings thee).

Rubric ב, § 3, notes *Beth* (ב=B), as occurring in four instances with two *Tāāgin*: viz. Gen. 27. 29 (*yaʿabdūkā*=may serve thee); Gen. 28. 16 (*bammāqōm*=place); Ex. 7. 14 (*kābēd*=is hardened); Ex. 23. 23 (*vᵉhāyᵉbūsī*=and the Jebusites).

Rubric ב, § 4, gives four instances where *Beth* (ב=B) has three *Tāāgin*: and so on, through all the alphabet, noting and enumerating each letter that has any *Tāgin*: thus safeguarding the sacred text, so that not one of these little ornaments might be lost.

It was to these *Tāāgīn* the Lord referred in Matt. 5. 18, and Luke 16. 17; when He said that not only the smallest letter (י=*Yod*=Y), but that not even the merest mark or ornament (*Tāg*) should pass away from the Law until all things should come to pass. So that our Lord Him-

[1] Ginsburg gives *v.* 13; but vol. ii shows that it is *v.* 15.

self recognized these *Tăăgin*, which must have been in His Bible from which He quoted.

IV. In cases of spelling, where a word occurs a certain number of times, but in one or two cases with a slightly different spelling (where, for example, one was with a short vowel and another with a long or full vowel), these are noted, numbered, and thus safeguarded.

The scribe is not left to imagine that some of these are incorrect, and so be tempted to correct the smaller number by making them conform with the larger number of cases in which the word is spelt differently. It is needless to give examples of such instances.

V. Where a certain word or expression occurs more or less frequently in varying forms, these are all noted, numbered, and distinguished. For example, the word *bayith* (=house); its occurrences with different vowels and accents are all safeguarded.

So with its occurrences with certain prefixes and suffixes: e.g. "in the house", six occurrences, where the letter *Beth* has a *Sheva* (בְּ) are safeguarded against thirty-two where it has a *Pathach* (בַּ) instead.

So with its combinations with other words: two are noted as being "in this house which is called" (ב, § 244); nineteen as being "into the house" (ב, § 245); twice "and within the house" (ב, § 246); four times "and the house of", and "and into the house of" (ב, § 247); twice "the house of her husband" (ב, § 249); "house of Elohim" five times without the Article: these five exceptional cases being thus safeguarded against the forty-eight occurrences where Elohim has the Article (ב, § 251).

In nine instances "House of Elohim" is followed by the demonstrative pronoun "this": but, in five cases this pronoun is the Chald. *dĕk* (Ezra 5. 17; 6. 7, 7, 8, 12), and in four cases it is *ʾdᵉnāh*. These latter are thus safeguarded.

The occurrences of the expression "the house of Israel" are noted separately in the Pentateuch and the Prophets (ב, §§ 254, 255); and in ג, § 256, these are further distinguished from the expression "the sons of Israel" (the words *bēyth*, "house of", and *bᵉney*, "sons of", being much alike in Hebrew).

"Shearing house" is noted as occurring twice (ג, § 258), and "house of restraint" as occurring three times (ב, § 257).

"*Jehovah Adonai*" is noted as occurring 291 times; but the fewer occurrences of "*Adonai Jehovah*" are safeguarded against the more usual form (י, § 178).

Jehovah our Adonay is safeguarded against the more usual form "Jehovah our Elohim" (י, § 179).

In the same way, the following exceptional phrases are distinguished: "Jehovah the Elohim", "Jehovah Elohim of", "Jehovah Elohim *Ẓᵉba'ōth*", "Jehovah Elohim of heaven", "Jehovah my Elohim", &c., &c.

The expression "the sins of Jeroboam", which occurs fifteen times, is in ten instances followed by "the son of Nebat". The shorter phrase is thus exceptional; and the scribe is warned not to make any of the five like the other ten by adding "the son of Nebat".

These examples might be enumerated by hundreds from Dr. Ginsburg's *Massōrah*; but enough are here given to show how the Massorah was indeed "a fence to the Scriptures".

In the face of these facts one might smile (if the case were not so serious) at the readiness of modern critics to use the word "corruption" whenever they have to admit that they cannot understand the text as it stands. We have no reason to doubt the truth of their confessions; but it is better, and easier, and happier, and safer to believe God.

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